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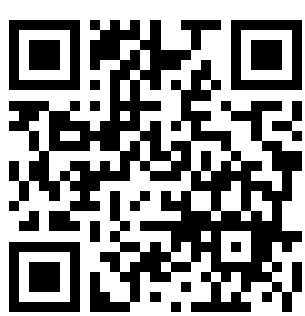

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A

HEBREW LEXICON

TO

THE BOOKS OF THE OLD TESTAMENT:

INCLUDING

THE GEOGRAPHICAL NAMES AND CHALDAIC WORDS

IN

DANIEL, EZRA, &c.

BY

D. WILHELM GESENIUS,

DOCTOR AND PROFESSOR OF THEOLOGY AT THE UNIVERSITY OF HALLE.

TRANSLATED FROM THE GERMAN

BY CHRISTOPHER LEO,

FORMERLY TEACHER OF HEBREW AND GERMAN IN THE UNIVERSITY OF CAMBRIDGE, AND LATE PROFESSOR OF GERMAN AT THE ROYAL MILITARY COLLEGE, SANDHURST; AUTHOR OF REMARKS ON THE TRADITIONS OF THE RABBINS, AND OF AN EXAMINATION OF FOURTEEN VERSES SELECTED FROM SCRIPTURE OF AN EMENDATION OF THE BIBLE; AND ONE OF THE EDITORS OF THE BERLIN AND KÖNIGSBERG JOURNAL, 'DER SAMMLER' דמאסף.

PART I. א — כ

CAMBRIDGE:

PRINTED AT THE UNIVERSITY PRESS:

FOR TREUTTEL AND WÜRTZ, TREUTTEL, jun. AND RICHTER, SOHO SQUARE, LONDON:

SOLD ALSO BY MESSRS. C. & J. RIVINGTON, J. MAWMAN, AND J. HATCHARD & SON, LONDON; DEIGHTONS, STEVENSON, NEWBY, AND BARRETT, CAMBRIDGE; PARKER, OXFORD; BROWN, EDINBURGH; SMITH & SON, GLASGOW; AND MILLIKEN, DUBLIN.

1825

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TO

HIS ROYAL HIGHNESS

WILLIAM FREDERICK,

DUKE OF GLOUCESTER AND EDINBURGH,

THE CHANCELLOR,

AND TO THE

MASTERS AND SCHOLARS

OF

THE UNIVERSITY OF CAMBRIDGE,

THIS WORK

IS BY PERMISSION

DEDICATED WITH ALL RESPECT AND GRATITUDE

BY

THEIR OBLIGED AND OBEDIENT SERVANT

CHRISTOPHER LEO.

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TRANSLATOR's PREFACE.

At a period when the utmost regard and attention are bestowed on the Hebrew Language by this nation, and the learned works of those celebrated men, Lightfoot, Castellus, Poole, and Lowth, are so eagerly sought after; when the desire of reading the Bible in the original tongue begins to increase; when the utility of the vowel-points appears to be appreciated, and the study of the Sacred Language is patronized by the most eminent divines of the nation:—at such a time the Translation of a Hebrew Lexicon, which has met with unanimous approbation from Biblical and Oriental Scholars on the continent, and extended its reputation to this, as well as to other countries, may naturally be expected to obtain a favourable reception from the British Public.

The method of arranging the words, in alphabetical order, adopted for the first time in this Lexicon, will entitle it to surpass all preceding works of Hebrew Lexicography, in facility of application. The learner, of whatever progress, will no longer have the trouble of turning over so many pages to find out the word, of which he is in search, since the alphabetical order will give him an easy access to every word, which requires an explanation.

But, as the Etymology forms an essential part of the explanation of Hebrew words, great attention has also been paid to that important subject; and the student will find those derivatives, which cannot immediately follow their primitive words (from being out of the alphabetical order,) added to the end of each root, and afterwards again inserted in their proper paragraphs and fully explained.

It appears indeed a matter of surprise, that a plan in itself so clear and simple, which seems the best method of rendering the practical use of a Lexicon efficacious, and which is so decidedly favourable to the inexperienced beginner, should have escaped the attention of all ancient and modern Lexicographers.

There is no other way to account for the long neglect of adopting the present superior arrangement, than, by the fact, that the etymological order in which all Hebrew Lexicons

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have been hitherto compiled, (and which those of the Sister Dialects, as the Syriac and Arabic, except Richardson's, still preserve,) having at all times been strongly recommended as necessary to the acquisition of Hebrew, has prevailed in all succeeding Lexicons, from an implicit reliance on the utility of an old and universal practice; without considering whether that practice was founded on just, or erroneous, principles.

The Author, having determined to explain in the most clear and satisfactory manner the original Scriptures according to the Masoretic Text, collected for that purpose such materials as would afford him the best means of investigating, and ascertaining the true meaning of every Hebrew word. Having succeeded in settling the signification by the most profound and critical enquiries, a desire of making the road from the text to the Lexicon more easy, led him to enquire, whether the old arrangement formed an essential part of Lexicography? The result of his enquiry was, that, however important it might be to explain the grammatical structure of the language*,—the etymological order did not necessarily form a part of an Hebrew Lexicon; on the contrary, that it retarded the progress of the student, and was also inconvenient to the scholar.

To make any further remarks on this head will be here unnecessary, since in the Author's Preface, wherein an account is given of all the improvements made on the negligence of his predecessors, the reader will find the question discussed in an able and learned manner, and the reasons stated for dissenting from the usual etymological order; to which I refer him for farther information.

In the body of the Work, every word and phrase is not only explained with precision and perspicuity, but also the principles, upon which an old signification is retained, or a new one adopted, are elucidated with great erudition, and exemplified by classical passages from the Hebrew Scriptures.

This mode of proceeding relieves the student from the labour of investigation, since it is the best and surest way of ascertaining, and fixing the meaning of a word or phrase; but as the Author, previously to the explanation of words, takes notice of the grammatical

* The Author in his copious Hebrew Grammar, p. 190. (ed. Leipsic 1817.) after pointing out the two different modes, which are generally used in the Languages for the grammatical structure, observes: "The Hebrews, by combining the relative ideas, namely, the personal pronouns to the root, with some abbreviations, have raised the grammatical structure of their language to a considerable degree of importance; e.g. קָטַלְתָּ for קָטַל־אַתָּה; קָטַלְתְּ for קָטַל־אַתְּ. The original form of these abbreviated affixes, is still so apparent, that a regular etymology and formation arises out of it, in which the Arabic and Syriac are deficient, where these forms appear indeed more polished, and more remote from the primitive form." Hence it is evident that the Author considers adherence to the etymology requisite for the structure of the Hebrew Grammar, but unnecessary for the arrangement of a Lexicon.

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forms of nouns and conjugations, stating when they are written with a *pure* or *impure vowel*, it is requisite that the learner pay strict attention to the rules of pronunciation. Reading, in every language, constitutes a principal part of its mechanism, but in Hebrew, as well as in the sister dialects, it is peculiarly difficult, the reason of which is obvious, there being nothing in the reading analogous to that of the Western Languages.

The alphabet consists entirely of consonants, the vowels being denoted by small characteristic signs, placed over, under, or in the middle of a letter.

To obtain a perfect knowledge of these characters and signs, so as to read a Hebrew book with facility and pleasure, is the result of no small application and perseverance. Indeed a fluency of reading is not to be obtained by the Orientals themselves without much labour; and no nations acquire it more slowly than the Hebrews and Arabs, although, to these, who learn it at a very early age, the difficulty is in a great degree lessened. To be convinced of the truth of this assertion, we need only attend the Jewish schools in this or any other country: and if such is the case with the Hebrews themselves, who learn from their very infancy a language, which they consider vernacular, the difficulty of acquiring it at a maturer age must increase.

It is a matter of fact, that the study of Hebrew is generally undertaken after the student has received a classical education, and made some proficiency in the knowledge of Greek and Latin: at that time to study the rudiments of any language is tedious, and those of the Hebrew still more so, on account of the peculiarities above stated. There is no doubt that the application necessary to acquire a facility of reading, is the principal cause of our limited knowledge of this language; few on that account have the courage to begin it, and fewer still the perseverance to proceed*. My object in making these observations is, to inform the learner where the real difficulty lies, and thus to direct his earliest attention thereto. Notwithstanding, I can assert from experience, that the student may learn to read the Hebrew sufficiently to refer from the Bible to the Lexicon, by a serious application to the subject for the space of two months; but if he neglects to master this difficulty in the beginning, he will afterwards find it a task too arduous, and regret that he has not pursued the proper course for the attainment of the desired object.

Before I come to speak of the translation, I think it necessary to make another observation, respecting a circumstance, which, as I have also found from experience, frequently impedes the progress of the Hebrew student. A notion generally prevails, that,

* It has been a subject of regret that the reading, at least, of the Hebrew, has not been introduced in our Grammar Schools, as this would effectually remove the difficulty experienced by those gentlemen, who are desirous of acquiring a new language, when arrived at an age of maturity.

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for the better understanding the meaning of the Hebrew words and phrases, a knowledge of the Arabic and Syro-Chaldee is indispensable. Hence, as soon as the learner has made some proficiency in reading, and in accumulating a stock of words, he feels anxious to become acquainted with the Arabic, which however, upon mature consideration, will be found to be by no means absolutely necessary.

To understand the original Hebrew text, and the Jewish commentators, a knowledge of the Syro-Chaldee, is undoubtedly required, since certain portions of Scripture are written in Chaldee, as Daniel, Ezra, &c. and several Hebrew words and phrases are frequently explained by the Rabbins through the assistance of that language. But the Arabic has no such claims on our attention; for the greater part of the Jews, considered as sound Hebrew scholars, have scarcely any knowledge of this tongue; the learned Mendelssohn, whose translation of the Pentateuch and Psalms has attracted universal attention, and is become a standard work in Germany, had no knowledge of the Arabic language. The Rev. J. W. Whittaker has several times, in the course of conversation, introduced the name of Mr. Crool as a profound Hebrew scholar; that he does not understand any thing of Arabic, need not be mentioned. Lastly, even the chief Hebrew Translator of the London Version of the New Testament, does not aspire to be a classical or Oriental scholar, yet his translation, considered as a whole, has been highly approved of; and Schröder's German and Hebrew Lexicon (as a supplement to Gesenius's) explains many words and phrases by the authority of the London Version; an additional proof that its reputation has extended also to Germany.

It cannot at the same time be denied that a knowledge of the sister dialects throws a great light on the subject of Philology and Lexicography; but, as far as regards the study of Hebrew individually, it is rather a hindrance than an advantage. I cannot therefore conclude the point in question without observing, that the translating of the Hebrew into English, and *vice versa*, does not in any degree depend upon the progress made in the study of that language philologically, but on the attention paid to its peculiar structure, and on reading frequently the books of the Old Testament, as well as some of the Jewish commentators *.

If therefore the student seriously wishes to obtain a thorough knowledge of Hebrew, he must begin early to translate from the one language into the other; and one would think, that to convert any portion of English composition into Hebrew, would be far pre-

* It is here perhaps proper to remark that, in the course of teaching, I have found the 'Introduction to the Critical Study of the Scriptures,' by the Rev. T. H. Horne, of infinite use; and in asserting this, I appeal to my pupils, whether they have not received more benefit from an attentive perusal of this work, than from all their philological reading.

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ferable to bestowing his time and labour in tracing the derivation of a few Hebrew words from the Arabic. Indeed it may be considered as affording the same assistance to the Hebrew, as the German does to the English Language; but that there are many English Scholars who have no knowledge of the German cannot be denied.—The Arabic is of great utility in explaining certain Hebrew words and phrases; in some instances it affords us great assistance in ascertaining the primitive sense of Hebrew words and expressions. If it be asked, how the Jews can have such a thorough knowledge of the Hebrew, without understanding the Arabic language, the reply is, that the greater part of Hebrew words and phrases, even such as occur but once in the Bible, do not stand in need of any explanation from the Arabic.—The true interpretation of a great many words and phrases has been preserved to the Jews, either by a faithful tradition*, or in old versions, or by their learned Rabbins through the assistance of the Arabian tongue. The Jews have long since interpreted several Hebrew words and phrases on the authority of the Arabic, without having any knowledge of that language. This may appear strange, but nevertheless it is a true fact. When the Jewish Lexicographers or Commentators explain a word or phrase in the Bible by means of the Arabian language, they do not cite the Arabic itself, but express merely the signification of it by a corresponding term in Hebrew: for instance, David Kimchi in the preface to his book סֵפֶר שָׁרָשִׁים, observes, וַאֲשֶׁר לֹא אֶמְצָא לוֹ חָבֵר בְּמִקְרָא אֲבִיאֵהוּ מִלָּשׁוֹן הַנָּרִי 'the word, to which I cannot find an equivalent in the Bible I shall bring from the Arabic.' From this observation one might naturally expect, that he would cite the Arabic words themselves, in favour of his explanation, but his explanation, except accompanied by the words בִּלְשׁוֹן יִשְׁמָעֵאל 'in the Arabic language,' is the same as above stated. Thus the Jews interpret many words on the authority of the Arabic, although totally ignorant of the language.

With regard to the translation, it has been my endeavour to render every word as literal, as the English language would admit, and this appears to coincide with the very nature of the Work. Hence, all the significations, whether *primitive, secondary, specific,* or *metaphorical,* &c. are expressed in terms closely corresponding with the original: and it is but just to remark, that, in the course of translation, I have met with a great many instances, where the English was not only capable of expressing the identical meaning of the Hebrew word or phrase, as assigned to it by the author, but was even preferable to the German. This arose from the resemblance of the Hebrew and English idioms, both of which modify the signification of verbs, by subjoining particles, and form analogous constructions with the participles. Comp. e. g. דִּבֶּר, דִּבֶּר אֶל, דִּבֶּר עַל with,

* The following observation on the knowledge which the Jewish children have of the Hebrew is taken from Jerom (Tom. IX. p. 113.) "Illi a parva ætate vernacula sui sermonis vocabula, penitissimis sensibus imbiberunt: et ab exordio Adam usque ad extremum Zorobabel, omnium generationes ita memoriter velociterque, percurrunt, ut eos suum putes referre nomen." For a similar observation see Tom. III. p. 6.

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to speak, and its particles; מִפְּנֵי, יָרֵא מִן, יָרֵא, with, *to fear, to be in fear of;* the participle, combined with a noun, pronoun, and the verb הָיָה (to be), expresses the sense of the same combination in English, as Eccles. i. 4: דּוֹר הֹלֵךְ *one generation is passing* (*away,* &c.) Gen. xxiv. 42: אָנֹכִי הֹלֵךְ *I am going,* &c. Gen. xxxvii. 2: Joseph הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן *was attending,* or, *feeding the flock with his brethren.* Gen. xviii. 10: וְשָׂרָה שֹׁמַעַת *and Sarah was listening* at the entrance, &c. Gen. xxvii. 5: but Rebekah שֹׁמַעַת *was overhearing* Isaac, &c. in the last two passages, הָיָה is to be supplied. Similar constructions present themselves in almost every page of the Hebrew Scriptures.*

The Grammatical terms, made use of by the author, are generally of themselves sufficiently clear; some of them, however, may appear strange to an English reader, of these an explanation is here given.

The term *constructio praegnans,* our author applies to such constructions of the verb, in which, between it and the object, another verb is to be implied, to which the object refers. e. g. Numb. xiv. 24. Deut. i. 36. מִלֵּא אַחֲרֵי יְהוָֹה, for (לָלֶכֶת) מִלֵּא אַחֲרֵי יְהוָֹה *to follow Jehovah perfectly.* Ps. xxii. 22: מִקַּרְנֵי רֵמִים עֲנִיתָנִי, supply וְהַצִּילֵנִי *thou hast heard (and saved) me from the horns of the buffalo.*

The term, *Zeugma,* to the constructions of a verb and two nouns, in which the former is only applicable to one, the other noun must be supplied with another verb suitable to the logical construction. e. g. Isai. xlii. 10: יֹרְדֵי הַיָּם וּמְלֹאוֹ *they who go on the sea and (search) all it fills.* Job iv. 10. Compare especially, Gen. ii. 1. with Neh. ix. 6.

The terms *impure Kametz, impure Tzere,* apply to a (ִ) or (ֵ), which do not undergo a change in the word, e. g. אָבֵל, בַּקָּרָה, בַּקָּשָׁה, אִכָּר, אָלָה, q. v.

The terms, *dagesh forte implicitum,* or *forma dagessenda,* to those words which are declined or conjugated after the form of *dagesh forte,* as אַחֵר for אַחֵר; בָּחוּר for בַּחֵר.

* Some Hebrew expressions are analogous to the French, as אָהֵב לַעֲשׂוֹת to, *aimer a faire,* שָׁתָה בְּ *boire dans la tasse;* with לֵךְ לְךָ and בְּרַח לוֹ comp. *va t'en, s'enfuit,* &c. The words which have been introduced from the Hebrew into the Greek and Western languages are very numerous; e. g. μυῤῥα, νατρον, καδος, καυων from מֹר, נֶתֶר, כַּד, כַּוָּן. To these may be added in English, the words *Rif-raf,* Heb. עֵרֶב רַב *a mixt multitude, a rabble;* בּוֹשׁ to, *abash, bash.* They are generally noticed in the body of the Work.

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The term, *in pausa*, refers to words, in which a short vowel is changed to a long one, on account of the word having an accent which forms a pause; e. g. אַחַת, *in pausa*, אָחָת; אֲנִי, *in pausa*, אָנִי; תֹּאבַד, *in pausa*, תֹּאבֵד. Other terms which occur in this Lexicon, are explained in the annexed table of abbreviations.

It appeared to me also expedient for the elucidation of the exact meaning implied by the author, to give, not only the passages quoted entire, but also to bring forward others which shed further light upon the explanation. Let, for instance, the paragraphs of אָב, אָוֶן, אוֹר and אָדָם, be compared with the original.

Whenever the author has differed from the generality of Lexicographers in the derivation of words, I have taken notice of it, so that the scholar may compare the one with the other, and decide according to his own judgment. For examples, see אָסַף, יָרֵב in *Hiphil*.

Several nouns which may easily be confounded in their sense, on account of the similarity in their vowel-points, are placed in so clear a point of view, that the one cannot be mistaken in its meaning for the other, see for instance the plur. חֳדָשִׁים, חֳדָשִׁים, under חָדָשׁ and חֹדֶשׁ.

Words inadvertently omitted in the original, have been inserted in their proper places, as אֶבֶל under אָכַל, הוּבָא under בּוֹא, and several others.*

To afford the beginner an opportunity of becoming more readily acquainted with the various conjugations and forms of the verbs, I have added to each root of them, the number of conjugations in which it occurs in the Bible.

In referring to the Bible, according to the passages quoted, I have discovered many erroneous citations, these I have tacitly corrected, and all citations thus corrected are made from the Hebrew Bible edited by Van-Der Hooght. In this respect the translation will have an advantage over the original.

When I first began to translate this Work, I was not aware that the author had published an abridgement of his larger work for the use of schools, and the letters ב, א and a part of ג were translated, before I could avail myself of its assistance.

* The additions were intended to be made tacitly, as well as the corrections, but from an oversight, some have been noticed at the bottom of the pages in the book.

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However, as soon as I was informed, that such a work had made its appearance, I lost no time in procuring it. But when it came to hand, I found, from comparing the contents of the one with the other, several additions and improvements in the abridgement, some of which referred to the letters already translated, and I was obliged, for the sake of doing the author, as well as the public, justice, to write several pages of those letters over again. The translation is generally made from the larger work, but not one single paragraph has been translated, on which the abridgement has not been consulted; it contains, therefore, the labours of both productions.

Whatever success may attend my translation, must be left to the judgment of the learned, who alone can appreciate the labour connected with such an undertaking. The greater part of it was performed during the night, and even then, not without some unavoidable interruptions: my time in the day was partly devoted to teaching, and partly spent in troubles and anxiety of mind. Under these circumstances, the progress of the Work was much impeded, but the translation itself has suffered nothing by them. I made it a rule neither to begin to translate any part of the Work, nor to proceed in it, unless my mind was undisturbed, and able to read every paragraph, before committing it to paper, with the strictest attention. Indeed it was by far preferable, to go on slowly and surely, than to use dispatch at the hazard of correctness. In this manner of proceeding, sixteen letters (from א to ס) were executed before I was called from Cambridge to the Royal Military College at Sandhurst. And here, I cannot help observing, that it was an auspicious circumstance, that the greater part of the alphabet was translated during my abode at the University of Cambridge: for a place, where I was so easily supplied with the necessary books, which the Work requires, and had the opportunity of consulting scholars upon any critical emergency, was not only of infinite service to such an undertaking, but also an encouragement to perseverance. The want of such valuable assistance was greatly felt, when I began to translate the five remaining letters, after my removal from Cambridge to Sandhurst. The circumstance of being obliged to provide myself with books from the University and College libraries, and to send them at the expiration of every quarter to Cambridge, and have them returned, occasioned great delay.

When the Work was at length completed and ready for the press,* additional trouble and anxiety arose from the distance to which it was necessary to send each sheet for revision, as it had not only to be transmitted to Sandhurst, but from thence to the Rev. A. Dicken, Head Master of the Grammar School at Tiverton, who kindly,

* The printing did not commence until the whole of the translation was finished; the remainder is therefore ready for immediate publication.

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when at Cambridge, looked over every page of the MS., and has likewise, since his residence at Tiverton, perused and revised the English of the proof sheets for the press after I had corrected them: and here I take the opportunity of declaring that no terms can adequately express the sense I entertain of his important services. Notwithstanding the care and attention which has been bestowed on the MS. and proof-sheets, to keep the Work free from mistakes, yet the distance of my situation from the University press, gave rise to many typographical errors. But few errors, however, of importance have been discovered, and these will be noticed in an annexed table of errata. Others, which chiefly consist in the vowel-points, will, as it were, correct themselves by the passages cited from the Bible.

Amidst all the troubles, which I have encountered during the progress of the Work, the encouragement I have met with from so many eminent and distinguished scholars, has been a source of the greatest consolation and support. To have been patronized by the Right Rev. the Lord Bishop of Peterborough, the Right Rev. the Lord Bishop of Bristol, the Very Rev. the Dean of Ely, Mr. Sergeant Frere, Master of Downing College, Professor Smyth, the Rev. T. Catton, St. John's College, the Rev. T. Shelford, Tutor of Corpus Christi College, the Rev. G. C. Renoüard, Rector of Swanscombe, Kent, Mr. Hustler, Tutor of Jesus College, the Rev. Professor Dobree, of Trinity College, the Rev. H. Wiles, Vicar of Hitchin, Herts., and many others, whom the limits of a Preface will not permit me to enumerate, will, since it constitutes one of the happiest recollections of my life, never be effaced from my memory. It likewise affords me the highest gratification, that during the time Sir George Murray was governor of the Royal Military College at Sandhurst, I was constantly favoured with his approbation.

I have now to express the wish, that the translation may be found worthy of the encouragement I have met with, and may give general satisfaction to the public: and although no time and labour have been spared in rendering the Work as perfect as possible, yet it cannot be expected that a performance of this nature should be wholly exempt from faults: this affords me an opportunity of requesting every scholar to point out any mistakes he may discover in the pages of this Lexicon, and of assuring the public that any improvements, which may be suggested, will be thankfully acknowledged and strictly attended to.

It only remains for me now to perform the agreeable duty of returning my thanks to the Syndics of the University Press, for their liberality in defraying the expences of this Publication.

CHRISTOPHER LEO.

Cambridge, March, 1825.

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PREFACE.

I now present the public with the First Part of my Hebrew Lexicon, which, if no interruption should occur in the printing, will be followed by the remaining half, at the latest, by next Easter Fair.

The resolution, to devote myself to this Work, proceeded from a thorough conviction, in which every one conversant with Hebrew Literature will certainly participate, that the works, which have hitherto appeared in this department of literature, are, notwithstanding the quantity of valuable matter which they contain, marked by too many defects to give complete satisfaction: defects, which arise chiefly from this circumstance, that our best known and most esteemed Lexicons are merely recompositions and modern editions of older works. A Dictionary, therefore, the author of which should make it his business, with unremitting zeal, and with more correct principles than his predecessors, to pursue the enquiries, which are necessary to determine the interpretation of Hebrew words, and to exhibit the results of these enquiries in the most concise and clearest manner possible, appeared to me to be a work from which equal advantage must be derived to the science itself and to the student, who would thus acquire a more complete knowledge of it with greater facility and convenience. Encouraged by the flattering interest, which several excellent scholars in Oriental literature took in the specimens of my labours communicated to them, I have now devoted myself for four years and a half, after a series of preparatory labours, almost exclusively, with persevering zeal, to these requisite enquiries, and to some others connected with them; and I venture to hope, that my endeavours have not been altogether unattended with success.

It is necessary in this place to explain myself somewhat more at length, respecting the arrangement and compass of this Lexicon, as well as the principles of interpretation, which have guided me in the composition of it: since on the correctness of the latter, and the proper choice of the former, the utility of such a Work must principally depend.

1. Above all things it was my first and most particular endeavour (of which I believe I have never lost sight) *to ascertain the peculiar phraseology of the Hebrew, as founded on its own distinct dialect, and to place it in a proper point of view, with relation to the peculiar phraseology of the cognate Semitic dialects;* an endeavour which, however simple, natural and coincident with the object of every Lexicographer, does not appear to have guided all my predecessors. That the most accurate knowledge and comparison of the cognate dialects are among the first and most indispensable requisites for investigating the significations of Hebrew words, it is fortunately no longer necessary to insist upon; though far otherwise was the case when Alb. Schultens, and still later J. D. Michaelis were obliged

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so often to recommend the use of these means. But on the other hand it may perhaps be requisite at this time to give a caution (as some of our better interpreters have done) against the vague and unjustifiable misuse of such comparisons, which, having originated in Holland, has extended its influence to several of the schools of Germany. Our business should be to understand, as clearly as possible, the relation which the peculiar phraseology of the dialects bears to that of the Hebrew, which will, of itself, direct us in our comparison of them with each other. It will appear that though too much has been done on the one hand, there is still a great deal left undone on the other.*

Now the idea itself of an individual dialect, belonging to an extensive family derived from the same source, implies, that each of these dialects must have its own independent and permanent phraseology; which, however nearly it may be allied to that of the others, (either in form or sense, or in both) can yet completely coincide with it only in particular points. The Lexicographer of any individual dialect falls into errors, as soon as he arbitrarily, and without proof, forces the phraseology of one dialect into another. His only business is to enquire into the peculiar usages of his own dialect, and to compare them with the corresponding ones of the rest. But in Hebrew, in which all that remains of the language, is contained in only a small number of books, and to which books there are complete concordances, this investigation (especially in words of frequent occurrence) is comparatively much facilitated: indeed, the circumstance, that, after a careful use of these auxiliaries, we may be sure, of having compared every passage in which any particular word occurs, bestows on Hebrew Lexicography a certain degree of perfection, which, perhaps, that of any other language cannot boast.

Agreeably to such a preparatory mode of proceeding, every article of this Dictionary is the result of much deliberation respecting the use of a word after a repeated and diligent collation of all the passages contained in the concordance. I made use at first of the concordance of the Roman *Marius Calasius* in four volumes folio, (to be found in the Library at Goettingen) of which the Latin translation annexed, and its large type greatly facilitate the use; in every article, however, the well known concordance of Buxtorf was likewise consulted, the arrangement of which under particular derivatives and forms, offers another peculiar convenience; particularly when (as we so often have occasion to observe) a certain signification is attached only to some determinate forms. To this work alone, I am indebted for the observations respecting the various uses of אֲדֹנַי and אֲדֹנִי, אֲדֹנֶיךָ, אֲדֹנָיו, &c.

* I would willingly have devoted a part of these introductory observations to the examination of this important subject, if many other points, which could not well be omitted here, had not reduced me to the necessity of deferring them to the Preface of the second Volume. I shall there submit to the judgment of the learned, the principles which have guided me as to the employment and signification of the rarer Hebrew words, the use of versions, Hebrew expositors, and etymologies derived from the cognate dialects: in the mean time, however, I have no occasion to fear, that any reader, who has perused with attention merely a few articles of this Dictionary, will misconstrue the above observations, so as to impute to me a design of again introducing into the study of Hebrew, the narrow principles of a Gousset and a Driesseu. Some striking remarks on this subject by distinguished scholars, which I accidentally met with, may be found, in the Heidelberg. Jahrbüchern der Litteratur, Jahrg. I. Heft. I. der Abtheilung für Theologie u. s. w. S. 110 in einer Rec. des Vaterschen Comment. über den Pentateuch; von Gurlitt in einer note zu Middeldorf's Uebersetzung des Nahum S. 31; von Beyer Hoheslied Salomo's Marpurg 1792, p. 55.)

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and of the future, יָחֵרֹשׁ, יֶחֱרַשׁ, and the like. That it should contain several erroneous references, which also have been in part transferred to other Lexicons, could scarcely be avoided, where such a numberless multitude of figures occurred;* but I flatter myself that the repeated examination of all the passages, partly during the original composition of this Work, and partly during the revision of the MS. and the proof-sheets, has left few faults of this kind undetected

What laborious exertion and perseverance are requisite for such a thorough collation, they only are sufficiently able to judge, who have made use of the same means in their own grammatical and philological pursuits, and yet without such collation, no fundamental investigation of the subject can be accomplished. For it is only by enquiries of this kind combined with the most conscientious determination, again to subject each acceptation to the most careful scrutiny, that it is possible, to attain in every single instance, the most complete conviction. The only sure way is to be upon one's guard against what is groundless and untenable in many notions, which may have been too readily adopted, for a time, on the authority of some celebrated teacher; and even in these cases the old exposition will often be again brought forward, confirmed by its established reception, by the context, and by parallel passages.

This is not the place to extol the great merits of an Alb. Schultens, or a J. D. Michaelis; though no one perhaps is more sensible of their merits than myself: but it is precisely such enquiries as these, which so frequently and evidently shew, that among the reputed discoveries and inventions of these men, there are still many untenable hypotheses: and we unwillingly observe, that many of their scholars (who have since made their appearance as authors) have been prevented by the authority of their celebrated instructors from taking a clear and unprejudiced view of their subject, by which means the spirit of enquiry was stifled, and they piqued themselves on bringing forward on all occasions those "new ideas" only. It is, indeed, extremely instructive to trace the history of several opinions of these individuals, through the authors who relied on their authority, and to see, how a conjecture diffidently expressed by them, though perhaps groundless, came by degrees to be repeated as an undoubted certainty. I will here quote a few significations of words and peculiar modifications of their meanings, which have been almost universally, though without sufficient grounds, adopted from the writings of J. D. Michaelis: אֲפִיק *fountain*, properly, according to him, אַפִּיק; אָשָׁם *a sin of omission*, and *an offering* for the same, in opposition to חַטָּאת; אַשְׁפּוֹת and אַשְׁפָּתוֹת *a tripod* used by the Beduines; בְּלִיַּעַל *the lower world;* שְׁנַת־יָמִים *the revolution of days, a year;* בָּשׁוּרִים *the Northern Chaldeans, curds;* כָּשַׁף properly, *to eclipse the sun* and *moon;* חָלַץ *to levy*, (in a military sense); חַמָּנִים *obelisks;* מְחֻסְפָּס *snow-like*, &c. Many more interpretations of this kind are received on the authority of Schultens, e. g. חוּס properly, *to shut the eyes*, then, *to connive at, to spare*, (see that article). In the Preface to the second Volume, where examples of sig-

* It was less pardonable when the confusion of the forms אֵיפֹה where? with אֲפוֹ, אֲפוֹא now, then, (page 51. a.) the spelling of לוּן (from the root לוּן) instead of לִין and similar errors, were transferred from Buxtorf to almost all the Lexicons and elementary books.

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nifications, improperly forced into the Hebrew from other dialects, are collected, a still greater number of instances of this kind will be found.

2. I have departed from the arrangement of former Hebrew Lexicons, and here for the first time preferred an *entirely alphabetical* to an etymological order; and although this arrangement has long and justly been already adopted in all known languages; although I know, that it has been often and expressly wished for in Hebrew Lexicons, (see e. g. in Gabler's Theological Journal, B. v. p. 334, a review von *Dindorf's Hebrew Lexicon*), yet this arrangement may perhaps require justification, in answer to those who allege the more strictly etymological character of the Hebrew Language, as a plea for the necessity of the common order. In answer to this I observe, *in the first place,* that the supposed necessity of the etymological order rests principally upon the unwarrantable assumption, (which occasions so much confusion in *Simonis*) that, in Hebrew, all words in general (such particles as the *præpositiones præfixæ* being excepted) are to be derived from *verbs* or *triliteral roots.* It ought, however, to be acknowledged, that besides the monosyllabic conjunctions and particles, e. g. אוֹ, אֵי, אָז, אַל, אִם, אֵת, גַּם, כֹּה, כִּי, and pronouns, many substantives, perhaps the greater number, viz. all, which designate the members of the animal body, beasts, plants, metals, and numbers, are really primitives as well as those verbs.* To this class belong, without any exception, the monosyllabic substantives, as דָּם *blood,* הָר *mountain,* אִישׁ *man,* יָד *hand,* יָם *sea,* פֶּה *mouth,* מַיִם *water,* עֵת *time,* &c., and evidently those also, which in some forms besides the principal one, assume an additional letter, which has caused most writers to derive them from dissyllabic roots.†

* Such nouns as יוֹם, שֶׁמֶשׁ, יֶרַח, כּוֹכָב, אֶבֶן, עִיר, &c. may be added. It is surprising, that a fact, apparently so obvious, should have been so long overlooked to the degree it actually has been, even by *Simonis,* since as early as 1799 *Car. Aurivillius* had treated of it so fundamentally; see his *Dissert. de Primitivis Linguæ Hebrææ,* reprinted in *C. Aurivillii Dissertat. ed. Michaelis,* Gotting. 1790, p. 371. The following passage alone may be cited here, as peculiarly deserving of attention: §. 3. "*Atque primum quidem, ut substantiva nomina haud pauca existimentur primitiva, explorata jam diu postulabit idearum in humana mente genesis. Objecta rerum singularium, quod patent sensibus, prima fere solent advertenti animo insinuari, itaque et fuisse inter prima, quæ loquentis in ore hominis discretis indicarentur nominibus, vero habebatur simillimum.*

† Because, for instance, אָב father; when placed before the genitive is written אֲבִי, (Chald. and Arab. אֲבוּ וְנוּ) pron. masc. אָבִיו; אָח brother, before the genitive אֲחִי, pron. masc. אֲחִיךָ; אֵם *mother,* with a pron. אִמִּי; בֵּן *son,* before the genitive בְּנֵי (Gen. xlix. 11.); אָמָה *a maid servant,* plur. אֲמָהוֹת, hence they thought themselves so much the more authorized, to derive these nouns from the roots אָחָה, אָמַם, בָּנָה, אָמַהּ, &c. If no verb or suitable signification could be found, they invented a new one, or adapted those already existing to the signification of the substantive as well as they could. In the Lexicons, therefore, we still find such derivatives, as *pater a volendo, frater a colligando* (אָחָה Chald. *consuit*), *mater a præcedendo, filius ab ædificando, ancilla a paciscendo* and many others still more extraordinary. But, not to say that scarcely any thing can be imagined more irrational, than the assumption, that the ideas contained in those verbs existed earlier, than the ideas, *father, mother, brother, son,* the expression of which (and that certainly in *its* simplest form) was undoubtedly first thought of; the fact that those letters י, ו, ה, have been affixed, affords no proof of the above assumption. For in the Aramæan as well as in the Arabic language, the letters י, ו, ה, are affixed to the monosyllabic *nomina primitiva,* in the formation of the plural, as well as in that of the *verba denominativa,* promiscuously, and in proportion, as custom has introduced them; or the last radical is doubled, (sometimes also an א is prefixed) and a comparison of the examples belonging to this rule, shews that we must not think of taking these augmented forms for the original ones. In the *denominativa,* the assumption of the third radical was necessary in the first instance, because the verb

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That these substantives ought also to be placed as *primitiva* in a dictionary, arranged entirely according to the etymological order, is self-evident. But on this account the only sufficient plea for that arrangement fails, for if the words improperly derived are deducted, it can no longer be maintained, that in this respect the Hebrew differs materially from other languages.

Secondly: In as great a number of other words the etymology is completely disputable. One Lexicographer has placed a word here, another there, so that even the scholar himself frequently looks for it in vain: in many other cases, it is very difficult to ascertain the root, at least to an inexperienced beginner. Should one make an *April-fool* of him, or expect him first to think of all roots, under which the wonderful etymological views of the Lexicographer may possibly have placed it? It is certain that nothing but this arrangement of the dictionaries, so extremely inconvenient to beginners, has given them a disgust for the use of them, and given so much currency to the *claves*, so injurious as well to the knowledge of grammar, as to that of the significations of words! This inconvenience might indeed be in some measure avoided by introducing each word properly in the etymological order, and only referring to it under the alphabetical arrangement, but even in that way the beginner will often become impatient; and will he not evidently lose a great deal of time in continually turning over leaves, which might be employed much more advantageously? But since,

In the third place, it is often necessary, in ascertaining the sense of a word, to review and compare all the remaining derivatives from the same root, the advantages of

must consist of three radicals; which letters were also frequently introduced even in the formation of the substantives. A more complete view of these forms may be added here: אָב أَبٌ father, st. constr. אֲבִי, ابو, plur. Aram. ܐܰܒܳܗܳܐ, ܐܰܒܳܗܳܬܳܐ and thence the verbs أَبَا to be father, Syriac ܐܰܒܗ the same Ethpe; and Ethpa: to have become a father; אָח أَخٌ also أَخٌّ brother, before the genitive אֲחִי, Aram. and Arab. אֲחוּ أَخُو, and the verb أَخَا to be brother; אֵם أُمٌّ إِمٌّ mother, with pronoun אִמִּי pl. אִמּוֹת, but Rabb. אִמָּהוֹת with suff. אִמְהָתְהוֹן, Syriac ܐܶܡܗܳܬܳܐ, Arabic أُمَّاتٌ and أُمَّ أُمَّهَاتٌ to be mother; אָמָה plur. אֲמָהוֹת, Aram. ܐܰܡܗܳܬܳܐ servant, أَمَا to be servant; בֵּן ابْنٌ (Thalmud. also אֲבֵן son) before the genitive once בְּנִי Gen. xlix. 11; בַּר ܒܰܪ son, ܐܬܒܪ filius factus est; דָּם blood, Arabic دَمٌ and دَمٌّ but in Chald. אִידַם, אִדַּם. Punic *edom* (*Augustin.* ad Ps. 136.) hence دَمَى to bleed, and the Samaritan מדמדמא bloody; חָם father-in-law, pron. masc. חָמִיךָ, Arabic before the gen. and poet. حَمْو plur. Syriac ܚܡܳܗܶܐ; יָד, يَدٌ and يَدٌّ hand, plur. Aram. ܐܶܝܕܳܐ and ܐܰܝܕܳܝܳܐ hands, ܐܶܝܕܳܗܳܬܳܐ the same as יָדוֹת grasps; לֵב m. pron. לִבִּי heart, thence Æthiop. לבו to take to heart, to see into; מַיִם مَا water, thence مَاهَ and مهت to water, and other derivative significations; שֵׁם اسم name, plur. Aram. ܫܡܳܗܳܬܳܐ names, thence سمت to name, &c. If any one here, notwithstanding the above remarks, should allow himself to be misled by the third radicals, which are sometimes assumed in the formation of derivatives, so as to consider them as vestiges of the original roots, he would be betrayed into a discordance with himself, which would sufficiently detect the groundlessness of this opinion. For example, is אָבָה or אָבַהּ to be considered as the root of אָב, אָמַם or אָמַהּ as the root of אֵם, דָּמַם or דָּמָה as the root of דָּם?—The above *opinion* is moreover completely confirmed by the fact, that dissyllabic substantives also assume these *augmentatives*, and auxiliary letters in the formation of the plural, e. g. ܐܰܬܰܪ place, plur. ܐܰܬܪܳܘܳܬܳܐ; ܪܳܘܒܳܐ idem. Plur. ܪܳܘܒܳܬܳܐ comp. ܐܶܘܡܳܬܳܐ, plur. ܐܶܘܡܳܘܳܬܳܐ *a people;* ܣܶܦܬܳܐ pl. ܣܶܦܬܳܘܳܬܳܐ *a lip,* &c. Or does the plur ܐܬܪܘܬܐ also refer to a verb ܐܬܪܘ or to ܐܬܪܝ?

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both arrangements are here united, as nearly as possible: and there is not only given for every derivative a reference to its root, whether still in use or obsolete, but also under the roots, at the end of each article, those derivatives, which otherwise would not follow immediately, have been pointed out, and can be instantly referred to.

3. It is unnecessary to mention that one of the first duties of a Lexicographer consists in giving progressively the significations of each word in the most natural order, as they may have developed themselves, and illustrating them by proper examples, and that in the Hebrew this must also be done in each conjugation separately. Much remained to be done in this department of the work and I leave it to competent judges to determine how far my labours have been more successful than those of my predecessors.

Very particular attention, moreover, has been paid, in the articles containing the verbs, to the *exhibition of the various connexions and constructions, in which a verb occurs*, especially to the *particles* by which a verb is combined either with the person or the thing, or with both together. A beginning had been made for that purpose in many dictionaries, but no where did I find it, thoroughly followed up and supported by proper examples: and yet the most exact knowledge of such modes of construction is, perhaps in no language, so indispensable, as in the Semitic dialects; in which those modifications, which the Greek, Latin and German Languages indicate by prepositions prefixed to the verb (of course by *verba composita*) are for the most part expressed by this mode of construction with particles.

But in order to make these modes of construction, and the use of a word in general as clear as possible, it was not sufficient merely to give a reference, but it was necessary to cite at least one classical passage for each of those constructions, and to accompany it with an accurate translation: and that also has been done throughout, wherever perspicuity appeared to gain by it. As all the relative and parallel passages (some of them actually transcribed) are brought together in this Lexicon, each one separately appears in a clearer light, than any any other method could afford: and the article in the Dictionary is usually the best general commentary on all these passages. Hitherto the best interpreters have often been obliged to endeavour to supply this deficiency of the dictionaries, and Rosenmüller's Commentary on the Psalms, e. g. contains many genuine Lexicographical articles. *Coccejus* had long perceived this, and his dictionary obtained thereby a considerable preference to most of the others: it requires however a suitable arrangement. But *Simonis* deprived himself of room by an useless mass of citations to exemplify the grammatical forms.

The translation added to the passages cited, and distinguished by a different character, follows the original literally, as far as the German Language will allow; and the very object for which it is given, allows it to follow the words of the text step by step, even where a translation otherwise literal indeed, but still intelligible as a composition independently considered, would rather serve to obliterate the Hebrew expression. The pliancy of the German Language was here particularly serviceable. I much wish moreover

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that I had made it a rule at the beginning to render the same Hebrew word by the most nearly correspondent expression, and then afterwards as much as possible, to have retained that expression throughout; a rule, to which *De Wette* has very properly subjected himself in his translation of the book of the Old Testament. But I confess that on the one hand I adopted this principle somewhat too late, and on the other, my memory has often deceived me in this point.

4. Another defect under which our Lexicons formerly laboured, and which reduced most of them to the rank of mere vocabularies, was the defective *collection and classification of the phrases and idioms formed by a word,* although they, no less than single words, belong to the formative part of the language, and consequently are an object of Lexicography.

Eichhorn has long since made some valuable observations on this subject (See *Allgemeine Biblioth. der Bibl. Litteratur,* Vol. IV. p. 936.) and his edition of *Simonis* furnishes, in the first letters, some acceptable contributions to it: but most of what relates to this matter was still left exclusively to commentaries or private observation. It was my endeavour to be in this respect as complete as possible; and for example, let but a few articles, as נָגַלָה, גִּלָּה, יָד, מָלֵא, שׁוּב, שׂוּם be compared with the same in older Lexicons. Many of the phrases given were perhaps sufficiently clear, and so far needed no illustration; however, this was not always the only object; for a phrase when it frequently recurred, and began as it were *to belong to the mechanical and technical part of the Language,* ought, for that reason, sometimes be inserted in the Lexicon. There is in such cases still a great deal to be done by the larger Thesaurus. But the common phrase must also often be admitted, because it forms a transition to that which is rare and singular in its kind, and thus many a passage or construction cited there apparently without reference to the context, first receives a sufficient light from a number of relative ones, which at the same time define its meaning. If the Lexicographer employs proper diligence in the skilful arrangement of these passages, the place, which has been assigned in the dictionary to a seemingly difficult passage, frequently guides the reader, as it were of itself, to the most correct interpretation of it. See e. g. the explanation of לֹא יָסָפוּ Numb. xi. 25. page 298, letter (*c*).

Eichhorn in the passage above quoted, says, that he expects "this light for the whole compass of the Hebrew Language," then only, when there shall have been written on each book separately, new and copious commentaries with glossaries annexed, containing the phrases explained in each commentary. In the first respect, much good has since been done by Rosenmüller's Scholia and some similar works; and the want of the desired Glossaries or *indices* is compensated, by the concordance which indeed contains a most complete index to all the books of the Old Testament, and is indispensable to the proper study of those commentaries. That much yet remains to be done respecting the comparison of dialects in whole phrases, is but too true; but the copiousness necessary in this case would have exceeded the limits of this Lexicon even had more been previously

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effected for this object, than actually has been. It is to be regretted, that the learned commentaries of the Dutch are comparatively so deficient in this respect, and the author wishes nothing more, than that he may very soon have the leisure requisite for the perusal of a series of Eastern writers with a view to render the Hebrew Lexicon still more perfect. There is also much to be gained from the Targums and the Peshito, for the furtherance of this object, and indeed much has been already profitably used.

5. On the whole, the contracted compass of a manual Lexicon, and the necessary uniformity in the mode of treating each article, too much neglected by my predecessors, rendered it necessary that the results only of the enquiries instituted to determine the signification of words, should be admitted, and this was more easily done, when reference could be made to some exposition, which gives a satisfactory proof of the received signification.

An exception from this rule, however, has been made, when some signification not before sufficiently known, was to be vindicated, or when a received one was deemed untenable. In such cases the investigation itself is laid concisely before the reader, that he may examine the grounds of it, and then choose according to his own judgment. It appears to be useful, particularly to the beginner in Biblical philology, to lead him on by these investigations, made with and before him, to profounder studies, and to teach him to doubt and to investigate. For the same reason, the tone of investigation is always retained, where any doubts prevail. In the first Volume for instance, refer to the article, אֲשֶׁר לְ as a sign of the genitive No. 3; אֲשֵׁרָה *Astarte?* בָּמָה *an idol-altar;* בַּת־יַעֲנָה *Ostrich;* גור *to collect?* דֶּגֶל *a flag;* דָּלַל; הָתַל; זיד *to prepare food?* חַי; יָהּ; יְהוָה; יָמִים No. 2, 3, 4; כֹּהֵן No. 2; כְּשָׂדִים; כְּתִים, &c. In other places a new or neglected view was at least to be more completely brought forward, than would have been necessary, had it been sufficiently known: see for instance, אִי, אֵפוֹא, גַּם, דון, הַכָּרָה, הַמְלָה, הָלַךְ No. 10, 11; חֳרִי־יוֹנִים &c.

6. The Chaldean Language as far as it occurs in the sections of Daniel and Ezra, in Chaldaic could not by any means be excluded, because there is no brief, separate Lexicon by which the reader of these sections could have supplied this deficiency in the dictionary. But certainly the early study of the Chaldean Language cannot be too strongly recommended to the beginner in Hebrew philology, partly for the sake of reading those portions of the Bible, so interesting in many respects, and partly on account of the marked turn of the later books of the Old Testament, still too much neglected with regard to the explanation of the words and language. A commendable and useful beginning on this subject has been made by *Berthold's* work on Daniel, but all other books of that age still require a similar elucidation, applied with an exact knowledge of the Aramaic idiom. This study of the Targums (and not merely by Buxtorf's, otherwise excellent, Lexicon,) and the Syriac versions, furnishes many a beautiful elucidation, and perhaps we shall soon have an opportunity in another place, to communicate some proofs of this fact on these points.

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But a Lexicon like this, which, besides its chief object, the explanation of the Hebrew text, also includes that of the few Chaldee sections of the Bible, is by no means to be called a *Lexicon Hebraicum et Chaldaicum* as has been almost universally done: much more is confessedly requisite for a complete *Lexicon Chaldaicum*.

7. It seems particularly necessary in the construction of Lexicons to fix by more exact boundaries than have hitherto been assigned, the province of Lexicography in relation to the often adjacent provinces of Grammar, criticism, and interpretation, in order to prevent the Lexicographer from deviating into the departments of the commentator, critic, and grammarian, and *vice-versa;* by which confusion each becomes negligent of the duties peculiarly incumbent on him in the execution of his plan. Thus Simonis's Dictionary, especially in its first editions, was more than half a Grammar in the form of a Lexicon, not a Lexicon itself, and the later edition, the newest and largest (though unfinished) work of this kind, was overloaded by a confused crowd of exegetical observations, which would better have continued to be the property of the commentaries, from which they are in part *literally* borrowed; both want the true Lexicographic character, which was already to be found principally in the first plan of *Coccejus's* Dictionary.

With respect to the grammar, there is no doubt, that, notwithstanding the great space which *Simonis, Moser* and *Stock* have given up to the grammatical part of the Lexicon, yet in one respect too little is done. According to the principles adopted by me, the Dictionary must not only *indicate,* under each verb and noun, *all the forms which do not arise from the most simple paradigms, but those also, of which a double form for a conjugation,* a *tense,* a *number,* &c. can be imagined: for grammar must by all means lie in the Lexicon, and completely result from it. Even in the regular verbs it was necessary to observe whether *the future* were to be pronounced with *cholem* or *patach,* whether Piel should be expressed as פִּקֵּד, or as אִבַּד or דִּבֵּר, whether *Hophal* as הָקְטַל or הָקְטֵל &c.; but still more attention was necessary in the irregular verbs* and in the inflexions of the noun,† where even the most complete grammar does not comprehend all the varieties to be

* The grammar ought here to name generally the different forms which occur; but it must be left to the dictionary to indicate the peculiar usage in each single word. This variety of forms for instance appears very strikingly in the *verbis primæ gutturalis.* Here futures like יֶחֱדַל, יֶחֱזַק, יַחְבֹּט and יַחְבֹּל, and indeed with very few exceptions, are found constant in one and the same verb, except that with pronominal affixes instead of *chateph segol, chateph pathach* is generally used, e. g. יַאַסְרֵהוּ, יֶאֱסָר. The same in the verbs פ״י. The division into the verbs פ״ו and פ״י, is not sufficient, because they lend their forms reciprocally in most cases, for instance יִבַּשׁ *inf.* יְבוֹשׁ Hiph. הוֹבִישׁ; יִנַּע, Hiph. הוֹנִיעַ; יָעַץ fut. יִיעַץ; Hiph. נוֹעַץ to advise; יָקַר fut. יִיקַר, יִיקֹר, יֵקַר; Niph. הוֹקִיר to be difficult; יָרֵא fut. יִירָא Niph. נוֹרָא to fear; יָרַשׁ fut. יִירַשׁ Hiph. הוֹרִישׁ, &c.

† There is a great deal left to be done by the Grammarian for the perfection of the paradigms of nouns and the rules belonging to them. The following observations belong to the grammar, e. g. that the forms יְקַר, כְּתָב are constantly, the forms נָלוּת, דָּגוּת, חָזוּת and אִכָּר, צַיָּד frequently, without any abbreviation of the vowels, that a number of nouns of the form אֶבֶל retain the *tzere* unabbreviated, others in *stat. constr.* assume the *forma segolata* and many others which are still looked for in vain in our grammars. Since the same form is for the most part similarly inflected in other dialects, there is much left to be effected by the Grammarian, by comparing all the examples in Simonis's *Arcanum Formarum* or in Hezel's Doctrine of the Forms of Nouns, (Halle 1793), with the abbreviation of vowels in nouns in the other dialects, for which C. B. Michaelis's *Lumina Syriaca* contains valuable supplements. But this

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found in the language with regard to them; it was requisite to shew what forms and tenses of a word were exclusively or principally in use;* but this was most particularly

coincidence not only takes place in whole classes of words, for instance, in those above-mentioned, if we compare the changes of their vowels in the Syriac language; but also single exceptions from the rule most frequently receive light by the circumstance, that this word has also in another dialect a similar inflexion, for instance, אָבֵל pl. אֲבֵלִי compare אבל: cases like these must always be retained in the Lexicon. In the choice of the paradigms of nouns; care moreover (to mention this cursorily) should be taken that no forms be received, which do not occur at all, and in place of which others occur. Thus we find for example כָּתֶף before the genitive, כֶּתֶף instead of which only כֶּתֶף is used; כִּנְפֵי, כְּנָפַיִם, instead of כַּנְפֵי; יִרְכֵי from יְרָכַיִם, which does not occur at all. The attention also to the forms of nouns, and the signification frequently connected with the form, is proper and useful: it is indeed a pity that *Simonis* went so far in this respect, that since his time some Grammarians have been induced to reject all as a whim. Completely invariable, for instance, is the use of the form קַבָּל to express a business or trade, &c. (Compare יְסוֹר p. 396). The comparison of the dialects also here gives many useful results.

* I believe that I have here first *observed* an appearance, which *occurs* no less in the Hebrew than in the Greek and Latin languages. Even from *Simonis* one might have learned, (had not the multitude of his superfluous quotations diverted the attention of the reader from that point), that of many verbs, particularly the irregular ones, just as single conjugations, so likewise only single tenses, often were in use, for instance from רוּעַ to be evil, the pret. רָע only is in use, from יָרַע to be evil, only the fut. יֵרַע; from יָלַךְ to go, only the fut. יֵלֵךְ, Imp. לֵךְ, and inf. לֶכֶת, Hiph. הוֹלִיךְ, &c. but I nowhere found it indicated, that, as in Greek and Latin, the tenses or conjugations, which are not used in such defectives, are most frequently actually extant in another cognate and synonymous one, but where, on the other hand, those of the original verbs are wanting, and that those different forms taken together are completely united, by the usage of the language, in one verb, so that what is said respecting the use, construction, and significations of the one may also be properly said of the other. We have already drawn the attention of the reader to one of the most complete examples, p. 226. 229 under the article of דָּלַךְ. Here follows a small collection of the others, in which it is tacitly pre-supposed that the tenses not cited, do not exist.

Pret. יָרֵא, *fut.* יָרֵא; imp. גּוּר to fear.

Pret. טוֹב, *fut.* יִיטַב (from יָטַב), *inf.* טוֹב to be good. *Hiph.* הֵיטִיב rarely הֵטִיב.

Pret. רָע, *fut.* יֵרַע (from יָרַע), *Hiph.* הֵרַע and הֵרַע (as from רָעַע) to be evil.

Pret. חַם לוֹ he is warm, fut. יְחַם לוֹ. (Indeed there exists also a fut. יָחֹם, from the first, but not in the impersonal construction, in which both these tenses correspond.)

Pret. נָקַע, *fut.* יִקַּע to tear off.

Niph. נִצַּב to place. *Hiph.* הִצִּיב. *Hoph.* הֻצַּב. *Hithpa.* הִתְיַצֵּב.

Pret. נָפַץ, *fut.* יָפוּץ (from פוּץ), imp. פוּץ *Niph.* נָפוּץ, *Piel* נִפֵּץ, *Pilp.* פּוֹצֵץ, *Hiph.* הֵפִיץ, *Hithpa.* הִתְפּוֹצֵץ to dash in pieces.

But one of the most striking examples in this respect, is given by the cognate verbs צוּר *to be tight, to tighten, straighten, to press,* צָרַר *to tie together,* or *to tie up,* and יָצַר *to form,* of which each indeed has the predominating signification, indicated above, but the forms of which encroach so much upon each other, that for almost each of these significations the forms are borrowed from all three verbs The forms belonging to one signification, but derived from different roots must, for a more convenient review, be brought together here after the example of the Greek Grammarians, &c.

1. To the signification; *to be tight, narrow,* (*intrans.*) belong the following forms, Pret. impers. צָר לִי *I am tight,* (*afflicted*), *I am in distress,* fem. צָרָה *she is tight, contracted,* Isaiah xxviii. 20. from (צָרַר). The fut. יֵצַר, fem. תֵּצַר plur. יֵצְרוּ and impers. יֵצֵר לִי (with segol) *it will be distressing to me* (all from יָצַר). Hiph. הֵצַר לִי *it is distressing to me.*

The transitive signification, *to confine, to straiten,* (*to besiege*) has in *pret.* צָר, צָרַתְּ, *part.* צָר, *inf.* צוּר *fut.* יָצוּר and by abbreviation וַיָּצַר. Farther, pret. צָרַר Numb. xxx. 55, Ps. cxxix. 1, 2. *inf.* צָרֹר Numb. xxv. 17. Part. צֹרֵר (if these latter forms do not particularly denote to persecute with hostility). Hiph. הֵצַר and הֵצַר

2. *To bind up, to bind together.* The pret. צָרַר Job xxvi. 8. Prov. xxx. 4. Hos. iv. 19. also צָרַתְּ Deut. xiv. 25. belong to it (which form xx. 12, signifies, thou besiegest.) Fut. וַיִּצַר 2 Kings v. 23. (and also in the significations of No. 1. and 3). *Part.* צָרוּר *pass.* צָרוּר *inf.* צָרֹר *imp.* צוֹר.

3. To form. Pret. יָצַר fut. יִיצָר, יִצַּר but also וַיִּצַר Exod. xxxii. 4. 1 Kings vii. 15. and Jer. i. 15

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necessary when in fact two different forms proximate to each other, were distinguished by the usage of the Language; as for instance, חָרַשׁ *fut.* יֶחֱרַשׁ *fabricatus est;* חָרַשׁ *fut.* יֶחֱרַשׁ *tacuit;* חָפַר *to dig,* and חָפַר *fut.* יֶחְפַּר *to blush,** יָלַךְ he will go, יַהֲלֹךְ the same, but only used poetically, twice, תְּהַלֵּךְ used more emphatically; הַרְבּוֹת *to augment,* as the proper *infinitive,* besides הַרְבֵּה as *inf. pleonast.,* and הַרְבֵּה as *adverb, much;* יָצַק *he poured out,* and יֵצַק *it poured itself out,* 1 Kings xxii. 35; נָקַל *he is light,* and נָקֵל *impers. it is light, trifling,* &c.

But on the contrary it was quite needless to accompany every form of a tense, or of a single person, which occurred, however regular they might be, with a crowd of citations, as in *Simonis's* Lexicon: still less was it necessary to class the cited passages after it, as in *Pagninus* and *Stock;* but a brief example of the same, particularly if the form were a prevalent one, without any further citation, was all which was wanting: for instance, חָרַר *fut.* יֶחֱרַר *to tremble;* חָרָה *fut.* יֶחֱרֶה apoc. יְחַר *to inflame;* אָב in *stat. const.* אֲבִי with *pron.* אָבִיךָ father, &c. Then only when a form was rare, or was found but once together with other more predominant ones, was it necessary to cite the passage which contained it. The Arabic Lexicons, particularly Castellus's, give *herein* an excellent example of conciseness in their *fut.* A. *fut.* O, and other abbreviations, for instance, *c.c.a.p, c.c.a.r*: of the first, here in the Hebrew Lexicon also, use has sometimes been made.

In fact, the Hebrew Lexicography, on account of the small compass of the writings, which it embraces, may boast of a completeness in this respect, to which no dictionary of any other ancient language could easily pretend. How much in this respect is

in Chethib. LXX. Vulg. Syr. also in pret. צָרְתָנִי Ps. cxxxix. 5. But in the other dialects צרר is the usual form for to frame.

An exact similar example from the Aramaic is added here. To express the idea of *to give* the *pret.* is יְהַב, *imp.* הַב, *Part.* יָהֵב, יְהִיב and , the *fut.* on the contrary has יִתֵּן *inf.* מִתַּן and .

In the Lexicon itself, indeed, for the sake of facilitating references to it, the etymological order has been retained, but it is only pointed out in some articles. Less important, but yet by no means needless, observations on the use of the forms, are contained in the articles, בָּרַךְ, יָסַף, יָסַר, כָּשַׁל, and many others perhaps have still escaped my attention.

* This point, so easy to the Arabic Grammarians, seems hitherto to have escaped the sagacity of the Hebrew critic. The novice in the Arabic Language knows that the different punctuation of the future in *i, a,* and *o,* most frequently hints at different significations of the verb. But the same thing is the case in the Hebrew. Besides the above examples, I have, indeed, hitherto observed only the following ones: יִנְזֹר *comedet,* Isai. ix. 19; and יִנְזֹר *decernet,* Job xxii. 28. חָלַשׁ *fut. O, to conquer,* Exod. xvii. 13, and *fut. A to be stretched out,* Job xiv. 10, but perhaps still more have escaped me, and the scanty remains of the Hebrew Language, as well as its general poverty, do not moreover allow of any such comprehensive observations as in the Arabic. Examples where the futures *A,* and *O,* exist together in the same signification, are, for instance, טָרַף *fut.* יִטְרֹף, in one instance יִטְרַף, Gen. xlix. 27; חָבַשׁ in the signification of: *to saddle,* has always יַחֲבשׁ, for: *to bind up* (a wound) יֶחְבַּשׁ Job v. 18, but also אֶחֱבשׁ Ezek. xxxiv. 16.

It must not here be objected that all this rests upon the groundless caprice of the punctuation. It is precisely the regularity with which a verb is always pointed with *a* or *o* in the future, that constitutes no inconsiderable proof of the position (admitted as I hope by our best interpreters of the scriptures), that the punctuation of the Old Testament rests upon as accurate and conscientious a propagation of the ancient pronunciation as possible, and that its foundations are deeply fixed in the internal structure of the Language: A position, to the establishment of which, the perfectly analogous pronunciation of the cognate dialects might likewise be applied in an interesting and instructive manner.

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to be done in Greek, where the Grammatical Lexicography has lain hitherto almost unattended to, Buttman's excellent hints and observations have taught: and it is to be hoped that very many enquiries in this department will be excited and called forth by them!

But this attention to the constituent parts of the Grammar is in Hebrew the more indispensable, as even our better Grammars are deficient in completeness and accuracy of observation in this respect. The public with reason expects much from a future new edition of the larger Grammar by Vater; but it was certainly necessary for the Dictionary to prepare the way for the Grammarian.

The following short grammatical deductions may be regarded as contributions to the continually encreasing perfection of the Grammar, which indeed, when its limits are accurately defined, do not belong to the province of the Dictionary, but were indispensable for the purposes of elucidation. See the Art. אָמָה, p. 42; אַרְיֵה and אָרֵךְ, p. 57; בָּלַל, p. 88; (where also יִתְמוּ for יִתַּמּוּ Deut. xxxiv. 8. הִמְכוּ for הוּמַכּוּ Job xxiv. 24. and וַיִּכְתוּ Hiph. from כתת are to be added;) גַּם, p. 129; דָּשֵׁן, p. 164; הָלַךְ, p. 174; וְ, p. 186; חַי, p. 226; חַיָּה, p. 227; יְ p. 271; יָלַל, p. 292, &c. But see a clear proof, how the neglect of grammar may fill even the Lexicons with errors, under בְּנוֹת, בְּנָיָן the colleagues.

Another point quite neglected in the grammars must also be repeated here, because, in the Lexicon itself, what is here said is already presupposed and reference is made to it. My readers will not, I trust, disapprove of the small space which I give up to this grammatical digression. It is every where observable that for the *infinitive* of all classes of verbs and all conjugations, besides its usual one, another form which, with *Simonis*, I will call for the present *forma absoluta*, is chosen for some of its combinations, but most *particularly for the case, in which it is corroboratively* or *pleonastically added to the verbum finitum*. It will appear, that in this case commonly the longer, but always one receding from the usual form, has been chosen.

In Kal, in the regular verbs, we here find without exception the form קָטוֹל e. g. מָלוֹךְ תִּמְלֹךְ Gen. xxxvii. 8, compare xix. 9. Job xxi. 2, &c., and the same longer complete form throughout in all the irregular verbs, of which the infinitive is otherwise defective, e. g. יָדוֹעַ *sciendo*, יָצוֹא *exeundo*, יָרוֹד *descendendo*, יָשׁוֹב *sedendo*, הָלוֹךְ *eundo*, נָתוֹן *dando*, נָשׂוֹא *ferendo*, חָנוֹן *miserescendo* for the forms of the infinitive in these verbs which prevail elsewhere as, דַּעַת to know, רֶדֶת to descend, שֶׁבֶת to sit, לֶכֶת to go, תֵּת to give, שְׂאֵת and שֵׂאת to carry, &c. In the verbs ל״ה they used in all cases such forms as בָּנֹה 1 Kings viii. 13, בָּכוֹ, בָּכֹה *flendo* רָאוֹ and רָאֹה *videndo* instead of the usual forms בְּנוֹת, בְּכוֹת, רְאוֹת, &c. But in those of ע״ו the forms with וֹ are most frequent, e. g. בוֹז *spernendo*, מוֹת *moriendo*, נוֹס *fugiendo*, נוֹעַ, סוֹד, צוֹר, קוֹם, שׁוֹב, of all which, besides these, infinitives with וּ are usual, so likewise in the verbs ע״י as רוֹב *litigando*, Judg. xi. 25, Job xl. 2. and שׁוֹת Isai. xxii. 7, perhaps גֹּל Ps. xxii. 9. see below. The only exceptions are חוּל תָּחוּל Ezek. xxx. 16; and from the verbs הָיוֹת אֶהְיֶה ל״ה Ps. l. 21.

In Niphal these forms are as frequently used, in the same combination, as נִלְחֹם, *pugnando*, Judg. xi. 25, נִכְסֹף *desiderando*, Gen. xxxi. 30. נִשְׁאֹל *quærendo* 1 Sam. xx. 28, and such as,

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הֵאָכֹל Lev. vii. 18, הֵנָּתֵן Jer. xxxii. 4, once אֵהָרֵשׁ in Ezek. xiv. 3. The first of these forms occurs also in the irregular verbs, for example, נִגְלֹה 1 Sam. ii. 27. and נִגְלוֹת 2 Sam. vi. 20, נִקְרֹא 2 Sam. i. 6. Together with all these, there exist besides them the usual forms, for example, הִנָּגְלוֹת 2 Sam. vi. 20, &c. Schultens had already observed (*Institut. Linguæ Hebr.* p. 480.) that this *infinitive* is like the Arabic *inf.* conj. vii. انْفِعَال but no one has noticed the difference of its uses. From the verbs *med. gem.* there occurs for example, הִמֵּס *liquescendo* instead of the common form הִמַּס 2 Sam. xvii. 10. see Hoph.

In *Piel* there occurs in this construction יַסֵּר Ps. cxviii. 18; קַנֵּא 1 Kings xix. 14; רַפֵּא Exod. xxi. 19, with ֵ in the last syllable as in *Niphal*, on the contrary, עַנֵּה Exod. xxii. 22, where the usual form with *cholem* is directly avoided.

In *Pual* גֻּבֹּב Gen. xl. 15. הֻגַּד Josh. ix. 24, where the usual form would be גֻּבַּב and הֻגֵּד.

In *Hiphil* the form with *tzere* in the last syllable has been chosen here, for example, הַעֲנִיק Deut. xv. 14; הַשְׁמִיד Amos ix. 8; הַגִּיד Jer. xxxvi. 16, and also in the different classes of the irregular verbs, e. g. הֵיטִב Gen. xxxii. 13. Jer. vii. 5; הַכֵּה Deut. xiii. 16; הַשֵּׁא Jer. iv. 10; הָקֵם Jer. xliv. 25 &c., but from רָבָה, הַרְבָּה Gen. iii. 16. xvi. 10. xxii. 17. to distinguish it from the *adv.* הַרְבֵּה much. This *tzere* is likewise retained in Hophal e. g. הָחְתֵּל and הָמְלֵחַ Ezek. xvi. 4; הָפְדֵּה Lev. xix. 20; הָחֳרֵב 2 Kings iii. 23. &c.

All the above examples, which have no claim to be considered as a complete collection, yet may suffice to give a general view, are taken from the *pleonastic* construction. Other combinations in which the same forms are used, are (*a*) if the infinitive is used for the *verbum finitum* or as *infinitivus historicus* (*comp. Glassi Philologia Sacra*, p. 871. *Storrii Observatt. ad Analogiam et Syntax. Linguæ Hebr.* p. 157, 158), of which examples in *Kal* and *Hiphil* occur very frequently. See e. g. Jer. xiv. 5 Zech. vii. 5. 2 Chron. xxviii. 19. xxxi. 10. Dan. ix. 5. But also נֵהָפֹךְ Esth. ix. 1. נֵחָתֹם Esth. viii. 8. נֵעָתֵר 1 Chron. v. 20, are certainly forms of the infinitive in *Niphil* not *præterita* as they are usually called. It is almost without doubt that this phrase which prevails principally in later writings, is connected with what went before by means of an Ellipsis of the *Verbum finitum* which notion receives a certain confirmation from the lateness of the period at which this idiom seems to have been introduced see e. g. Job xl. 2. (p. 391.) comp. Judg. xi. 25.*) (*b*) if the infinitive be used as imperative, e. g. לָקוֹחַ take! הָלוֹךְ go! שָׁמֹר observe! here also an Ellipsis of the future may perhaps be presupposed (*c*) When the infinitive is used as the gerund in *do*, and

* Since no example is known to me in which any other than that *forma absoluta* is employed in this construction, it appears to me very doubtful whether the difficult expression נָל Ps. xxii. 9. can be taken according to Stange (Anticritica i. 24.) for an inf. absol. from נָלַל as is done below, p. 15.) and תְּנָה Ps. viii. 2. as *inf.* from נָתַן as Storr does in the place referred to. According to all analogy נָלוֹל, נָתוֹן should be used there. If we compare for the *first* passage the infinitives רֹב from רִיב and שֹׁת from שִׁית certainly becomes more probable, that it be, as Rosenmüller also supposes, the inf. from נִיל (Comp. נוֹל יָגוֹל Prov. xxiii. 23 Chethib) where nothing but the construction with אֶל still occasions any difficulty. In the second passage we might justly admit a change in the vowel points.

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then adverbialiter, e. g. הֵיטֵב *bene faciendo, bene;* הַרְבֵּה *multum faciendo, multum.* Besides this, let the constructions under הָלַךְ Nos. 10, 11, and with הַשְׁכֵּם under שָׁכַם be compared.

9. As for what further relates to the limits between the Lexicon and the explanatory commentary, it is evident of itself, that every thing which belongs to the historical, moral, and intellectual elucidation of entire passages, of which the verbal sense has been clearly made out from the Dictionary, as well as the production of real parallels, &c. in order to clear up the context, are quite beyond the limits of the Lexicon, and belong exclusively to the explanatory commentaries; these limits, moreover, have seldom been over-stepped, except that *Coccejus* sometimes made the older editions of his Lexicon serve as a vehicle for his theologico-mystical demonstrations, and that the most modern, complete Lexicographer has not disdained often to transcribe *verbatim* a multitude of observations of this kind. But the more accurate investigation of the question, which, of two significations, equally supported by the Lexicon, is to be applied to a particularly difficult passage, according to the different grounds arising from the context, from strictly parallel passages, ancient authorities, &c. must be left solely to the commentary (e. g. on גּוּר in Judg. v. 17.), although the Lexicon here also by classing these passages together with others, apparently parallel, will contain many profitable hints.

If, on the contrary, it be probable that the difficulty of one or more passages rests on the employment of a *new* word or an old one in a *new* sense, then do these most properly form subjects for Lexicographical criticism; as far as on them rests the probability or certainty that a word or a signification of a word is admissible as Hebrew. The application of the new sense should then be determined as precisely as possible, and adopted or rejected after all the arguments, for, or against it, have been duly weighed. That consistently with the brevity of a manual all would not be done in this respect, which, in some cases, ought, will be easily understood. Would that we could generally in such cases more frequently obtain evidence! See some examples of what could be given consistently with brevity, in the articles גּוּר, גָּר, יֵשׁ, כְּמוֹ־זֶה, כֵּן, כִּי, כֹּהֵן, כָּבַשׁ, No. 3, &c. A Lexicon on a more comprehensive plan would in this respect be of very great utility, often, especially, by a more circumstantial rejection of the many significations which have been unjustifiably introduced from the dialects, into the Hebrew, and which could only in part be tacitly rejected here.

10. In an exactly similar relation does verbal criticism stand to Lexicography. The former in fact can only encroach upon the province of the latter, when the certainty of the existence of a word, a form, or a signification, depends upon the correctness and admissibility of the reading of a passage. It is therefore certainly the duty of a Lexicographer to enquire, whether in Gen. x. 4. דֹּדָנִים or רֹדָנִים, in 2 Kings v. 12 אֲמָנָה or אֲבָנָה, in Isai. xlv. 2 אוֹשֵׁר or אֲיַשֵּׁר, should be admitted, or at least both forms should be admitted together, since decisive grounds of approbation or rejection, are generally wanting, as, e. g. חָפְשִׁית and חָפְשׁוּת in 2 Chron. xxvi. 21; אֵילֵי and אוּלֵי הָאָרֶץ 2 Kings xxiv. 15; but it may be considered as perfectly indifferent, whether in Jer. ii. 20 אֶעֱבֹד or אֶעֱבֹר,

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in Ps. lxxvii. 12 אֶזְכֹּר or אַזְכִּיר, be received, inasmuch as the existence of both these words and significations are besides sufficiently established, on other grounds, and the commentator may here decide.

No words merely formed by conjecture, or the fancy of interpreters, could be admitted into a Dictionary, of which the only business was to produce and explain the words and forms actually extant in the *Masoretic* text. Therefore, though J. D. Michaelis in the *Supplement,* did by conjecture considerably augment the number of words which ought to be acknowledged as Hebrew, and some Lexicographers following him, have, in part, admitted these words, they could be so much the less inserted here, as most of these conjectures were the less tenable and admissible, or to be preferred to the Hebrew text.* To these belong, e. g. בַּיֵּהּ consolation, from Ps. lxviii. 5. Isai. xxvi. 4. (for בְּיָהּ) גֶּבַּהּ forehead, from Ezek. x. 12. (גַּבֵּיהֶם); מַנְחֶה region, (comp. نَحْوٌ *tractus plaga*), for מְנֻחָה, Gen. xlix. 15. see *Stange Theol. Symmikta,* Vol. III. p. 135; סוּרִיָּה Coloquintida from Jer. ii. 21, (סוּרֵי הַגֶּפֶן), see *C. Aurivillii Dissert. ed. Michaelis Gött.* 1790. p. 583; מִטְהָר victory, from Ps. lxxxix. 45; תַּזְנָה for תִּזְנֶה, Isai. lvii. 3, &c.

May I be allowed, moreover, here generally to express my conviction, that perhaps on few writings have so many rash criticisms been hazarded without a regard for, and a sound knowledge of the genius of the language and the grammar, as on the Hebrew text of the Bible. Reiske's (*Conjecturæ in Jobum et Proverbia, Lips.* 1779-80.) and Houbigant's *Passion for Emendations,* were loudly disproved in part, even by their own age; but the criticisms of J. D. Michaelis and his disciples, gave occasion to Stange to make a series of bitter, though for the most part, just remarks; and the Scholia of Rosenmüller, which are a model in this as well as other respects, here give a beautiful example, how true it is, that in the interpretation of the Hebrew text, an accurate, profound, and delicate acquaintance with the idiom of the language, is more necessary than a restless eagerness for new divisions of words, changes in the punctuation, and other alterations of the text. Without at all entering into polemics, which would have been quite out of place, and from which I have purposely abstained as much as possible, this Lexicon also will, I hope, by a more accurate exposition of the idiom of the language, tacitly contain the refutation of a great many of these precipitate critical attempts. In the few passages, where, by a false conscientiousness of the Massorites and editors, manifest errors of transcription have been transplanted even into our editions, this has been explained under the heads of these words, (e. g. גֶּה, יַד and probably כֵּם), and in that case it appeared to me wrong to seek even for a single interpretation of such a word, or *no word,* a labour which at least the two first readings hardly deserve. Those words, also, are *not* admitted to which some modern Lexicographers had allotted a place, in consequence of a newly assigned, but untenable derivation from forms which occur elsewhere, a few only are given briefly, and reference is made to the correct etymology

* But in every case these conjectures must, even when they can be acknowledged as true, be introduced, not under separate heads, but always under the word for which they should be read. Otherwise no one will find them.

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of them. To this class belong: בַּגּוֹי *transgressor*, from Hab. i. 5; הוּר or הִיר, יָזַם, *יָלַהּ, יָמַךְ, &c. I also wished not to have admitted חוּת, since a multitude of analogies sufficiently establish the correctness of the older derivation of יְחִתֵּן, in *Hiph.* Hab. ii. 17. from חתת, see page 263.

Besides this, two questions respecting the extent of the Lexicon here presented themselves. First, whether those ancient Hebrew words, which do not indeed occur in the Old Testament, but are found in other equally ancient writings, e. g. the Apocryphal books, ought not to be included, since they certainly belong to the small treasure of the old Hebrew language? Secondly, whether the Lexicon should not also comprehend the different various readings of the manuscripts, which are not indeed received into the text, but admit and require an interpretation? To the former J. D. Michaelis (Supplement, under חַוְרָן חָפוּשׂ) has given some contributions, just as they occurred to him; but among the Hebrew words of the Lexicon they do not, as I conceive, stand precisely in their proper place, for this reason, that the reader cannot look for them here, without already knowing their orthography in the Hebrew character, (which however is only conjectural). Had they been collected with any degree of copiousness, they might have been placed in an Appendix at the end, and have been arranged according to the Greek alphabet. But the latter he demands very expressly, (*Beurtheilung der Mittel*, p. 324), and I also am of opinion, that a large *Thesaurus Linguæ Hebrææ*, one which is as copious as possible, should also give abundant information on this point. But until such a work appears, the interpretation of these readings may be left, without prejudice, to the critical commentaries on the Bible, especially as then, not merely that might be given (as has been done by Michaelis), which occurred immediately to the Lexicographer, but the requisite copiousness presupposes various preparatory labours. It seemed to me sufficient for the plan of a manual Lexicon, to consider the readings of *Keri* and *Chethib* as actual objects of the Lexicographer, and merely to introduce the other readings, when they had any influence on the interpretation, under the head of the vulgar reading. Hence, in Ps. xxii. 17, e. g. where the reading in the text, כָּאֲרִי *sicut leo*, presents no considerable difficulty, no such root as כאר has been admitted on account of the various reading כארו, (see *Massora Num.* 24, 9, *de Rossi cod.* 337, and several ancient editions), yet I am almost afraid improperly, partly, because even in the reading כארי, a derivation from כאר, was possible, and partly on account of a certain critical celebrity of the passage, about which one might justly expect some information here.

But when Michaelis, in the place referred to, desires, besides this, that the Hebrew Lexicographer should discuss the various readings, which the ancient translators had before their eyes; and the *significations* applied by them, partly indeed in the wrong place, but yet perhaps actually used in the Hebrew language, (and at least to be found in the dialects). I much doubt, whether this can be demanded generally, even from the most complete Lexicographer. We might then with equal

* Michael, in his Hebrew Grammar, p. 106, gives this יָזַם also, by syn. from זָמַם more correctly than in his *Supplement*, and *Beurtheilung der Mittel*. &c. But the whole root is assumed without foundation; it is exactly in the same verse that there occurs a form completely similar, נָבְלָה for נָבֹלָה.

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justice also demand from him, for instance, the admission of all the Hebrew words, which the translator of Jesus the son of Sirach may have had before him in his original! How difficult it is to determine what was the reading which any ancient translator had before him, is, I hope, now acknowledged, since they evidently so often translated only by conjecture; and this undertaking becomes still more liable to error, when the word does not occur in any other place in the Hebrew: but the latter, if completely executed, is a work of far greater compass than Michaelis, from the solitary remarks which he made on that subject, might suspect. The proper place for *both* seems to be reserved for future commentaries, which shall contain a critical and exegetical examination of the principal ancient translators, and with which, it is to be hoped, the Septuagint, at least, will soon be provided. As it is, even now, the better commentaries on the Hebrew text, contain, at the same time, a short criticism, and explanation of the ancient translators.

11. I believed, further, that I ought to draw the reader's attention more than has been hitherto done, to the peculiarities of certain classes of authors, and also, single writers, who nowhere force themselves more upon our notice, than in works of this kind. Above all, the remark seems to have been neglected, that as in all other Languages, so also in the Hebrew, the poetic style strives to remove itself from the prose of common historic narrative, by peculiar words, inflections, forms, &c. *Vogel de Dialecto Poetica,* is only known to me by name, and I therefore am ignorant how complete his observations may be. A multitude of *words* are exclusively peculiar to poetry, so much so, that the prose of the historians has commonly other synonymes, to express the same ideas. Those synonymes *of prose,* if I may use the expression, occur also in poems, particularly as the parallelism so frequently requires two corresponding expressions; but the contrary does not take place. Merely poetical *words* are, e. g. אֱלוֹהַּ, ܐܠܗܐ *God,* otherwise אֱלֹהִים; אִמֶר plur. אֲמָרִים, אִמְרֵי *word, speech,* for דָּבָר, also אֵמְרָה and אִמְרָה; אֱנוֹשׁ ܐܢܫ *man* instead of אָדָם; אֹרַח ܐܘܪܚܐ *path,* otherwise דֶּרֶךְ *way,* (in the signification of *manner,* even in *prose,* Gen. xviii. 11.); אָתָה ܐܬܐ *to come, for* בּוֹא; בַּל *not;* בֶּן־אָדָם ܒܪ ܐܢܫ *son of man,* for, *man;* גֶּבֶר ܓܒܪܐ *vir,* otherwise אִישׁ; דִּין ܕܝܢ *to judge* (*with some exceptions*) instead of the usual word שָׁפַט; הָוָה ܗܘܐ for הָיָה *to be;* חִוָּה ܚܘܐ *to point out,* for הִגִּיד; חָזָה ܚܙܐ for רָאָה in the signification of, *to see* (and some other modifications also *in prose*); הוֹבִיל ܐܝܬܝ *to lead, to bring,* for הֵבִיא; כֶּתֶם and חָרוּץ *gold,* for זָהָב; מִלָּה *plur.* מִלִּין, Syr. ܡܠܬܐ plur. ܡܠܝܢ *word, words,* the same as דָּבָר; תֵּבֵל *the globe of the earth,* for אֶרֶץ; תְּהוֹם *a flood* for, water, and some others; to which also belong the merely poetical epithets, as, אַבִּיר *the strong one,* signifying, *a bull,* (in Jer. a steed), לְבָנָה *alba,* i. e. *the moon.* Elsewhere, certain forms occur, together with other prose ones, especially, peculiar to poetry, e. g. the plurals אֵלַי, עֲדֵי, עָלַי, (עלי) for אֶל, עַד, עַל; בְּמוֹ, כְּמוֹ (ܟܡܐ, ܟܡܘ) לְמוֹ for בְּ, כְּ, לְ, also בְּדֵי for בְּ; מִנִּי for מִן, and מֵהֵנָּה, מִנִּי, מֵנִּי, for the more common *forms,* מִמֶּנִּי, מִמֶּנּוּ; from הָלַךְ *fut.* יֵלֵךְ (otherwise יֵלֶךְ), and *Piel* הִלֵּךְ ܗܠܟ *to go;* אָבַל *to mourn,* occurs in the historical books only in *Hithpa.* &c. To notice more of these words, must still be left to the Grammar, where the syntax in particular, still requires to be much enriched by observations of this kind. Even

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the rare words הֹר mountain, for הָר ; בַּר *son*, בָּר *field*, and others, most probably belong exclusively to the poetic Language, besides all those, which in like manner occur only and frequently in poetry, but to which no prose synonyme corresponds, and of which, the more frequent occurrence in the Poets, is, perhaps, only to be ascribed to the greater suitableness of their signification to poetic diction.

From a general view of the subject, it appears, that such a rare, and in Hebrew poetical word, is in reality, the common and predominant one in some other dialect; and precisely a similar case does a comparison of the German Language with the English and Dutch present. The prose words are on the contrary, as the above examples shew, for the most part, peculiar provincialisms of the Hebrews, which do not exist in any other dialect. But besides this, it is also clear from the comparison annexed above, that it is particularly the Aramaic idiom to which, if I may so speak, the poetical Dialect of the Hebrews, attaches itself; and (which is analogous to this), that, if one of those merely *poetic words* ever occur elsewhere, it is in the later writings, in other respects likewise filled with Syriaisms, as, for instance, אֱלֹוהַּ, אֱנוֹשׁ, דָּוָה. Whether, from this undoubted fact, any thing can be inferred in favour of a closer connexion between the Hebrew poetry and the Syriac literature, I much doubt; and this appearance may, certainly, be more correctly explained, by the supposition that these words, at first more rare, and peculiar to poetry, passed, by degrees, into the common and historical diction.

This circumstance takes place in the later historians of the Romans, although from somewhat different causes: the matter however requires further consideration, and I abstain, for the present, from saying any thing more decisive about it.

It has less escaped the attention of philologists, that the writings belonging to the period subsequent to the exile, especially the Chronicles, Ezra, and Nehemiah, and, after them, Ecclesiastes, Esther, and Daniel form a Cycle mutually illustrating each other, of which the phraseology materially differs from that of the more ancient historians and poets.

A great deal has been already remarked on this subject by the ancient interpreters, but yet much has escaped their observations. One thing only may be noticed here, which perhaps might strike many an advocate for the great antiquity of that Book, that the phraseology of the book of Job, besides the general peculiarities of poetical books, and its most striking resemblance to the Proverbs, actually approaches very perceptibly to the Aramaic phraseology of that later series of writers. No vouchers for this supposition must be required *here*, since to be convinced of its truth, it is not one or two instances, but the whole, which must be completely examined. I shall dedicate to the more accurate investigation of this subject a small work entitled; *De ætate Jobi, potissimum ex usu loquendi in hoc libro regnante definiendo;* for which I desire, from the love of truth, that attentive and impartial examination which the subject deserves. *Till then* the readers of Job who may happen to use this Lexicon, will already be led, or prepared, by the articles belonging to it, especially by attention to the parallel passages cited for the words and their significations, in Job, towards the discovery of similar results.

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12. Particular attention has been paid to all those articles in the Dictionary, which relate to whatever is essential in Oriental antiquity; as, antiquities, properly so called, natural history, technology, architecture, &c. and they have been as largely treated as the contracted space would allow, because it frequently happened that a mere translation, without a brief description of the things, could be of no service to the reader. Would that it had but been possible, under the latter head, to dispel satisfactorily, the obscurities in many of its parts! Valuable contributions are contained in Rosenmüller's Commentary on Ezekiel, (T. II. p. 559—744) and Hirt's Temple of Solomon; here also some new attempts have been made (see יָצוּעַ, צְלָעוֹת, מִגְרָעוֹת, אַיִל); but a great deal of obscurity still remains to be removed.

13. With regard to the *geographical names*, Eichhorn preceded me in inserting them, with propriety, in the dictionary. But in fact, perhaps scarcely half of them, more especially those, of which Michaelis had treated in the *supplem.* have been introduced there. But if they are to be admitted at all, it plainly follows, that the admittance ought to be general. To wish to restrict the admission to the more important ones, would be manifestly quite nugatory; for in what does the *criterion* of importance consist? Must a word occur twice, thrice, or a fourth time, to deserve admission into the Dictionary? and ought not the reader to be informed, precisely when the word occurs only once, that the place is otherwise unknown, does not occur elsewhere, and can only be determined by this passage? J. D. Michaelis, moreover, in the Prospectus of his Supplement (*Orien. Bibliothek*, Vol. XX. in the Appendix) had no fixed principles on that point. I had even at the very outset embraced this plan of admitting *all* geographical names, but had made use of an auxiliary, the incompleteness of which I discovered, alas! too late, and not till after the impression of the first sheets; and this has reduced me to the disagreeable necessity of making up for my oversight at the end of the first Volume.* In this department, for Palestine, besides Eusebius and Jerom (de locis Hebraicis) *Reland* and *Bachiene* will be found to have been chiefly consulted; and for the foreign Geography, Bochart's *Phaleg* and *J. D. Michaelis's Spicilegium*. It is a pity, that, in both the latter works, another view of the subject is wanting, without which, neither the geographical notions of the Hebrews, nor those of another ancient nation can be completely understood; viz. the mythic view, which Voss and Bredow first applied to the geography of the Greeks and Romans. By it alone, can the accounts of the situation of Paradise and the genealogy of nations, Gen. x. become explicable; and a representation of the subject, considered in this point of view, would be an undertaking, as well instructive, as conducive to interesting results. Ideas, much too definite, have evidently been combined with many geographical names of foreign countries, and there has been an indefensible attempt to make the geographical *notions* of the Hebrews always harmonize with *real* geography, not to mention, that the whole knowledge of the Hebrews in foreign geography, especially that of the Western world, was probably confined to some obscure *hints*, scarcely extending

* Are alphabetically inserted in the Translation.

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beyond a mere acquaintance with names, and obtained from Phœnician and Israelitic mariners, as much confused, as when the Greeks speak of Scythia, or the Roman poets of Asia and India. Many a name, perhaps, at first, applied in a special, was extended by them to a general, signification. Perhaps some articles belonging to this subject, e. g. אִיִּים, נִידוֹן, גֹּמֶר, כּוּשׁ, כִּתִּים, may afford many useful hints for the future investigation of the Hebrew geography, according to the plan here suggested.

The proper names of persons ought properly to be excluded from the plan of this Lexicon: yet I am now convinced of the utility of their admission, (1.) because the beginner, who, as is to be wished, does not consult a translation in his studies, would often hesitate whether a word be a proper name or appellative, (2.) because they themselves being originally appellatives, according to their signification, belong to the small store of Hebrew which has been handed down to us, and the existence of many a root in Hebrew is further confirmed by means of them. If, therefore, any room be found, they ought to be added in an Appendix to the second Volume.*

14. Of all the interpreters of the Old Testament, and the remaining apparatus for the interpretation of it, which the Library at Goettingen, (in the neighbourhood of which the greatest part of this Lexicon was composed), most completely afforded me, I have used, whatever I considered as serviceable and useful, yet without believing, that I was authorised to encroach on my limits by too frequent citations. On the contrary, the classical works, among the auxiliaries of the Biblical philologer, *Bocharti Hierozoicon, Celsii Hierobotanicon,* also Braun, N. W. Schröder and others, are frequently cited, because it often happens, that only the results of enquiries thoroughly investigated by them, could be given here; and the beginner in general cannot be sufficiently directed to these treasures of biblical and antiquarian learning, the only ones of their kind, and more praised, it is to be lamented, than read. They are frequently quoted, even when I cannot entirely subscribe to their opinions, but in these cases the rich stores, at least, collected there, which they present for every one's particular enquiries, are both precious and indispensable.—Of the older interpreters I have particularly used the writings of Alb. Schultens, N. W. Schroeder, J. H. and Chr. B. Michaelis, the former, not so much where their etymologies, and their particular judgement on single passages, are concerned, as, when they appear as the augmentors of the Arabic Lexicon, and in every instance, where they were enabled to illustrate certain images, phrases, and tropes peculiar to the Hebrew, by their copious stores of Oriental reading,† the latter (notwithstanding individual, and, for the learned, unimportant deficiencies) on account of the principle, beautifully followed up by them, to explain the Hebrew by itself and parallel passages, not without a judicious use of the other Dialects, and ancient translators. Among the moderns, I name, with particular gratitude, the exegetical writings of E. F. C. Rosenmüller, particularly the *Scholia* on Job, the Psalms and Ezekiel, which works prove themselves to be classical,

* Are alphabetically inserted in the Translation.

† Among others, the reviewer of Simonis's Lexicon, in the Allgemeine literatur Zeitung 1794. Vol. III. p. 655. has made some judicious remarks on the proper and advantageous use of these auxiliaries.

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as well by the learned use and critical sifting of all the aids in interpreting the scripture which are extant, as by their most just, critical and hermeneutic principles, and purified taste; Vater's Commentary on the Pentateuch; Berthold on Daniel: also Augusti's and De Wette's Translation of the Books of the Old Testament (Vol. I—III.) inasmuch as the translations, particularly that of the latter, contain, not unfrequently, valuable contributions to the explanation of particular passages; which could only be produced by profound philological enquiries.

15. At the end of the second Volume, there shall be given, as an *appendix, an analytical part,* or, an alphabetical index of such forms of words, as are so disfigured by any more unusual anomaly, that the beginner might remain in doubt respecting their derivation. It seemed necessary to dedicate to this object, the space of a sheet, or a sheet and a half, in order that, what I much wished, the clavis might be made by means of this Dictionary, perfectly needless to the beginner, even without any oral instruction.

As two very deserving scholars in Oriental literature had the kindness to superintend the correction of the sheets, at the request of the author, and the whole was revised by himself, we may therefore venture to hope, that, whatever diligence and attention could do in a business of this kind, has been done here: except that in the first sheets, where a fourth revision after the last correction was neglected, some errata have crept in, which have been pointed out at the end of the first Volume.

Should I have succeeded in having, at least, somewhat contributed, by this work to the recommending, facilitating, and perfecting the study of the Hebrew Language, I am *completely* rewarded for the labour that I have bestowed upon it. Very far from attributing to it, even yet, any degree of perfection, I shall most sincerely rejoice in the instructive criticism of other enquirers, and assiduously collect every supply, which may contribute to render it more and more perfect.

W. GESENIUS.

HALLE, *July,* 1810.

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VOWELS AND DIACRITIC SIGNS.

1. The ARABIC Language has only three vowels to indicate all vowel sounds:

(ـَ) *Fatha* . . . . . for *a, e.*

(ـِ) *Kesre* . . . . . for *i, ee.*

(ـُ) *Damma* . . . . . for *o, u,* or *ou.*

These vowels are pronounced long when placed before a homogeneous quiescent letter, but when placed before any other quiescent, they form a diphthong, as لَو *lou.*

The diacritic signs are

(*a*) the *Jesm* (ـْ) denoting that the letter over which it is placed has no vowel, but forming a syllable with the preceding, corresponding to the Hebrew *Sheva quiescent.*

(*b*) The *Theshdid* (ـّ) a sign of doubling the letter, as the Hebrew *Dagesh forte.*

(*c*) *Hamza* (ـٔ) the sign of a radical Eliph.

(*d*) *Wesla* (ٱ) which combines the Elif at the beginning of a word with a preceding vowel.

(*e*) *Medda* (آ) a sign of lengthening the sound of the Elif. When the vowels are doubled as (ـً, ـٍ, ـٌ) they are called *Nunnation,* and are pronounced as *an, en, in, on* or *un;* but they are only used in the language of the Koran, and in the poetical style.

2. The SYRIAC Language has five vowels, and their characters in print, are

Petoho ـַ . . . . . *a.*

Rebotso ـֵ . . . . . *e.*

Hebotso ـִ . . . . . *i.*

Skofo ـֹ . . . . . *o.*

Etsofo ـُ . . . . . *u.*

The three first vowels may also be placed below the line. There is no sign for doubling a letter, as *dagesh forte,* nor for *sheva.* Among the diacritical signs is particularly to be noticed the *lineola occultans* ـ֒ which is placed under a letter, to indicate, that the consonant belongs to the etymology, but is not pronounced, e. g. בַּת read *bath* (not *barth*) *daughter.*

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EXPLANATION OF THE ABBREVIATIONS

USED IN THIS LEXICON.

I. IN ENGLISH.

Absol. absolutely, i. e. without an objective case.
accus. accusative.
adj. adjective.
adv. adverb.
Aqu. Aquila, a Greek translator of the O. T.
Aram. or in Aramaic, i. e. in Syriac and Chaldee.
art. article.
B. B. Bar Bahlul.
caus. causative.
coll. collectively.
com. commonly.
comp. compare.
conj. conjunction.
conjug. conjugation, conjugations.
den. or *denom.* denominativum, i. e. derived from the noun.
deriv. derivative.
e. g. exempla gratia.
Ethiop. or *Æthiop.* Ethiopic.
f. fem. feminine.
freq. frequently.
fut. future.
id. idem.
i. e. id est.
i. q. idem quod, instead of which is also used = the sign of equality.
int. al. inter alia.
m. masc. masculine.
N. or *Nom. gent.* Nomen gentilitium.
N. pr. or *N. propr.* Nomen proprium.
N. T. New Testament.
obsol. obsolete.
O. T. Old Testament.
Onk. Onkelos, a Chaldee translator of the Pentateuch.
Pesh. Peshito, (the true literal) the name of the Syriac version of the O. and N. T., it is also simply expressed by *Syr.*
prob. probably.
prop. properly.
Pu. or *Py.* Pual.
q. v. quod vide.
Sam. Samaritan.
Sept. or *LXX.* Septuagint.
Spec. specifically.
st. constr. status constructus.
st. emph. status emphaticus.
suff. suffix, suffixes.
Symm. Symmachus, a Greek translator of the O. T.
Targ. Targum, and
Targg. Targums, Targumin (תַּרְגּוּמִין) the Chaldee translation of the O. T.
transp. transposed.
v. vide.
v. s. v. vide sub verbo or verbis.

II. IN HEBREW.

פְּלֹנִי פ׳
וְנוֹמַר וגו׳
The Roman numbers placed before words or their significations, indicate that they do not stand in any etymological connection, but are to be considered as different roots.

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THE ARABIC AND SYRIAC LETTERS

COMPARED WITH THE HEBREW.

Arabic.				Syriac.				Corresp. with the Hebrew.
Final.	Medial.	Initial.	Arabic Names.	Final.	Medial.	Initial.	Syriac Names.	
ا ا	ا	ا	Alif	ܐ	ܐ	ܐ	Olaph	א
ب ب	بـ	بـ	Ba	ܒ	ܒ	ܒ	Beth	ב
ج ج	جـ	جـ	Jim	ܓ	ܓ	ܓ	Gomal	ג
د د	د	د	Dal	ܕ	ܕ	ܕ	Dolath	ד
ذ ذ	ذ	ذ	Dsal					
ه ه	هـ	هـ	He	ܗ	ܗ	ܗ	He	ה
و و	و	و	Vau	ܘ	ܘ	ܘ	Vau	ו
ز ز	ز	ز	Za	ܙ	ܙ	ܙ	Zain	ז
ح ح	حـ	حـ	Ha	ܚ	ܚ	ܚ	Hhet	ח
خ خ	خـ	خـ	Haa					
ط ط	ط	ط	Ta	ܛ	ܛ	ܛ	Tet.	ט
ظ ظ	ظ	ظ	Tha					
ي ي	يـ	يـ	Ya	ܝ	ܝ	ܝ	Yud	י
ك ك	كـ	كـ	Kef	ܟ	ܟ	ܟ	Coph	כ
ل ل	لـ	لـ	Lam	ܠ	ܠ	ܠ	Lomad	ל
		لا	Lam-elif					
م م	مـ	مـ	Mim	ܡ	ܡ	ܡ	Mim	מ
ن ن	نـ	نـ	Nun	ܢ	ܢ	ܢ	Nun	נ
Not in Arabic.				ܣ	ܣ	ܣ	Semcat	ס
ع ع	عـ	عـ	Ain	ܥ	ܥ	ܥ	Æ	ע
غ غ	غـ	غـ	Ghain					
ف ف	فـ	فـ	Fa	ܦ	ܦ	ܦ	Pe	פ
ص ص	صـ	صـ	Sad					
ض ض	ضـ	ضـ	Dad	ܨ	ܨ	ܨ	Sode	צ
ق ق	قـ	قـ	Kaph	ܩ	ܩ	ܩ	Kooph	ק
ر ر	ر	ر	Ra	ܪ	ܪ	ܪ	Risch	ר
س س	سـ	سـ	Sin	Not in Syriac.				ש
ش ش	شـ	شـ	Shin	ܫ	ܫ	ܫ	Schin	ש
ت ت	تـ	تـ	Ta	ܬ	ܬ	ܬ	Thau	ת
ث ث	ثـ	ثـ	Tha					

The Arabic Alphabet has 28 letters, which are usually arranged differently from those of the Hebrew, namely, so that the similar characters are placed together: but in our Alphabetical Table, the Arabic letters are arranged as they correspond with the Hebrew, hence each of the six letters (ד, ח, ט, ע, ץ, ת,) is contrasted by two corresponding letters in Arabic.

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ERRATA.

Page	Col.	Line	For	Read.
7	2	32	הֶאֱבַל,	הֶאֱבִיל.
13	2	42	after *Jehovah*, add, i. e. Canaan.	
15	2	13	*idem*,	*Amours*.
22	2	4	begin מֵאָז or מִן אָז with a fresh line.	
23	1	36	בְּאָזְנֵים.	בְּאָזְנֵי פ׳.
—	2	13	three,	four.
32	2	10	בֵּאֵין,	בְּאַיִן.
37	1	36	after I. אָלָח, add, in two conjugations; in *Kal*,	
—	2	39	אַלַּהּ,	אָלַהּ
40	2	12	after יֶאֱלַף, add, in two conjugations; in *Kal*, see No. 2.	
47	2	12	אָוְנִיוֹת,	אוֹנִיוֹת
49	1	24	begin *Niph.* נֶאֱסַף, with a fresh line.	
51	2	30	Syr.	Synon.
56	1	5	*plaister*,	*plaster*.
—	2	10	Denom.	Derivative.
57	1	30	begin אֲרָיוֹת v. אֲרוֹת. with a fresh line.	
85	1	8	homonymous,	Synonymous.
86	2	34	2. preposition,	2. conjunction.
87	2	1	בָּלַהּ only *m*.	בָּלַהּ only in *Piel*.
89	1	5	(Denom. from בָּלַס,	בָּלָס
110	1	9	II. גָּאַל in four,	in six conjugations.
119	2	23	ܓܠܝܐ	ܓܠܝܐ
125	1	31	Γαλαλα,	Γάλγαλα.
127	2	12	גִּיוֹלְנִים,	גִּלְיוֹנִים
128	2	21	Ezra,	Esdra.
134	1	17	גִּרְגָּשִׁים,	גִּרְגָּשִׁי
136	2	7	but also,	but also جثمان
159	1	13	דַּעַ,	דֵּעַ
185	1	10	הַרִיּוֹתָיו,	הָרִיּוֹתָיו
239	1	19	and after,	and often
246	1	29	dele II. before *Hithp.* הִתְחַפֵּשׂ	
—	1	7	dele I. before חָפַשׂ	
257	1	14	i. q. No. 5,	i. q. II. *Kal*, No. 2.
274	1	7	defluxus rum,	defluxus pilorum.
286	1	10	Semen,	jemen.
—	2	26	יוֹצֵר,	יוֹצַר
295	2	2	בְּתָנִים	פְּתָנִים
301	2 last but 1		עֵשָׂר	עֵשָׂו
306	2	1	Coccegus	Coccejus
318	1	14	שׁוֹא	שׂוֹא
—	2	35	יְפוֹן	יְשׁוֹן
325	1	22	before מִזֹּקֶן insert כָּבְדוּ	
349	2	27	הִתְכַּפֵּר	יִתְכַּפֵּר

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א

א, Aleph, the first letter, is used partly as a consonant, and partly as a vowel.

(A) As a consonant it was a soft guttural breathing, which our organs in reading pass over like the *spiritus lenis*. With a somewhat stronger effort of breathing it passed into ה; more frequently however in the different dialects, than in the primitive Hebrew language, e. g. as first radical in אֵיךְ and הֵיךְ 'how?' הָמוֹן, instead of which אָמוֹן Jer. lii. 15, 'multitude;' אֵב, אָבִיב comp. in Syr. ܐܒܒ 'blossom;' הָפַךְ Arab. افك 'to turn;' אָרַר, هَّر 'to abhor,' 'to curse;' הַל whence הַ, Arab. ال, the article, &c.; as second radical in כָּאָה and כָּהָה 'to be dejected, disheartened;' לָאָה and לָהָה, Aramaic, לְהָה, 'to be tired, exhausted.' In general the Aram. has the softer sound א where the Heb. uses ה, comp. *Aphel, Ithpael,* &c., as the Ionians frequently preferred the *spiritus lenis,* where the Attics used the *asper*. It is however also frequently reversed, because the Aram. in general appears not to have distinguished the two breathings, very accurately, in the pronunciation. Some examples also in Arabic may be found in *Schultens' Clav. Dialectorum,* p. 191. Comp. *Jahn's Arabic Grammar,* p. 24. By a greater variation in the pronunciation, א is also interchanged with ע, not only in the Hebrew itself, but much more frequently in its approximation to the Aramaic dialect, e. g. אָנַם and עָנַם 'to be mournful;' אוד and עוד No. 1. 'to turn,' (both also in Ethiop.); אֶרֶךְ, עֶרֶךְ 'to fit;' אָזַל and עָזַל 'to spin, to weave;' most probably אָמִיר, ܥܡܝܪ 'verdure, foliage;' as second radical in נָאַל and נָעַל 'to stain;' תָּאַב and תָּעַב 'to detest;' as third radical in נָמָא and נָמַע 'to drink, sip;' פִּתְאֹם 'suddenly, in a moment,' from פָּתַע &c. But instances are very frequent in which א prevails in Aramaic instead of ע, e. g. אָע for עֵץ 'wood;' זְרָא for זָרַע 'to sow,' &c. Examples of the Arabic are to be found (p. 192, 269) in Schultens' work cited above. Of the permutation of א into ח a clear example is not to be met with in Hebrew, and in the dialects seldom; comp. e. g. ايران and حران a city in Mesopotamia; אַרְמ, i. q. حرم 'chamber,' especially 'a chamber for women;' אִדְרוֹן i. q. חֶדֶר 'a room.' (Comp. *Eichhorn's Vorrede zu der deutschen Ubersetzung von Richardson,* Leipzig. 1779. 8. p. 30). Among the Samaritans only, who like the Galileans nearly confounded all the guttural breathings in the pronunciation, more examples are to be found. But Aleph, even as a consonant, approximates, by its soft pronunciation, to the vowels, hence

1. As *first* radical it changes with י and ו, e. g. أبل Syr. ܐܒܠܐ 'grass;' אֶחָד comp. יָחַד; אָזַן comp. وزن 'to weigh;' אלף, למד 'to learn;' אָשַׁר يسر 'to be happy;' אמר Hithp. comp. יָמַר; אָצַל وصل &c In Arab. اقي, وقي &c, Vid. *Schultens'* p. 191. as cited.

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2. As *second* radical it is also often absorbed by the vowels ו and י, and that most frequently, where the Hebrew approximates to the Aramaic, e. g. זְאֵב, ܕܝܒܐ 'wolf;' רְאֵם, רֵים, ܪܝܡ 'Antelope;' ראשׁ ܪܝܫ 'head;' שְׁאֹל ܫܝܘܠ 'orcus;' תְּאֵנָה, تين 'a fig-tree.' Farther לָאַט, לוּט; שְׁאָט, שׁוּט; טְאֵב, טוֹב; דָּאַב, ܕܒ; &c. The Syriac Grammar shews how frequently א and י interchange in that language in the middle of words. Vid. *J. D. Michaelis Gram. Syr.* p. 10. It is known that the Syrians even pronounce the word ܟܐܡ, *Kojem.* In the approximation to the Aramaic, the ה itself, as second radical, is interchanged with ו, and *vice versâ*, as בּוֹשׁ, בְּהַת vid. ה. Hence

3. The verbs פֹּא are interchanged with עוֹ and עֹי as אָבַד باد; אָדַשׁ, דּוּשׁ; אָזַל زال, אָמַן, مان; אָנַשׁ, ܢܘܫ; אָסַף, סוּף; perhaps also אָבַךְ; אָגַר باك, גּוּר. א is here a letter of formation, which is added to two invariable radical consonants, to form the different kinds of cognate imperfect verbs. ו and י, are used, though more frequently, in the same manner. Vid. letters ה, י and נ.

Obs. It is however far more frequently considered, as a consonant, or an aspirate, in Hebrew, than in the remaining dialects, and undergoes fewer interchanges with vowels. Comp. in Hebrew and Syriac the Gram. inflection of verbs, which have א for their first, second, and third radical.

It is to be farther observed respecting the formation of Hebrew words, that the Hebrews after the example of the Aram. (*a*). sometimes reject the א in the beginning of words, e. g. נַחְנוּ for אֲנַחְנוּ; שֶׁ (used in the later writings) for אֲשֶׁר; חַד Aram. (Ezek. xxxiii. 30.) for אֶחָד; Comp. אֱנוֹשׁ, ܢܫܐ; אֵזוֹב, ܙܘܒܐ; אָחוֹת, ܚܬܐ and *Michaelis Gram. Syr.* p. 62. (This takes place also in the common language of the Arabs. Vid. *Dombay's Gram. Arab.* p. 14. (*b*). But they also frequently prefix an אֲ formative. Vid. Arts. אֲבַטִּיחִים, אֲגַפִּים, אֲבַעְבֻּעוֹת, אֲדַרְכְּמוֹן, and perhaps אֲזִקִּים, אֲגַרְטָל. To this class belongs גַּן, Chald. אַגַּן 'garden.' דָּם, Chald. דָּם also אֲדַם, אִדַּם 'blood' (whence nothing is proved in favour of the derivation from אָדַם). More especially is this done, when a word begins with two consonants, between which there is no vowel (where *Aleph* has then the sound of אֶ seldom אַ) as זְרוֹעַ, אֶזְרוֹעַ 'an arm;' תְּמוֹל, אֶתְמוֹל 'yesterday;' אֶשְׁכֹּל Aram. סְגוֹל 'a grape;' אַרְכּוּבָה Aram. רְכוּבָה 'a knee,' where indeed both forms still exist; but to which also belong: אֶפְרוֹחַ (for פְּרוֹחַ) 'brood;' אֶגְרֹף (for גְּרֹף) 'fist;' אֶתְנָן (for תְּנָן) 'present,' אַכְזָב (for כְּזָב) 'lying,' &c. Comp. in Greek χθὲς and ἔχθες, and the French words *esprit* and *etat* from the Latin *spiritus* and *status*.

The words יִשַׁי and אִישַׁי (1 Chron. ii. 12.) afford an example of *Aleph* being placed, as in Syriac, before *Yod;* which perhaps might not in any degree affect the pronunciation, since we have reason to believe that the Hebrews pronounced יִ and אִי alike. Vid. *C. B. Michaelis Lum. Syr.* §. 6.

Obs. With the Aleph formative we must not confound the א when placed before verbal nouns derived from *Hiphil,* or before the Chaldaic from *Aphel,* as e. g. אַזְכָּרָה.

(B) When used as a vowel, א is pronounced like a, e, o, which the preceding vowel point determines. It is sometimes mute, as first and second radical, which may be learned by the Grammar; this is continu-

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ally the case when it is placed as third radical. (The Syrians have, contrary to their usual mode of treating the א, some verbs in which it also remains a consonant at the end, as ܟܠܐ, vid. *C. B. Michaelis Syriasm*, p. 46 and 64). In that case the Aram. take promiscuously א and ה, a liberty which the Hebrews use more rarely. However vid. קָרָא and רָפָא.

Analogous to the Hebrew א, as *aspirate* and *vowel* is the H of the most ancient Greek, which, with them, was an aspirate, (e. g. ΠΗ for Φ, Ηλιος,) in which character it passed over into Latin, and at the same time marked the long *e*, for which it afterwards usually stood.

I. אָב (instead of אָבָה as from אָבָה) *m. father, stat. constr.* אֲבִי, with *suff.* אֲבִיךָ אֲבִיכֶם, אָבִי. Plur אָבוֹת *stat. constr.* אֲבוֹת with the *fem.* termination. This name is used among the Hebrews in the following significations:

1. *Forefather, ancestor;* Gen. xxviii. 13. 1 Kings xv. 11: *and Asia did that which pleased Jehovah,* כְּדָוִד אָבִיו *as David his father.* Metaph. Gen. iv. 20. 21: אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב, *the father of all players on the guitar and cornet.* Especially in plur. אָבוֹת *ancestors.*

2. *Producer, creator.* Job xxxviii. 28: הֲיֵשׁ לַמָּטָר אָב *has the rain a father?* (Parall. 'who produced the dew of heaven?') In this sense it occurs also of Jehovah (not in the sense of 'benefactor,') Isai. lxiii. 16. lxiv. 7: יְהוָה אָבִינוּ אָתָּה אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ *Jehovah thou art our father, we are the clay, and thou art our former.* Deut. xxxii. 6. (To Job xxxiv. 36, which Vulg. Luther, and others have taken in the same sense, it is not applicable, vid. אָב II.)

3. *Benefactor, provider.* Job xxix. 16: אָב אָנֹכִי לָאֶבְיוֹנִים *I was a father to the distressed.* In Isai. ix. 5, occurs, among the attributes of the Messiah: אֲבִי־עַד *eternal father* (of his people); Isai. xxii. 21, Eliakim, an eminent officer at Jerusalem, is called, *father* of the inhabitants of Jerusalem. 1 Sam. xxiv. 12, David calls Saul, *my father!* (although this may be taken in the proper sense, since he was his father-in-law.)

4. A title of honour in addressing a Priest and Prophet, (even Kings,) 2 Kings vi. 21. xiii. 14, hence Ch. viii. 9, the King calls himself the son of the Prophet. Judges xvii. 10: הֱיֵה לִי לְאָב וְלְכֹהֵן *be unto me a father and a priest,* xviii. 19. The principal idea is here that of *teacher,* especially one who is gifted with high divine authority, whence moral instructors and poets are wont to use the terms of address: *my son, my daughter!* Prov iv. 10. 20. v. 1. 20. vi. 1. 3. vii. 1. 2. 4. Ps. xlv. 11. In a similar manner they were also fond of bestowing that name upon Christian teachers and priests, hence *Abbas, Papa, Pope, Pater,* holy father, &c.

5. *Father of the king,* which is an Oriental expression indicating the dignity of Vizier, &c. Gen. xlv. 8: וַיְשִׂימֵנִי לְאָב לְפַרְעֹה *he has made me a father to Pharaoh.* Vid. *J. Brown's Dictionary of the Bible,* Vol. I. page 426. column 2. 1 Mac. xi. 32. In the same manner the Viziers are called by the Arabians, *Atabeg,* vid. *Jablonski Opusc. ed. Te Water,* T. i. p. 206. Thus it is also to be understood, when several old interpreters, whom Luther follows, explain אַבְרֵךְ, Gen. xli. 43 by, *Father of the King,* or, *of the land.* Here also the principal signification is *councellor,* (cognate with that of *teacher.* Vid. No. 4.) Metaphorically, Job xvii. 14: לַשַּׁחַת קָרָאתִי אָבִי אָתָּה *I said to the grave, Thou art my father,* (Parall. *to rottenness, Thou art my mother and sister,*) i. e. they are both, as it were, my nearest relations, Comp. Ps. lxxxviii. 19.

Obs. The *stat. constr.* is always אֲבִי, only

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in the compounds of proper names, occurs the form אַב, e. g. אַבְרָם, אַבְשָׁלוֹם, but here also more frequently occurs אָבִי, as אָבִיעֶזֶר, אֲבִימֶלֶךְ. In Gen. xvii. 4, 5, only, אַב is also used in the context, in order to explain the etymology of אַבְרָם. Among the proper names are also several which indicate female names, e. g. אֲבִיחַיִל, 2 Chron. xi. 18, אֲבִיטַל, 2 Sam. iii. 4.

II. אָב perhaps, *wish, desire* (for אָבָה, from אָבָה *to will, wish*). Job xxxiv. 36: אָבִי יְבֻחַן אִיּוֹב *my wish is, that Job may be tried.* So, long since, the Chald. and several interpreters. Others, *I will bring it about,* so that אָבִי may be a contraction of אָבִיא. Others, e. g. *Vulg.*, Luther, *my father!* (relative to God).

אַב Chald. *father,* as in Hebrew; with *suff.* אֲבִי, אֲבוּהִי, אֲבוּהּ, plur. אֲבָהָן (with an interpolated ה, comp. אָמָה). Dan. v 11. 13. 18.

אֵב *m. vendure, greenness.* Job viii. 12: עוֹדֶנּוּ בְאִבּוֹ *it is yet green.* Cantic. vi. 11: אֲבִי הַנַּחַל *the verdure of the valley. Vulg. poma,* after the Chald. idiom.

אֵב Chald. *fruit,* with suff. אִבְּהָא, Dan. iv. 9. 11. 18. In the Targ. more frequent for the Hebrew פְּרִי (Syr. ܦܝܪܐ *id.*)

אבב an obsolete root. In Chald. *Pa.* אַבֵּב *to produce fruit;* In Syriac the cognate רַבֵּב, *to bloom, blossom.* In Hebrew it appears to have had also the signification, *to shoot, bring forth* generally. Deriv. אֵב *verdure,* אֹבִיב *ear of corn.*

אָבַד *fut.* יֹאבַד and יֹאבֵד, occurs in three *conjug.* in Kal,

1. *To be lost,* with לְ of the person, 1 Sam. ix. 3: וַתֹּאבַדְנָה הָאֲתֹנוֹת לְקִישׁ *and the asses of Kish were lost,* ver. 20; with מִן Deut. xxii. 3. Job xi. 20: מָנוֹס אָבַד מִנֵּהֶם *a refuge is lost to them,* (i. e. they are deprived of protection). Jer. xxv. 35. Ps. cxlii. 5. Ezek. vii. 26: תּוֹרָה תֹּאבַד מִכֹּהֵן וְעֵצָה מִזְּקֵנִים *the law shall depart from the priest and wisdom (counsel) from the old;* Comp. Jer. xviii. 18. xlix. 7. Hence Deut. xxxii. 28: גּוֹי אֹבַד עֵצוֹת *a nation from whom counsel is departed;* Jer. iv. 9: יֹאבַד לֵב־הַמֶּלֶךְ *the King's heart* (i. e. understanding) *shall be lost,* through fear, consternation. Job viii. 13: וְתִקְוַת חָנֵף תֹּאבֵד *and so vanishes the hope of the wicked.* Ps. ix. 19. cxii. 10. Prov. x. 28. Ps. i. 6: דֶּרֶךְ רְשָׁעִים תֹּאבֵד *the schemes of the wicked disappear,* (are frustrated). Ezek. xii. 22: אָבַד כָּל־חָזוֹן *all prophesying disappears,* i. e. is in vain, comes to nothing.

2. *To have lost one's self, to wander about,* e. g. of flocks; Ps. cxix. 176: שֶׂה אֹבֵד *a lost sheep,* comp. Jer. l. 6. Ezek. xxxiv. 4. 16. Hence also of persons, Isai. xxvii. 13: הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר *they who are wandering about in the land of Assyria.* (Parall. נִדָּח). Deut. xxvi. 5: אֲרַמִּי אֹבֵד *a wandering Syrian.*

3. *To go to ruin, to be ruined,* e. g. of the harvest, Joel i, 11: כִּי אָבַד קְצִיר שָׂדֶה *for the harvest of the field is ruined;* of a country, houses; Exod. x. 7. Jer. ix. 11. Amos iii. 15.

4. *To perish,* of men, beasts, &c. Job iv. 11. Numb. xvii. 27: אָבַדְנוּ כָּלָנוּ אָבָדְנוּ *we perish, we all perish;* hence, *to be annihilated, extirpated.* Deut. vii. 20. viii. 19, often with the addition, מֵעַל הָאָרֶץ *ibid.* iv. 26. xi. 17. Josh. xxiii. 13. 16. Also merely, *to be unfortunate. Part.* אֹבֵד *the unfortunate, unhappy, forsaken;* Job xxix. 13. xxxi. 19. Prov. xxxi. 6.

Obs. The form תֹּאבֵד of the future, is used at the end, but תֹּאבַד in the beginning, or middle, of a sentence. Vid. the preceding examples. Comp. יֹאמַר.

Piel אִבֵּד, *fut.* יְאַבֵּד.

1. *Causat.* of No. 1, *to let be lost, to consider as lost,* Eccles. iii. 6.

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2. *Causat.* of No. 2, *to let wander about,* (a flock) Jer. xxiii. 1.

3. *To take away, deprive;* Eccles. vii. 7: יְאַבֵּד אֶת לֵב מַתָּנָה *bribery takes away the understanding.*

4. *To ruin, destroy,* of inanimate things. 2 Kings xix. 18. Numb. xxxiii. 52. Deut. xii. 2.

5. אִבֵּד הוֹן, *to dissipate, spend a fortune.* Prov. xxix. 3.

6. *To kill, to murder, extirpate,* of men, Esth. iii. 9. 13. 2 Kings xi. 1. xiii. 7. Ezek. xxviii. 16. instead of אַאַבֶּדְךָ is used אַבֶּדְךָ, after the manner of the Syrians.

Hiph. הֶאֱבִיד, as Piel, but especially

1. *Causat.* of Kal. No. 1, *to cause to be lost, to vanish.* Job xiv. 19. Jer. xxv. 10.

2. *Causat.* of Kal. No. 4, *to destroy, to root out* (people, men.) Deut. vii. 10. viii. 20. ix. 3; often with the additional words מִקֶּרֶב הָעָם *from among the people.* Levit. xxiii. 30; מִתַּחַת הַשָּׁמַיִם *from under the heavens.* Deut. vii. 24. The א is very seldom quiescent in the *fut.* e. g. אֹבְדָה for אֹאבְדָה, Jer. xlvi. 8.

אָבַד *fut.* יֹאבַד Chald. *idem.* Jer. x. 11.

Aph. הוֹבַד, *to destroy, to murder.* Dan. ii. 12, 18, 24.

Hoph. הוּבַד, *to be destroyed.* Dan. vii. 11.

אֹבֶד *m. ruin.* Numb. xxiv. 20. 24. It is a verbal noun from the *part. Kal,* but in an abstract signification, as נוֹלָה יוֹתֵר, properly 'any thing going to destruction,' hence, *ruin.*

אֲבֵדָה *fem.* (with an impure *tsere*).

1. *Any thing lost.* Exod. xxii. 8. Lev. v. 22. 23.

2. i. q. אֲבַדּוֹן (in *Chethib.*) *an abyss.* Prov. xxvii. 20.

אֲבַדּוֹן *m.*

1. *Extermination, ruin.* Job xxxi. 12.

2. *A place of destruction, an abyss,* hence, i. q. שְׁאוֹל *the realms of the dead.* Job xxvi. 6. xxviii. 22. Prov. xv. 11.

אַבְדָן, *Extermination, ruin.* Esth. ix. 5.

אָבְדָן *stat. const.* אָבְדַן *idem.* Esth. viii. 6. (Syr. ܐܒܕܢ)

אָבָה *fut.* יֹאבֶה in *Kal* only.

1. *To will.* Always with a *negation* except Isai. i. 19, and Job xxxix. 9. The *inf.* follows with and without לְ. Exod. x. 27: לֹא אָבָה לְשַׁלְּחָם *he would not let them go.* Job xxxix. 9: הֲיֹאבֶה רֵים עָבְדֶךָ *will the antelope be willing to serve thee?* Gen. xxiv. 5. 8. Lev. xxvi. 21. Deut. ii. 30. x. 10. With the *accus.* of the noun, Prov. i. 25.

2. *To be willing,* without the *inf.* Isai. i. 19: אִם תֹּאבוּ וּשְׁמַעְתֶּם *if ye be willing and obedient.* Hence, with the *dat.* of the person, *to be willingly inclined* towards any one, *to comply with* another's will, *to be attentive* to what one says, (frequently parallel with שָׁמַע לְ) Ps. lxxxi. 12. Deut. xiii. 9. 1 Kings xx. 8. Prov. i. 30. Among the *derivatives* appear the cognate significations, 'to need,' 'require,' 'desire,' (vid. אֶבְיוֹן, אֲבִיוֹנָה) and, 'to wish' (vid. אָב No. 11.)

Obs. The form תֹּבֵא, Prov. i. 10. is Chald. for תֹּאבֶה, which will not appear strange in a word that also exists in Chaldee, hence it is not to be pointed תָּבֹא. Isai. xxviii. 12, אָבוֹא is after the Arabian manner of writing for אָבֹא. Chald. אֲבָא *idem.*

אֵבֶה *m.* Job ix. 26. only: אֳנִיּוֹת אֵבֶה where the context requires the interpretation *rapid sailing vessel.* It is commonly explained, though too arbitrarily, *naves desiderii* (from אבה) i. e. *cum desiderio ad portum properantes, Symm.* ναῦσι σπευδούσαις. A better explanation is afforded by comparing it, either with the Arabic אבא *arundines,* (hence little vessels, boats made from the papyrus rush, which are well known on account of

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their fast sailing, Isai. xviii. 2. *Plinius N. G.* vii. p. 57. xiii. p. 22. *Lucan. Phars.* iv. 136.) or with the Ethiopic אַבִּי, i. e. a rapid stream, whereby the Poet may have imagined to himself the fast sailing vessels on the rapid Tigris. The reading איבה of more than forty MSS. is probably to be pronounced אֵיבָה, and to be explained, *naves prædatoriæ,* and so the Syriac has it, which is not unapplicable. Also the text reading with the vowel points אֵבָה might express it so, and the various readings of the MSS. deserve attention as good explanations.

אֲבוֹי, *woe!* A word formed from the sound, as הוֹי, אוֹי, Prov. xxiii. 29. only. In Syr. comp. ܐܘܒܝܐ 'woe unto thee!' or ܐܘܒ *idem.*

אֵבוֹס *m.* (after the Syriac mode of writing for אֱבוּס) hence *stat. const.* אֵבוּס, Isai. i. 3. but in *plur.* אֲבוּסִים, *a barn, a stable* for cattle and their food. Isai. i. 3. Job xxxix. 9. The old versions render it mostly by *manger,* which from Job xxxix. 9, is not inadmissible, (for עַל signifies also *by*); but in favour of the former meaning are, the context of Prov. xiv. 4, (*where no cattle are, there the barn is empty, but plenty is by the strength of the steer,*) the radical word אָבַס (Arab. ابش), and the derivative מַאֲבוּס q. v.

אִבְחָה or אֲבָחָה *fem.* Ezek. xxi. 20, only: עַל־כָּל־שַׁעֲרֵיהֶם נָתַתִּי אִבְחַת־חָרֶב probably, *I place on all their gates the threat of the sword,* in which we take the root אבח for i. q. יבח, Arab. وبّخ i. e. 'to threaten, condemn, punish,' and translate, 'the chastising sword.' Others take אבח for i. q. בוח, which in the Arab. *conj.* X. signifies, 'to extirpate,' hence, 'the destruction by the sword,' i. e. 'destructive sword.'

אֲבַטִּיחִים *m. plur.* Numb. xi. 5, only, *melons.* The אֲ is formative (vid. let. א.) and the radical form בַּטִּיחַ, (Arab. بطيخ) is transposed for טַבִּיחַ, Arab. طبيخ *melon,* from אבח Arab. 'to boil,' 'cook,' as in Greek πέπον from πέπτω 'to boil,' especially the water melon, (*Cucurbita Citrullus Linn.*) which still abounds in Egypt. The Syriac retains it, ܦܛܝܚܐ.

אָבִיב *m.*

1. *Ear of corn.* Levit. ii. 14. Exod. ix. 31: הַשְּׂעוֹרָה (בְּ) אָבִיב *hordeum fuit in arista,* 'was in the ear.'
2. חֹדֶשׁ הָאָבִיב, *the month of gathering, gleaning,* otherwise called נִיסָן, which partly corresponds with our March, partly with April. Exod. xiii. 4. xxiii. 15. Deut. xvi. 1 Root אָבַב.

אֶבְיוֹן *adj.*

1. *Needy, poor.* Deut. xv. 4. 7. 11. (root אָבָה No. 3.) בְּנֵי אֶבְיוֹן *sons of the poor, the poor.* Ps. lxxii. 4. (Vid. בֵּן).
2. *Miserable, unhappy,* frequently in connexion with עָנִי, e. g. Ps. xl. 18. וַאֲנִי עָנִי וְאֶבְיוֹן *I am suffering and miserable.* Ps. lxx. 6 lxxxvi. 1. cix. 22. It has frequently, as עָנִי, the accessary meaning: *an innocent sufferer, a religious, pious sufferer,* i. e. bearing every thing with resignation, (wherefore, Amos ii. 6. צַדִּיק *the righteous,* and אֶבְיוֹן are parallel), it also refers, as עָנִי, more to national than private misfortunes.

אֲבִיּוֹנָה *fem.* Eccles. xii. 5 only, *caper,* a kind of pickle, thus the LXX. *Syr. Arab. Vulg.* In the Rabbinical writings אֶבְיוֹנִין signifies *little berries,* e. g. *myrtle, olive berries,* especially *capers.* Vid. Buxtorf. p. 12, and 2098, here probably, as a means of creating an appetite, relish. Comp. Plin. xiii. p. 44. Root אָבָה *to desire,* relative to that effect of the caper.

אֲבִימָאֵל *m.* Gen. x. 28. 1 Chron. i. 22. a descendant of Joktan. It is here used probably, as the other names, with reference

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to the history of the people, but no similar name has been clearly traced among the Arabian tribes.

אֲבִימֶלֶךְ *m.* (*Father of the King*, also perhaps to express the apposition: *Father, King*.) A common name of the Philistine Kings, as פַּרְעֹה was of the Egyptian. Gen. xx. 2. xxi. 22. xxvi. 1 &c. Judg. ix. 3. &c. Ps. xxxiv. 1. The King is still called among the Ethiopians in a similar manner, אַב נגשׁ *pater rex*. Compare אָב as a name of dignity, No. 4. Besides, *nom. prop.* of some other persons.

אֲבִיעֶזֶר *nom. prop.* (*Father of help.*)

1. *Son of Gilead.* Josh. xvii. 2. Then *meton.* for his posterity, Judg. vi. 34. viii. 2. The *nom. patron.* is אֲבִי הָעֶזְרִי, Judg. vi. 11. 24. viii. 32. Syncop. אִיעֶזֶר, Numb. xxvi. 30. and as *nom. patron.* אִיעֶזְרִי, *ibid.*
2. *One of David's heroes.* 2 Sam. xxiii. 27. 1 Chron. xi. 28. xxvii. 12. Simonis compares the German name *Adolf* from *Atta*, father, and *Holf*, help.

אָבִיר *the mighty one, champion,* but only in the combination אֲבִיר יַעֲקֹב, יִשְׂרָאֵל, *the Champion of Jacob, of Israel,* instead of *Jehovah.* Gen. xlix. 24. Isaiah xlix. 26. Root אָבַר.

אַבִּיר *adj.* from אָבַר. q. v.

1. *Strong,* hence, of men, *brave, courageous,* and *subst. brave, valiant hero.* Judg. v. 22. Lam. i. 15. Jer. xlvi. 15. Ps. lxxvi. 6: אַבִּירֵי לֵב *the spirited heroes.* Among the Poets אַבִּיר is used without any farther addition

   (*a*) For *the steer.* Ps. xxii. 13: אַבִּירֵי בָשָׁן *the steers of* Basan. l. 13.

   (*b*) For *the horse,* only in Jer. viii. 16. xlvii. 3. l. 11. (Comp. פֶּתֶם, לְבֻנָה, חַמָּה Such epithets are more frequent in Arabic; e. g. the greatest part of the five hundred names by which the Lion is distinguished. Vid. Bochart i. 714. In Greek, comp. e. g. γλαυκωπες. Αρχειφορτης.)

2. *Eminent, distinguished.* Job xxiv. 22. xxxiv. 20. Ps. lxxviii. 25: לֶחֶם אַבִּירִים *the food of the great,* i. e. the choicest, or most exquisite meats, meat of an agreeable taste. Comp. Judg. v. 22. 1 Sam. xxi. 8. אַבִּיר הָרֹעִים *the chief shepherd.*
3. With לֵב *obstinate,* Isai. xlvi. 12. Comp. חֲזַק לֵב,

אָבַךְ occurs only once (Isai. ix. 17.) in Hithp. prob. i. q. בוּךְ (Arab. بَاكَ) 'to involve.' Hence *Hithp. to involve itself,* said of rising smoke, Isai. ix. 17: יִתְאַבְּכוּ גְּאוּת עָשָׁן *they rise in volumes of smoke.* So it is expressed in Syr. For another interpretation vid. *Castellus,* and *Michaelis Suppl.* but especially Lowth's interpretation and note on the passage.

אָבַל *fut.* יֶאֱבַל occurs in three conj.

1. *To mourn.* (Also in Arab. and Aram.) Hos. x. 5. Amos viii. 8. *Kal* is used in this signification only in the poetical books, in the historical books it is used throughout in *Hithp.* (It indicates not only the external signs of mourning, but also the act of lamentation. vid. אֵבֶל).
2. *To be mournful,* said of inanimate things, to have a melancholy, a ruined appearance, Amos i. 2: אָבְלוּ נְאוֹת הָרֹעִים *the pastures of the shepherds mourn.* Isai. xxiv. 4, 7: אָבַל תִּרוֹשׁ אָמְלְלָה־גָפֶן *the must* (*new wine*) *is ruined, the vine stands withered.*

   Hiph. הֶאֱבַל.

1. *Causat.* of Kal, No. 1, *to cause to mourn,* Ezek. xxxi. 15.
2. *Causat.* of Kal, No. 2, *to cause to be ruined,* Lam. ii. 8.

   Hithp. הִתְאַבֵּל as *Kal,* with אֶל and עַל *of the person,* for whom one is mourning. 1 Sam. xv. 35. 2 Sam. xiii. 37. and frequently.

אָבֵל *adj. Mournful.* Gen. xxxvii. 35. Lam. i. 4: דַּרְכֵי צִיּוֹן אֲבֵלוֹת *the ways of Zion are desolate.* The *tsere* is impure, hence

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stat. constr. אֲבֶל Ps. xxxv. 14. *Plur.* אֲבֵלִי Isai. lxi. 3. In Arab. the last syllable is written *plene* אביל, أَبِيل and so it is in the Samar. Gen. xxxvii. 35.

אָבֵל *fem.* (with *Kamits* and *Tsere* impure).

1. As *appellat.* probably 'grassy plain,' 1 Sam. vi. 18. (Arab. أَبِل 'fresh grass,' Syr. ܐܒܠ *idem*).
2. The name of a city in the north of Palestine, 2 Sam. xx. 18; in ver. 19 it is called, *a mother in Israel*, a proof that its importance was considerable. It is named more fully אָבֵל בֵּית מַעֲכָה 2 Sam. xx. 14, (in which the וְ before בֵּית signifies *namely*), ver. 15. 1 Kings xv. 20. 2 Kings xv. 29, to distinguish it from others of the same name; and אָבֵל־מַיִם 2 Chron. xvi. 4. comp. 1 Kings xv. 20. The first addition marks it as the province מַעֲכָה situated easterly from the Jordan below Libanus. v. מַעֲכָה, comp. *Reland's Palæstina*, p. 5, 24, &c. In Josephus (*Archæol.* vii. 10.) it is called Ἀβελμαχέα. From which are to be distinguished
3. אָבֵל הַשִּׁטִּים (place of Acacias,) Numb. xxxiii. 49, a district in the territories of the Moabites, which is called Numb. xxv. 1. Mic. vi. 5. simply שִׁטִּים.
4. אָבֵל כְּרָמִים (place of vineyards,) Judg. xi. 33, a village of the Ammonites, which according to Eusebius was still in his time full of vineyards.
5. אָבֵל מְחוֹלָה (place of dancing,) a hamlet in the tribe of Issachar, between *Scythopolis* and *Neapolis*, the native place of Elisha. Judg. vii. 22. 1 Kings iv. 12. xix. 16.
6. אָבֵל מִצְרַיִם (place of the Egyptians,) the name of a threshing-floor not far from Jordan, which in the same passage is explained by *lamentation of Egypt*, as אֵבֶל מִצְרַיִם. Gen. l. 11.

אֶבֶל with *suff.* אֶבְלִי *mourning, lamentation*, Esth. iv. 3. ix. 22. especially on account of a deceased person. Gen. xxvii. 41. אֵבֶל יָחִיד *lamentation for (the loss of) an only son.* Amos viii. 10. Jer. vi. 26. Mic. i. 8: וְאֵבֶל כִּבְנוֹת יַעֲנָה *and (I hold) a lamentation as the ostriches*, which are remarkable for their plaintive howling. עָשָׂה אֵבֶל לְ *to cause mourning*, or, *lamentation to take place* in honour of a deceased person. Gen. l. 10.

אֲבָל *A particle.*

1. *But.* Ezra x. 13. Dan. x. 17; in a stronger sense, *yet*, Dan. x. 21. ch. ii. 33. 17.
2. *Indeed.* Gen. xlii. 21; *nay, verily*, (immo) ch. xvii. 19; in the beginning of a speech, 2 Sam. xiv. 15. (بَلْ *sed, at, vero immo, utique.*)

אֶבֶן *fem.* plur. אֲבָנִים, אַבְנֵי (It may also be considered as feminine in Job xxviii. 2. if we translate יָצוּק *one melteth.*

1. *Stone*, in the most extensive meaning of the word. אֶבֶן בָּרָד *hail-stone.* Isai. xxx. 30. Hence Josh. x. 11: אֲבָנִים גְּדֹלוֹת *large stones*, to be understood of hail, as it soon after is explained by אַבְנֵי הַבָּרָד.
2. In an eminent sense, *precious stone, jewel.* Exod. xxxv. 33, &c. Often with the addition אֶבֶן יְקָרָה *valuable stone*, 1 Kings x. 2. 11, but also without it, Prov. xxvi. 8.
3. *Rock.* Gen. xlix. 24: אֶבֶן יִשְׂרָאֵל *the rock of Israel*, i. e. Jehovah, comp. צוּר.
4. *A weight*, because stones were frequently so used, אֶבֶן וָאֶבֶן *two different weights*, Deut. xxv. 13. Prov. xx. 10. 23. אַבְנֵי־כִיס *the weights of the bag*, Prov. xvi. 11. But it is also used without any regard to its meaning. Zech. v. 8: אֶבֶן הָעוֹפֶרֶת *the weight of lead*, iv. 10: אֶבֶן הַבְּדִיל *idem, the plummet.* Isai. xxxiv. 11: אַבְנֵי־בֹהוּ *the plummet of destruction*, (compare as real parallel Amos vii. 8.) As *nom. propria*, occur,

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1. אֶבֶן עֶזֶר (stone of help) placed by Samuel, between Mizpeh and Shen, 1 Sam. vii. 12. iv. 1. v. 1.

2. אֶבֶן הָאֶזֶל (stone of departure,) 1 Sam. xx. 19.

אֶבֶן *stat. emph.* אַבְנָא Chald. *stone.* Dan. ii. 34, 35.

אָבְנַיִם *Dual,* it occurs only twice, in the following passages,

1. *Potter's wheel.* Jer. xviii. 3: עָשָׂה מְלָאכָה עַל־הָאָבְנָיִם *he wrought a work on the potter's wheel.* So it is rendered, among the ancients, by the *Chald. Syr. Vulg.* and by *Jerom* in his *Comment.*, and this indeed is rather to be preferred than *the seat of the potter.*

2. Perhaps, *bathing-tub,* a stone vessel, in which the new-born child was washed. (Vid. Bate's Note on the following passage in his new translation.) Exod. i. 16: *When ye assist the Hebrew women in their child-birth* וּרְאִיתֶן עַל־הָאָבְנָיִם *and ye see in the bathing-tub, if it be a son, then ye shall kill him, but if it be a daughter, she may live;* or, *inspect the bathing-tub, if it be a son, &c.* אָבְנַיִם may be derived, according to this interpretation, in both constructions from אֹבֶן equivalent to אֶבֶן. Others connect the two passages by applying the passage in Jeremiah to the seat of the potter, here, to the chair of child-bearing on which the woman sits. Thus, e. g. Kimchi: מוֹשָׁב אִשָּׁה הַיּוֹלֶדֶת, also the *Chald.* and both Arabic versions. In that case אָבְנַיִם is rather to be derived from a sing. אָבְנֶה (from the root בָּנָה) a structure, frame, although a completely analogous *Nom. derivatum* of לה׳ cannot be pointed out. Want of exact knowledge how the ancients proceeded in that trade, and in the obstetric art, prevents us from giving a decided preference to either of the two last interpretations. At all events it is best to consider the passages as connected.

אַבְנֵט *m.* (with an impure *tsere,* whence the *Samaritan Text* has always אבניט) *Girdle,* of the Priests, Exod. xxviii. 4. 39, 40. Lev. xvi. 4, and of other persons of distinction, Isai. xxii. 21. (From the root בנט yet remains in Arab. بينط which signifies a 'weaver,' in Chald. פּוּנְדָא פֶּנֶד אֲפוּנְדָא, signify *the girdle.*)

אַבְנֵר *m.* (Father of light) the name of Saul's general, 1 Sam xiv. 51. xvii. 55. 57. xx. 25, &c. Vid. אֲבִינֵר, Greek Ἀβέννηρ.

אָבַס it occurs only in the *participle* of *Kal.* See No. 2.

1. As the Arab. ابش, *To heap up, to store,* only in the derivatives אֵבוּס, מַאְבוּס, q. v.

2. As in Chald. *To fatten. Part. pass.* אָבוּס *fatted.* Prov. xv. 17. Plur. אֲבוּסִים 1 Kings v. 4.

אֲבַעְבֻּעוֹת *plur. fem. Boils, ulcers,* which break out on the skin. Exod. ix. 9, 10. Root בּוּעַ Chald. בֶּעְבַּע, to bubble up, to swell, whence in Syr. בעבועתא a swelling. In Hebrew the א is formative, vid. p. 2, (*b*). Comp. נָבַע.

אָבַק only in *Niph.* נֶאֱבַק Gen. xxxii. 25, 26. *To combat, to wrestle,* with עִם. It is *denom.* from the following, אָבָק *dust,* because in wrestling a dust is thrown up. Comp. in Greek παλαίειν, συμπαλαίειν, συγκονιοῦσθαι 'to combat,' from πάλη, κονίς.

אָבָק *m. Dust,* rather, of the fine dust which rises up, hence different from עָפָר. Isai. v. 24. Ezek. xxvi. 10. Exod. ix. 9. The same in Aramean.

אֲבָקָה *fem. idem.* Combined with רוֹכֵל *powder of the merchant,* or, *aromatic powder,* Cant. iii. 6.

אָבַר as a verb once only, in *Hiph.* Vid. signification, No. 2.

1. *To be strong, robust,* only in the *derivatives* אָבִיר, אַבִּיר.

2. *Hiph. To fly.* Job xxxix. 26: הֲמִבִּינָתְךָ יַאֲבֶר־נֵץ *Does the hawk fly by thy wisdom?* It is therefore *denom.* from the following,

אֵבֶר *m.* and אֶבְרָה *fem.*

1. The *great feather* in a wing. Ezek. xvii. 3. Job xxxix. 13.

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2. Pinion, *the wing itself.* Ps. lv. 7. xci. 4. *Syr. idem.*

אַבְרָהָם *m. Abraham,* the well-known father of the Jews. He bears, in the first book of Gen. as far as chap. xvii. 5, the name אַבְרָם (high father, or, father of height, Greek Ἀβραμ), but in this passage, with the promise of a numerous posterity, the name אַבְרָהָם is given him, which name he afterwards bears in all the passages of the Bible. It signifies, Father of multitude, (comp. the Arab. رهام *numerus, copiosus,*) and in the passage itself it is explained by, אַב הֲמוֹן גּוֹיִם *father of a multitude of people.* אֱלֹהֵי אַבְרָהָם God of Abraham, frequently for Jehovah, 2 Chron. xxx. 6. Ps. xlvii. 10. זֶרַע אַבְרָהָם the seed of Abraham, for the Israelites, Ps. cv. 6. Isai. xli. 8.

אַבְרֵךְ Gen. xli. 43. If this word were Hebrew, for, אַבְרִיךְ 1. *fut. Hiph.* it would signify, *I will cause to bow the knee,* i. e. let the knee be bent; or, *imperat.* for הַבְרֵךְ (comp. Jer. xxv. 3,) after the Chald. form, although neither form is usual. *Vulg. clamante præcone, ut omnes coram eo genu flecterent.* But probably it has an Egyptian word for its origin, the foreign sound of which, the Hebrew author modified according to his own language, and gave it a probable signification, in which he did not perhaps look for grammatical exactness. This original Egyptian word would therefore be difficult to determine, because it might also have another signification. The most probable conjectures are: *Au-rek,* bow every one; or *Ape-rek,* bow the head. Luther, *Dieses ist der Landes vater,* this is, the father of the country; he takes אַב for father, and רֵךְ for the Chald. *rex, regnum* (vid. אָב No. 5.)

אָגָג *m.* A name which occurs at two different times as the name of a king of the Amalekites, possibly it was a title peculiar to these kings, as אֲבִימֶלֶךְ, פַּרְעֹה Numb. xxiv. 7. 1 Sam. xv. 8, 9. 20. 32.

אֲגָדָה *fem.*

1. *A ribbon, knot,* אֲגָדוֹת מוֹטָה *the bands of a yoke.* Isai. lviii. 6.
2. *A bundle.* Exod. xii. 22.
3. A *close body* (*band*) of men. 2 Sam. ii. 25. Comp. חֶבֶל.
4. *An arch, vault,* here applied to the arch of heaven. Amos ix. 6. Root אגד in Chald. to bind, whence the Arabic derivatives اجاد and موجد signify vault, strong edifice, vid. אָחַז.

אֱגוֹז *m.* Cant. vi. 11, only. *A nut.* So the LXX. *Vulg.* and Hebrew interpreters. In Syriac and Arabic גז, the א is in Hebrew formative. Vid. p. 2.

אָגוּר *m.* the name of a wise man, to whom, in Prov. xxx. 1, the contents of this chapter are attributed, otherwise unknown. As *appellat.* אגורא signifies in Syriac *qui studio sapientiæ se applicat,* whence the conjecture, that the name is significant and allegorical. Comp. אִיּוֹב.

אֲגוֹרָה *fem.* 1 Sam. ii. 36, only. A small coin. LXX. ὀβολός. *Vulg. nummus.* According to the Hebrew interpreters, as גֵּרָה q. v.

אֶגֶל Job xxxviii. 28, only: אֶגְלֵי־טָל. *Vulg. stillæ roris,* the drops of dew. So it is expressed by most of the old interpreters. Root אגל in Arab. conj. II. to collect water, whence others translate, stores of dew.

אֶגְלַיִם Isai. xv. 8. only, a place in the dominions of Moab, in Eusebius Ἀγαλλείμ. Probably it is the same place, which Josephus (*Archæol.* xiv. 2,) calls Ἀγαλλα.

אָגַם as a root, in Hebrew *inus.* In Arabic it signifies,

1. *To burn, to be hot.* Derivat. אֲגַמּוֹן
2. *To be lukewarm, weak, vapid,* of water.

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Vid. אָגָם. In Chald. it signifies, to feel pain, to be sorrowful.

אָגָם *adj. Sorrowful,* with נֶפֶשׁ Isai. xix. 10: וְהָיוּ שָׁתֹתֶיהָ מְדֻכָּאִים כָּל־עֹשֵׂי שֶׂכֶר אַגְמֵי־נָפֶשׁ *and the drinkers shall be dejected, and the preparers of strong drink in distress of soul.** Comp. עָגַם.

אָגָם, *plur.* אֲגַמִּים, אַגְמֵי

1. *Pool, pond.* Exod. vii. 19. viii. 1. Ps. cvii. 35.
2. *Water reeds.* Jer. li. 32.

אַגְמוֹן *m.*

1. *A hot kettle.* Job xli. 12. Vid. אָגַם No. 1.
2. *Rush, reed,* (from אָגָם pool, with the adjective termination וֹן, that which grows in the pool.) Isai. ix. 14. xix. 15. Vid. כִּפָּה.
3. *A rope* twisted from rushes or sedge, a bridle, as σχοινος. Job xl. 26.

אַגָּן *m.* (with impure *Kamets*). *Bason.* Cant. vii. 3. *Plur. fem.* אַגָּנוֹת Exod. xxiv. 6. Isai. xxii. 24.

אַגַּפִּים *m. plur.* An army, only in Ezek. xii. 14. xvii. 21. xxxviii. 6, 9, 22. xxxix. 4. It corresponds with the Chald. אֲגַף, גַּף wing, hence properly wings of an army, as *alæ exercitus,* comp. כְּנָפַיִם Isai. viii. 8.

אָגַר *fut.* יֶאֱגֹר, only in *Kal. To gather* (of the harvest). Deut. xxviii. 39. Prov. vi. 8. x. 5.

אִגְּרָא *stat. emph.* אִגַּרְתָּא *Chald. Letter,* i. q. the Hebrew אִגֶּרֶת, Ezra iv. 8, 11.

אִגֶּרֶת *fem. plur.* אִגְּרוֹת *Letter,* only in the later Hebrew writings. e. g. Neh. ii. 7, 9. vi. 5, 17, 19. Esth. ix. 26. 2 Chron. xxx. 6. The word is most probably of Persian origin, and cognate with the modern Persian أَنْكَرْبَدْن to paint, write, أَنْكَارَهْ any thing written. Whence most likely comes the Greek ἄγγαρος, the Persian courier, appointed to carry royal edicts and dispatches. Comp. מגרך the forcible seizure by such a messenger, *aggariatio.*

אֶגְרוֹף *m. The fist.* Exod. xxi. 18. Isai. lviii. 4. (Thus the LXX. and *Vulgate* in both these passages, and the Rabbins express it in the same manner.)

אֲגַרְטָל *m.* Ezra i. 9, only: אֲגַרְטְלֵי זָהָב, כֶּסֶף *golden, silver basons.* LXX. ψυκτερες. Ezra apocr. σπονδεια. *Vulg. phialæ.* Syr. ܓܰܪܛܳܐ. The derivation of the word is dubious. If it be of Oriental origin, then it is to be derived from אָגַר to gather, and طُلّ blood, hence originally, vessels for receiving the blood of the sacrificed animals. But it is more probably derived from the Greek καρταλλος, which in the forms ܟܰܪܛܳܐ, قرطَلَةٌ, קַרְטִיל has been received into the Syriac, Arabic, and Rabbinical languages, and thus the Hebrew commentators. However it signifies basket, as well as bason; a platted fruit-basket (το πλεκτου αγγειον εν τοις οψαρτυτικοις Hesych.) but may have been received thus modified into the modern Hebrew. The reason for which Michaelis rejects it (*Suppl.* p. 17.) is at least doubtful.

אֵד *m. A rising mist, fog, cloud.* Gen. ii. 6, Job xxxvi. 27. أَيَّاد air, thick air. Thus אֵיד is used in Chald.

אָדַב transposed, i. q. דָּאַב. *To languish,* It occurs only in the *inf.* of *Hiph.* 1 Sam. ii. 33: לַאֲדִיב for לְהַאֲדִיב. Comp. especially Deut. xxviii. 63.

אָדוֹם *m.* אֲדֻמָּה *fem. Red.* Cant. v. 10. *Red-brown,* e. g. of the colour of a cow, Numb. xix. 2, of a horse, Zech. i. 8. vi. 2. (Vid. אָדַם.

אָדוֹן *m.* with *suff.* and in *plur.* defect, אֲדֹנִי, אֲדֹנִים. *The master,* whether commander, or possessor, e. g. Gen. xlv. 8: לְאָדוֹן לְכָל־בֵּיתוֹ (made me) *a lord over his*

* Whenever the new signification of a word affects a part or the whole sense of the passage, it was necessary to write down and translate the Hebrew, and submit the signification of the word with the interpretation of the passage, to the reader's judgment.

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whole house, ver. 9. 1 Kings xvi. 24: אֲדֹנֵי הָהָר שֹׁמְרוֹן *owner of the hill of Samaria,* (concerning the plural vid. below.) Josh. iii. 11, 13: אֲדוֹן כָּל־הָאָרֶץ *the Lord of all the earth.* אֲדֹנִי *my lord, sir!* is used in the Hebrew to address any one politely, especially to superiors, even a father, Gen. xxxi. 35; brother, Numb. xii. 11; royal consort, 1 Kings i. 17, 18. In that case the place of the second personal pronoun is supplied by *my lord,* as also that of the first person, by thy servant. Gen. xxxiii. 8. 13, 14, 15. xliv. 7. 9. e. g. ver. 19: אֲדֹנִי שָׁאַל אֶת עֲבָדָיו *my lord asked his servants,* for, thou askedst us. A still more obsequious mode of address is that of giving the appellation of, my lord, even to an absent person, Gen. xxxii. 5. The wife also calls her husband, lord, Gen. xviii. 12. (Comp. בַּעַל,) אָדוֹן is used more particularly of Jehovah in Ps. cxiv. 7.

Plur. אֲדֹנִים, *lords.* Isai. xxvi. 13, (the verb belonging to it is also in the plural.) The same with the *suff.* יַ, אֲדֹנַי *my lords!* Gen. xviii. 3. xix. 2. 18. אֲדֹנַי אֲדֹנִים, (and with the rest of the suffixes יָו, יכֶם, יךָ, &c.) is otherwise every where a *plural excellentiæ;* for lord; Gen. xxxix. 2. &c. Even with an adjective singular, Isai. xix. 4: אֲדֹנִים קָשֶׁה *a cruel lord.* Gen. xlii. 30. 33: אֲדֹנֵי הָאָרֶץ *the lord of the land.* Deut. x. 17: אֲדֹנֵי הָאֲדֹנִים *the Lord of lords,* God. The root is probably דון *to judge,* which idea is closely connected, in the Oriental languages, with that of, to rule, to govern. It does not exist in the rest of the dialects, only in the Phenician language some traces of it appear to be retained in *Adonis,* and perhaps in *Auodoni,* (I greet thee, my lord) of Plaut. *Poen.* v. 2.

אֲדֹנָי *the Lord,* exclusively applied to God. The יַ is an old plural form, for ים (as שַׁדַּי) and a *plural excellentiæ;* the form יָ for יַ was chosen to distinguish it from אֲדֹנַי (my lords). Exod. iv. 10. 13, and occurs very frequently. Some would explain it originally by, *my lord,* יַ being a suffix, but (*a*) this very form has always the plural signification, and (*b*) even Jehovah calls himself אֲדֹנָי e. g. Job xxviii. 29. Isai. viii. 7.

אוֹדוֹת vid. אוֹדוֹת

אֱדַיִן *Chald. conj. Thereupon, then,* very often at the beginning of verses, (corresponding with the Hebrew אָז, אָזַי) Dan. ii. 15. 17. 19; בֱּאדַיִן *idem.* Dan. iii. 3: מִן אֱדַיִן from that time. Ezra v. 16.

אַדִּיר *adj.*

1. *High, mighty,* e. g. of the waves of the sea, Exod. xv. 10; Ps. xciii. 4. of kings, Ps. cxxxvi. 18; of people, Ezek. xxxii. 18.
2. *Magnificent, eminent,* hence plur. *the nobles,* 2 Chron. xxiii. 20. Neh. x. 30. סַפֵּל אַדִּירִים *a dish, bowl of the nobles,* a handsome dish, Judg. v. 25. אַדִּירֵי הַצֹּאן *superintendents of the flock* equivalent to the parallel רֹעִים shepherds, Jer. xxv. 34, &c.
3. *Excellent, majestic,* Ps. viii. 2.

אָדַם occurs in four *conj. To be red,* e. g. Lam. iv. 7. (Arab. *idem.*) Some interpreters, e. g. Bochart, (*Hierozoic.* II. lib. v. cap. 6, 7), understood it here merely of the lustre and glittering, and not of the red colour itself as *purpureus* olor, *Hor. Od.* iv. 1. 10, (comp. *Voss.* on *Virgil,* lib. vi. sec. 750,) but without sufficient proof from the analogy of the Oriental languages.

Py. אָדַם *to be dyed, made red.* Nah. ii. 4. Exod. xxv. 5. xxxv. 7. 23. In all these passages it occurs in the *participle* only.

Hiph. as Kal. Isai. i. 18, only: אִם יַאְדִּימוּ *when they are red.* Several verbs, which express colours, retain the signification in *Hiphil.* Comp. הִלְבִּין.

Hithp. of Kal. *To be of a bright red, to sparkle red* (of wine), Prov. xxiii. 31, only: *look not at the wine* כִּי יִתְאַדָּם *when it sparkles red.*

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אָדָם *m.* (Vid. the etymology. Gen. ii. 7. iii. 19.)

1. *Man,* and *coll. men, mankind,* (*homo, homines.*) The following secondary meanings are to be observed.

(*a*) *The others,* rest of the men, in opposition to those already mentioned. Jer. xxxii. 20: בְּיִשְׂרָאֵל וּבָאָדָם *in Israel and among other men.* Judg. xviii. 7. 28. Ps. lxxv. 5. Judg. xvi. 7: כְּאַחַד הָאָדָם *as one of the rest of men* (in opposition to Samson.) With this is connected the idea of *common people,* (in opposition to the better class of men.) Job xxxi. 33: כְּאָדָם *as* (*common*) *men,* Hos. vi. 7. Ps. lxxxii. 7. perhaps also, wicked men, Ps. cxxiv. 2.

(*b*) In opposition to אִישׁ, it signifies *the lower, inferior* class of men, and the latter, *the superior.* Isai. ii. 9. v. 15. In the plural בְּנֵי אָדָם is contrasted with בְּנֵי אִישׁ, Ps. xlix. 2. lxii. 10. (Comp. אִישׁ No. 1.) אֶבְיוֹנֵי אָדָם *the poor among men,* Isai. xxix. 19. a Hebrew idiom, for *the poor,* so likewise זֹבְחֵי אָדָם, Hos. xiii. 2. *the men who sacrifice,* comp. בּוֹגְדִים בְּאָדָם Prov. xxiii. 28.

2. For *man,* i. q. אִישׁ, very seldom, e. g. Eccles. vii. 28: *I have found one man* (אָדָם) *among a thousand, but a woman,* &c.

3. Some one, Lev. i. 2. It is

4. *Nom. prop.* of the first man, although it retains here its appellative signification, and has almost constantly the article. He is called אָדָם as the woman אִשָּׁה, and receives no particular name, as the woman who was called חַוָּה *Eve;* on the contrary they were both called according to chap. v. 2. אָדָם. In the translation it is therefore better to retain, *man,* although the ancient versions treat it as a proper name.

5. The proper name of a city on the Jordan, Josh. iii. 16. only.

6. בֶּן אָדָם *Son of man,* particularly in the poetical style, Numb. xxiii. 19. Job xxv. 6. very frequent in Ezekiel, when the Deity addresses the Prophet, בֶּן אָדָם *homo! mortal!* ii. 1. 3. iii. 1. 3, 4. 10. 25; here also, implying the accessary idea, that a weak mortal is honoured with so high a revelation. It is the Aram. בַּרְנָשָׁא which in that language is the usual expression for man (*homo*). The plural בְּנֵי אָדָם *men,* is used for the plural of אָדָם, which has no grammatical plural. 2 Sam. vii. 14, especially poet. Deut. xxxii. 8. Ps. xi. 4. xii. 2. 9. xiv. 2. xxi. 11.

אֹדֶם *fem. A red jewel.* Exod. xxviii. 17. xxxix. 10. LXX., *Vulgate,* σάρδιος.

אָדֹם *adj.* אַדְמָה vid. אָדוֹם.

אֱדֹם *Red.* (Vid. the etymology of Gen. xxv. 30.) *Nom. prop.* The son of Isaac, the elder twin brother of Jacob, more frequently called Esau. אֱדֹם on the contrary is the usual word to indicate his descendants, the Edomites, Idumeans, and their country Idumea, in the south of Palestine. As the name of the people it is *gen. masc.* Numb. xx. 20. as the name of the country. *fem.* Jer. xlix. 17. (Compare the names Jacob and יִשְׂרָאֵל). אֲדֹמִי Idumean, is the *nom. gent.*

אַדַמְדָּם, *fem.* אַדְמְדֶמֶת, *plur.* אַדַמְדַּמּוֹת *adj. Reddish, ruddy.* Lev. xiii. 49. xiv. 37. With the exception of these two passages, it is always combined with לָבָן *reddish white,* or, *spotted with white and red.* chap. xiii. 19. 24. 42, 43.

אַדְמָה *fem.*

1. *Earth,* as an element, Gen. ii. 7: *And God formed man of the dust* מִן־הָאֲדָמָה *of the ground.* Exod. xx. 24: *An altar of earth.* 1 Sam. iv. 12. &c.

2. *Land,* a piece of ground, which is cultivated, Gen. iv. 2. 12. אֹהֵב אֲדָמָה, *a lover of agriculture,* 2 Chron. xxvi. 10.

3. *Land, country,* Gen. xxviii. 15. Exod. xx. 12. אַדְמַת יְהוָה, *the land of Jehovah,* Isai. xiv. 2. Comp. Hos. ix. 3.

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4. *The whole earth,* Gen. iv. 11. vi. 1. vii. 4. Plur. אֲדָמוֹת *lands,* Ps. xlix. 12. only.

אַדְמָה, one of the five cities, which, together with the valley of Siddim, were overwhelmed, and swallowed up in the Dead sea. Gen. x. 19. xiv. 2. Hos. xi. 8.

אַדְמוֹנִי *adj. Red-haired,* of Esau, Gen. xxv. 25. of David, 1 Sam. xvi. 12. xvii. 42. All the ancient versions agree in this interpretation. It is probably to be every where understood of the red, reddish-yellow hair, which in the East is still considered beautiful. Vid. *Niebuhr's Reise,* Th. I. p. 203.

אֲדָמִי a city belonging to the tribe of Naphthali, perhaps united with הַנֶּקֶב Josh. xix. 33.

אֶדֶן *m.*

1. *Sockets* of the boards and pillars of the tabernacle, for the purpose of supporting them. Exod. xxvi. 19. &c. xxvii. 10. &c. xxxvi. 38. according to the description, they were of metal plates, somewhat in the form of a square with a mortise in the middle: two of them were placed under each board in which the two tenons (יָדוֹת) of each board were inserted, so that it might rest thereupon, the pillars had only one such socket. Cant. v. 15. a mere artificial pedestal appears to be meant.

2. The *basis* of a building, a *metaphor,* of the earth, Job xxxviii. 6. The dialects do not afford a suitable root.

אָדַר, It occurs in two conjug. in Kal *inus.* The original signification appears to be: to be large, (vid. אֶדֶר, אֲדֶרֶת) whence great, magnificent, distinguished, (vid. אַדִּיר).

Niph. נֶאְדָּר *To be glorified.* Exod. xv. 6. 11.

Hiph. יַאְדִּיר *To make glorious,* Isai. xlii. 21.

אֶדֶר *m.*

1. *A large cloak,* equivalent to אַדֶּרֶת, Mic. ii. 8.

2. *Pomp, grandeur,* Zech. xi. 13: אֶדֶר הַיְקָר *greatness of value,* i. e. a great price, here ironically.

אִדַּר Chald. *Threshing-floor.* Dan. ii. 35. Syr. ܐܕܪܐ, Arab. أَنْدَر.

אֲדָר *m.* The name of the sixth month of the civil year, which corresponds partly to our February, partly to March, (ܐܕܪ, أَدَار); this, like most other names of the months, occurs only in the later books. Ezra vi. 15. Esth. iii. 7. 13. viii. 12. &c. 2 Mac. xv. 36. it is mentioned as a Syriac word.

אֲדַרְגָּזְרִין Chald. in plur. *Judges.* Dan. iii. 2, 3. compounded of אֲדַר, *magnificence, dignity,* and גְּזַר, *to decide, to sentence.*

אַדְרַזְדָּא Ezra vii. 23. *Quickly, promptly,* or *industriously, exactly.* LXX. ετοιμως. The etymology is unknown, and probably not of Semitic origin. Maser considers it as the Greek αδραστα i. q. αδραστως, not hastily, carefully. The τ is changed into ד as in הִזְדַּכֵּר.

אֲדַרְכֹּון 1 Chron. xxix. 7. Ezra viii. 27. i. q. דַּרְכְּמוֹן the Dareikas, a Persian coin of pure gold, also in circulation among the Jews, under the Persian government. The א is formative, and in the Rabbinical writings occurs דַּרְכוֹן, Syr. ܕܪܟܘܢ. The word is of old Persian origin, derived from *Dara, Darab,* which signifies, a King, or *Darig, Dergah,* a royal court. The value of this coin was reckoned at an Att. χρυσους which our modern authors value at 15*s.* Its impression was an archer, hence, in Numismatography, *Sagittarii.* Vid. *Ekhel Doctr. numm.* Part I. Vol. iii. p. 551.

אַדְרַמֶּלֶךְ *A mighty king,* 2 Kings xvii. 31. only, an idol of the Sepharvites, to which they offered human sacrifices; otherwise entirely unknown.

אֶדְרָע Chald. i. q. דְּרָע, *An arm,* with an א formative. Ezra iv. 23.

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אַדֶּרֶת *fem.*

1. *A large cloak, a cloak* in general. 1 Kings xix. 13. 19. אַדֶּרֶת שִׁנְעָר *a Babylonish cloak,* i. e. ingeniously woven in the Babylonish manner, Josh. vii. 21. (*Plin.* viii. 48.) אַדֶּרֶת שֵׂעָר *a hairy cloak,* perhaps a fur cloak, Zech. xiii. 4. Gen. xxv. 25.

2. *Elegant, majestic,* Ezek. xvii. 8. Zech. xi. 3.

אָדַשׁ, equivalent to דוּשׁ *to thresh,* only in Isai. xxviii. 28: אָדוֹשׁ יְדוּשֶׁנּוּ *he will thresh it.* Comp. Jer. viii. 13. אָסוֹף אָסִיפֵם.

אָהַב and אָהֵב *fut.* יֶאֱהַב, only in the first person אֹהַב and אֶהַב, *inf.* אֲהֹב more frequently אַהֲבָה, occurs in three *conj.*

1. *To love,* with the *accus.*, less frequently with לְ, Levit. xix. 18. 34. with בְּ, Eccles. v. 9. *Part.* אֹהֵב 'a loving friend, confidant,' (more expressive than רֵעַ, i. e. an acquaintance.) Prov. xviii. 21. Esth. v. 10. 14.

2. *To rejoice at a thing, to wish for it,* Ps. cxvi. 1: אָהַבְתִּי כִי יִשְׁמַע יְהוָה *I rejoice, that Jehovah heard,* Ps. xl. 17: אֹהֲבֵי תְשׁוּעָתֶךָ *they who wish for thy salvation,* chap. lxx. 5. Comp. 2 Tim. iv. 8: τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ, they who wished for his appearance. Combined with another *inf.* having ל prefixed, *to do a thing with pleasure,* as, *aimer à faire quelque chose.* Hos. xii. 7: לַעֲשֹׁק אָהֵב *he likes to oppress.* Isai. lvi. 10. Jer. xiv. 10.

Niph. part. Loving, amiable, 2 Sam. i. 23. only: *Saul and Jonathan* הַנֶּאֱהָבִים וְהַנְּעִימִם *who were so loving and kind to each other.*

Piel. part. מְאַהֵב, *A lover, a gallant,* Ezek. xvi. 33. 36, 37. xxiii. 5. &c.

אַהֲבָה

1. *Inf.* of the preceding, e. g. Isai. lvi. 6. לְאַהֲבָה אֶת־שֵׁם יְהוָה *to love the name of Jehovah.* Deut. vii. 8: מֵאַהֲבַת יְהוָה אֶתְכֶם *because Jehovah loves you.* 1 Kings x. 9. 2 Chron. ii. 10. ix. 8. and frequently.

2. *Love,* Prov. x. 12. 2 Sam. i. 26. Cant. viii. 6, 7.

3. *The person beloved,* Cant. ii. 7. iii. 5. viii. 4.

4. *Adv. delightfully, lovely.* Cant. iii. 10.

אֲהָבִים *plur.*

1. *Amours,* metaphor for, *a foreign confederacy.* (Comp. זְנָה, Isai. xxiii. 17.) Hos. viii. 9.

2. *Loveliness, charms,* Prov. v. 19: אַיֶּלֶת אֲהָבִים *a loving hind,* an expression of fondness towards a woman.

אֲהָבִים *idem,* Prov. vii. 18.

אֲהָהּ *alas! woe!* exclamation of complaint: it is generally combined with אֲדֹנָי יֱהוִה *Ah, Lord Jehovah!* Judg. vi. 22. Jer. i. 6. iv. 10; otherwise, Judg. xi. 35; and with the dative אֲהָהּ לְיוֹם Joel i. 15.

אֱהִי, Hos. xiii. 10. i. q. אִי, אַיֵּה *where?* This only is applicable to the context, and so the LXX. Vulg. Chald. Connect together, אֱהִי אִפוֹא *where now?* as otherwise frequently אִי אִפוֹא.

אָהַל fut. יֶאֱהַל in two conj. *To strike, remove tents; to decamp, wander about, leading a pastoral life,* as נָסַע. Gen. xiii. 12. 18. The Samaritan text explains the last passage by וַיֵּלֶךְ.

Hiph. idem. fut. יַאֲהֵל *contr.* יַהֵל Isai. xiii. 20: לֹא יַהֵל שָׁם עֲרָבִי *the Arabian shall not encamp there any more.* On the contrary יַאֲהִיל, Job xxv. 5. is probably a Syriasm for יַהֲלִיל (comp. צְאֶלִים for צְלָלִים), יָהֵל as *Hiph.* from הלל: הֵן עַד יָרֵחַ וְלֹא יַאֲהִיל *behold, even, the moon it shineth not,* or, *is not clear,* the common interpretation *dwells not there,* is against the context. The reading of one MSS. יַהֵל is to be considered as a good paraphrase.

אֹהֶל *m.* with *suff.* אָהֳלִי, אָהֳלְךָ, *plur.* אֹהָלִים (a Syriasm for אָהָלִים) *st. constr.* אָהֳלֵי.

1. *Tent,* הָעֵדוּת, אֹהֶל מוֹעֵד *the tent of the congregation, the tabernacle* (vid. מוֹעֵד) אֹהֶל stands alone, 1 Kings i. 39. Among

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larger tents אֹהֶל and מִשְׁכָּן are thus distinguished; the former in a limited sense signifies, the outer tent covering, which consisted mostly of skins, the latter the interior. Exod. xxvi. 1. 7. xxxvi. 8. 14. 19.

2. *The temple,* because it supplied the place of the tabernacle. Ezek. xli. 1.

3. *House* in general. Isai. xvi. 5: אֹהֶל דָּוִד *the house* (the castle) *of David.*

אֲהָלִים *m. plur.* Numb. xxiv. 6. Prov. vii. 17. and אֲהָלוֹת Ps. xlv. 9. Cant. iv. 14. lign-aloes, aloe wood. ξυλαλόη, ἀγαλλοχον of the Greeks, an aromatic and much esteemed wood, growing in India, bearing a red fruit, resembling the pepper-corn, *Excoecaria Agallocha, Linn.* The wood, (of which the more precious kind is called *Calambac,* another sort *Garo,*) is partly soft, and resinous; and is frequently carried to Arabia as an aromatic perfume. Numb. xxiv. 6. the tree itself (which, although foreign, a Hebrew Poet might speak of with the same propriety as an English Poet of the palm-tree) in the other passages the wood is mentioned as a perfume. Vid. *Michaelis Supplem.* p. 32. *Sprengel Historia rei Herbariæ* T. i. p. 271. *Ramphii Herbarium Amboinense* T. ii. p. 29, 40. and particularly *Celsii Hierob.* T. i. p. 135, 170.

אָהֳלָה *f.* The name of an unchaste woman, under which Samaria is represented, Ezek. xxiii. 4, &c. It is usually taken for אָהֳלָהּ signifying very applicably, (she has) her own tent, i. e. her own temple.

אָהֳלִיבָה *f.* The name of a debauched woman, as a symbol of idolatrous Jerusalem. Ezek. xxiii. 4, &c. It is explained by אָהֳלִי בָהּ my tent is therein.

אָהֳלִיבָמָה *f.* (lofty tent). The wife of Esau. Gen. xxxvi. 2. 14. The same name is afterwards introduced, ver. 41. as the name of an Edomitish descendant, and thus תִּמְנַע (the concubine of Eliphaz, ver. 12.) appears to have given the name to another descendant. Vid. ver. 40.

אַהֲרֹן *m.* Brother of Moses, and first high priest, Exod. iv. 14. vi. 20. בְּנֵי אַהֲרֹן *the children of Aaron,* Josh. xxi. 4. 10. 13, and בֵּית אַהֲרֹן *the house of Aaron,* Ps cxv. 10. 12. cxviii. 3. i. e. the Priests. It is used for High Priests in general. Ps. cxxxiii. 2. The root אהר is obsolete. Whence in Syriac ܐܗܪ voluptuous, is derived from it.

או *conj.*

1. If, particularly

(*a*) *If perhaps,* 1 Sam. xx. 10: who shall inform me. אוֹ מַהֲיַעֲנְךָ אָבִיךָ קָשֶׁה *if perhaps thy father answer thee roughly.* LXX. Vulg. ἐαν, *si forte.* Also merely, *perhaps.* Gen. xxiv. 55: יָמִים אוֹ עָשׂוֹר *a few days perhaps ten, if it be about ten.* LXX. ὡσει δεκα. Vulg. *dies saltem decem.*

(*b*) *But if,* Exod. xxi. 36. (LXX. Vulg. εαν δε, *sin autem)* 2 Sam. xviii. 13. otherwise as אוֹ כִי (Lev. xiii. 16. 24.) Isai. xxvii. 5.

(*c*) *If then,* Lev. xxvi. 41.

(*d*) *And if,* Lat. *sive* Lev. iv. 23: אוֹ־הוֹדַע אֵלָיו חַטָּאתוֹ *or if his sin is made known to him.*

2. Most frequently, *or;* when repeated; *either, or: sive, sive.* Exod. xxi. 31.

3. To enhance by comparison, *or rather, yea rather,* 1 Sam. xxix. 3. Job xiii. 22.

אָו Prov. xxxi. 4. It is probably to be pronounced in Chethib, אַו as אַוָּה desire, inclination, root אָוָה.

I. אוֹב *m.*

1. *Necromancer,* who calls forth the dead, to learn from them future events. νεκρομαντης. (Vid. especially 1 Sam. xxviii. 7. to 19.) Deut. xviii. 11. 2 Kings xxi. 6. 2 Chron. xxxiii. 6.

2. The familiar spirit which abides with such a sorcerer. Levit. xx. 27: *A man or woman, who has* (אוֹב) *a familiar spirit.*

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1 Sam. xxviii. 8; hence, בַּעֲלַת־אוֹב *A woman who has such a familiar spirit,* 1 Sam. xxviii. 7.

3. The *apparition* itself. Isai. xxix. 4: וְתִהְיֶה כְּאוֹב מֵאֶרֶץ קוֹלֶךָ *and thy voice shall be as that of a spirit out of the earth.* Plur. אוֹבוֹת (almost constantly combined with יִדְּעֹנִים) *sorceresses.* Levit. xix. 31. xx. 6. 1 Sam. xxviii. 3. 9. Isai. viii. 19. xix. 3. The derivation is not clear; some have conjectured אוב ‘to return,’ hence, *manes revenans,* spectres which make their reappearance. (Isai. xxix. 4.) בַּעֲלַת אוֹב *potens manium,* and then אוֹבוֹת for בַּעֲלוֹת הָאוֹבוֹת, but the passages under No. 2. hardly correspond. LXX. εγγαστριμυθοι Ventriloquists, who were considered by the ancients as sorcerers; but the reference to necromancy is clear from 1 Sam. xxviii. 7—19.

II. אוֹבוֹת *fem. plur. Pipes.* Job xxxii. 19. Also the name of a place of encampment in the desert. Numb. xxi. 10. xxxiii. 43.

אוּד *A fire-brand.* Isai. vii. 4. Amos iv. 11. Zech. iii. 2. (Aram. אוּד *idem.*)

אֹדוֹת *plur. Causes,* occurs only in connection with עַל as, עַל אֹדוֹת on account of. Gen. xxi. 11. 25. Exod. xviii. 8. Jer. iii. 8: עַל כָּל־אֹדוֹת־אֲשֶׁר *therefore, because.* In 2 Sam. xiii. 16, instead of אֵל אֹדוֹת we should read אֶל אֹדוֹת.

I. אָוָה in two conjugations; in *Piel* אִוָּה, *to wish, to desire, to long for,* for the most part with נֶפֶשׁ. 2 Sam. iii. 21: *that thou mayest reign over all* אֲשֶׁר־תְּאַוֶּה נַפְשֶׁךָ *that thine heart desireth,* 1 Kings xi. 37. Deut. xii. 20. xiv. 26.

Hithp. הִתְאַוֶּה, *fut. apoc.* יִתְאַו *idem.* Without נֶפֶשׁ, with the accusative Amos v. 18; with the dative, Prov. xxiii. 3. 6. xxiv. 1. תַּאֲוָה הִתְאַוֶּה *cupidinem cupere, to have a strong desire, longing for a thing.* Numb. xi. 4. Psalm cvi. 14. Prov. xxi. 26. Derivatives: מַאֲוִים, תַּאֲוָה, אַו.

II. אָוָה (as the Arab. اوى to turn in, stop at; to dwell,) Whence *Hithp.* (according to the present vowel points,) Numb. xxxiv. 10: הִתְאַוֵּיתֶם לָכֶם *take as your dwelling;* but according to the Versions, it signifies *measure out to yourselves,* as תִּתְאוּ לָכֶם in verses 7. and 8, from תָּאָה *to measure.* Hence it is probable, that the first form also is to be derived from it; and this may be the case, if we consider it, with other vowel points, as *Hiph.* from a *Quadrillitt.,* תַּאֲוָה i. q. תָּאָה *to measure,* according to the analogy of נָאָה, נַאֲוָה, in which case the root אָוָה No. II. would be entirely dropped.

Obs. The generality of Lexicographers place also under this root, the form נָאוָה, נָאוּ in the conjug. Niph. Vid. נָאָה.

אַוָּה *fem.*

1. *Desire,* Deut. xii. 15. 20. xviii. 6. Jer. ii. 4. always in construction with נֶפֶשׁ.

2. *Inclination,* Hos. x. 10. Comp. the verb. Job xxiii. 13.

אוֹזָל Gen. x. 27. only, a descendant of Joktan. It is, according to several accounts, derived from very different sources, the old name of the city *Sanaa,* the capital of Arabia Felix. So Bochart; for other confirmations vid. *J. D. Michaelis Spicil. Geogr. Hebræorum ext.* T. ii. p. 164. &c.

אוֹי, an exclamation of complaint: *woe!* mostly with the dat. 1 Sam. iv. 8: אוֹי לָנוּ *woe to us!* or, a threat. Numb. xxi. 29.

אוֹיָה *idem.* Ps. cxx. 5.

אֱוִיל adj. *foolish;* and subst. *a fool,* sometimes with the accessary idea, impious, but this is more frequently the case in other synonyms, particularly נָבָל. It occurs mostly in Prov. as, i. 7. x. 14. 21. xv. 16. 23. &c.

אֱוִילִי adj. *idem.* Zech. xi. 15. only, with the adjective termination יִ־

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אֱוִיל מְרֹדַךְ *m.* A proper name of a king of Babylon and descendant of Nebuchadnezzar, 2 Kings xxv. 27. Jer. lii. 31. The latter part of the compound is the name of a Babylonian idol, q. v. the former part would signify in Hebrew, *stultus*, but it has most probably for its origin a totally different Assyrio-Persian word, under a Hebrew form. *Syncellus* writes it *Evidan-merodach*.

אול and איל an obsolete root. According to the derivatives, it clearly signifies *to be strong, powerful*. Whence אֵילִים אוּלִים *the mighty*; אֵל *might, power, God*; perhaps also אַיִל *ram*, אֵלָה Τερέβινθος, both so called on account of strength, and with י mobile אֵיָל, אֵילוּת *strength*. Materially different from this, is

אָוַל, likewise an obsolete root, *to be foolish*. Whence אֱוִיל *fool*, אִוֶּלֶת *folly*. The verb is pronounced *transp.* וָאַל, יָאַל q. v.

אוּל *m.*

1. *Powerful* (vid. the root), אוּלֵי הָאָרֶץ *the powerful, the chiefs of the country*, 2 Kings xxiv. 15 in Chethib, instead of which the Keri has the usual form אֵילֵי.
2. *Body*. Ps. lxxiii. 4. (In Arabic آل ال has the same signification).

I. אוּלַי a particle, *perhaps*. Gen. xvi. 2. xxiv. 5. Hos. viii. 7.

II. אוּלַי the name of the river Ulai (Eulæus) near Susa in Persia. Dan. viii. 2.

אוּלָם also אֻלָם (with an impure Kametz), plur. אֻלָמִים, more usually אֵילַמִים, אֲלַמִּים, אֲלַמּוֹת, (from אֵילָם) *a hall, a covered entrance*, mostly with pillars, *Porticus*. 1 Kings vii. 6, &c. Ezek. xl. 7. &c. This name is given by way of eminence to the porch in front of the temple of Solomon (Πρόναος) 1 Kings vi. 3. Joel ii. 17. 1 Kings vii. 6, it is only described in length and breadth; whence it would be natural to conclude the height to be that of the temple itself: the parallel passage (2 Chron. iii. 4.) however, adds the towering height of 120 ells, through which arise considerable architectural difficulties; there is perhaps a mistake in the historical account. Hirt (*Tempel Solomo's*, p. 24.) makes it probable that it was not higher than 20 ells, and consequently lower than the temple. This word has no etymology in Hebrew, but ELAM in Egyptian signifies *porticus*. Vid. *Jablonskii Opusc. ed. Te Water*. Tom. i. p. 85.

II. אוּלָם, *once* אֻלָם, Job xvii. 4.

1. *But*, sometimes it is more expressive, and signifies, *nevertheless*. The LXX. very properly, οὐ μὴν ἀλλά. Job ii. 5. v. 8. xiii. 3. But וְאוּלָם occurs more frequently than אוּלָם, and is correctly rendered by the LXX. οὐ μὴν δέ ἀλλά: yet it is not in general considered more expressive. Job i. 11. xii. 7. xiii. 4. xiv. 18. xxxiii. 2. &c.
2. As כִּי in the beginning of a sentence, though less frequently, *for, for indeed, enim vero*. Job xiii. 4: וְאוּלָם אַתֶּם טֹפְלֵי־שָׁקֶר *for ye invent lies*, chap. xiv. 18.

אִוֶּלֶת *fem.*

1. *Folly*. Prov. xii. 23. xiii. 16. hence
2. *Offence, error*. Ps. xxxviii. 6. (Comp. נְבָלָה).
3. Perhaps *power, greatness*; in which case the signification is taken from אול. Prov. xiv. 24: אִוֶּלֶת כְּסִילִים אִוֶּלֶת *the greatness of fools is folly*. It would then be a play upon the words, אִוֶּלֶת taken in a double sense; perhaps also אולת in the beginning of the sentence might be pronounced with different vowel points. Others, 'the folly of fools remains folly,' which is not sufficiently applicable to the context.

אָוֶן *m.* with *suff.* אוֹנָם אוֹנֵךְ Jer. iv. 14. Ps. xciv. 23. Plur. אוֹנִים, Prov. xi. 7.

1. *Nothingness, vanity, falseness*, Isai. xli. 49. Zech. x. 2. (related to אַיִן more frequently used adverbially, q. v.) especially of idolatry, 1 Sam. xv. 23, and all things connected

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with it, e. g. the idols themselves, Isai. lxvi. 3. (Comp. הֶבֶל). Hence Hosea calls the idolatrous city instead of בֵּית־אֵל (the house of God,) בֵּית אָוֶן the house of idols, ch. iv. 15. v. 8. x. 5. and simply אָוֶן x. 8.

2. *Sin, wickedness, vice.* Numb. xiii. 21. Job xxxvi. 21. Isai. i. 13. Job xxii. 15: אַנְשֵׁי מְתֵי אָוֶן *sinful, wicked men,* ch. xxxiv. 35. אַנְשֵׁי אָוֶן *idem,* ch. xxxi. 3: פֹּעֲלֵי אָוֶן *evil doers.* xxxiv. 8. 22. As *concr.* probably אוֹנִים Prov. xi. 7. for אַנְשֵׁי אָוֶן (so rendered by the LXX. *Syr. Arab. Chald.*)

3. *Mischief, sorrow, distress,* synonymous with עָמָל No. 5. Ps. lv. 4: יָמִיטוּ עָלַי אָוֶן *they bring mischief on me.* Prov. xxii. 8: זוֹרֵעַ עַוְלָה יִקְצָר־אָוֶן *He that soweth iniquity shall reap mischief.* Ps xc. 10. Job xv. 35. &c. Gen. xxxv. 18: בֶּן־אוֹנִי *Son of my distress, anguish;* לֶחֶם אוֹנִים *bread of sorrow,* a funeral meal. Hos. ix. 4. Comp. Deut. xxvi. 14. Hab. iii. 7: תַּחַת אָוֶן *under affliction,* i. e. *in anxiety.* As this word with suff. coincides with אוֹן, (the signification of which, as well as its root, is materially different,) we must be careful not to confound the one with the other.

אָוֶן A proper name,

1. Of a beautiful valley in the part of Syria near to Damascus, now *Un,* and still proverbially considered as a delightful valley, Amos i. 5.

2. As אוֹן *Heliopolis,* Ezek. xxx. 17.

אוֹן *m.*

1. *Power.* Job xviii. 7. 12. xl. 11. Hos. xii. 4, especially *the generative power,* רֵאשִׁית אוֹנִי *the first of my strength,* the first-born, Gen. xlix. 3. Deut. xxi. 17. Ps. cv. 36. Plur. אוֹנִים Isai. xl. 26. 28. Ps. lxxviii. 51.

2. *Property, riches,* Hos. xii. 9. Job xx. 10. (Comp. חַיִל) according to others, i. q. הוֹן, by the interchange of א with ה.

אוֹפָז Jer. x. 9. Dan. x. 5. *Uphas,* a country abounding in gold, the situation of which, however, is nowhere mentioned.

אוֹפִיר, also אוֹפַר *a country famous* for its abundance of gold, which was frequented by Solomon's ships, in alliance with the Phœnicians, for the purpose of fetching from thence precious stones and sandal-wood. 1 Kings ix. 28. x. 11. 2 Chron. viii. 18. ix. 10. (In 1 Kings x. 22. where Ophir is not mentioned, it is still to be understood) also silver, ivory, apes and peacocks, (according to others תְּכִיִּים signifies *pheasants.*) Hence we find frequently in the Bible: gold from Ophir. Job xxviii. 16. Ps. xlv. 10. Isai. xiii. 12. 1 Chron. xxix. 4. and Job xxii. 24. אוֹפִיר alone is used for gold of Ophir. If it were to be supposed that all these were the real produce of Ophir, then we could only look for it according to Bochart, Reland and others, in India; the LXX also appear to have so understood it, who translate, Σωφιρ, Σωφειρα, Σωφιρα, which is the Egyptian name for India, (*Jos. Archæol.* viii. 6. § 4, Comp. *Jablonskii Opusc. ed Te Water,* T. i. p. 337.) However, this district is mentioned among other Arabian provinces, Gen. x. 29; and arguments preponderate in favour of that situation; although consistently with the first, the possibility remains, that it is mentioned only here as an Arabian colony, situated out of Arabia. Its produce, besides apes, jewels (and perhaps pheasants) might then have been carried thither through the medium of commerce, and it is probable that they came from the eastern coast of Africa. (The Chald. explains Ophir by *Africa* itself, see also *Origen* on Job xxii. 24.) The ancients uniformly attribute to the Arabians a rich, and even abundant supply of gold. (Comp. שְׁבָא, and respecting the Midianites, Numb. xxxi. 22. 50. Judg. viii. 24. 26. As for classical authorities vid. Bochart on these passages.) Although it is probable that gold itself has never been found there. Vid. *Mannert's Geographie*

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der Griechen und Römer, Th. vi. H. 1. S. 8. The name *el Ophir* has even been lately traced to a city in *Oman,* formerly the centre of an extensive commerce in Arabia. Comp. *Bochart's Phaleg.* ii. ch. 27. *Reland Dissert. Miscellan.* i. 4. *S. D. Michaelis Spicileg.* ii. p. 184. &c. *Bredow's Histor. Untersuchungen,* Th. ii. S. 253. &c. *Seetzen* in *Zach's Mon. Correspondenz,* B. xix. S. 331. &c.

אוֹפָן *m. stat. const.* אוֹפַן *plur.* אוֹפַנִּים *a wheel.* Exod. xiv. 25, &c. Prov. xx. 26: וַיָּשֶׁב עֲלֵיהֶם אוֹפָן *and causeth the wheel* (*of the threshing machine*) *to pass over them.* Comp. דוּשׁ.

אוּץ Occurs in two *conjug.* in *Kal,*

1. *To be narrow.* Josh. xvii. 15.
2. Transitive *to press.* Exod. v. 13.
3. *To hasten, to urge one's-self.* Josh. x. 13. Prov. xiii. 2. xxviii. 20. With מִן *to force one's-self away, to withdraw.* Jer. xvii. 16. לֹא אַצְתִּי מֵרֹעָה מְהִיוֹת for אַחֲרֶיךָ *I have not avoided following thee as a shepherd,* i. e. prophet.

Hiph. with בְּ *to urge or press upon a person.* Gen. xix. 15: Isai. xxii. 4.

אוֹצָר *constr.* אוֹצַר *plur.* אוֹצָרוֹת *m.* (root אָצַר).

1. *Store, stores,* e. g. of provisions. 2 Chron. xi. 11. 1 Chron. xxvii. 27. Job xxxviii. 22. שֶׁלֶג וְאוֹצְרוֹת בָּרָד אוֹצְרוֹת *stores of snow and stores of hail,* especially of precious things, hence *treasure,* Prov. xxi. 20. &c. It is frequently applied to the treasures of the temple, 1 Kings vii. 50, to the royal palace, Ch. xiv. 26. xv. 18. בֵּית אוֹצָר *treasury,* Neh. x. 39.
2. As בֵּית אוֹצָר *store-house,* Joel i. 17, *treasury,* 2 Chron. xxxii. 27.

אוֹר In three *conjug.*

1. *To shine, to be light, to be clear,* Gen. xliv. 3. It is spoken of the eyes, 1 Sam. xiv. 27. 29. *Impers.* אוֹר *it grows light,* 1 Sam. xxix. 10.
2. *To cheer up,* Isai. lx. 1. (Comp. נָהַר No. 2.)

Niph. נָאוֹר *fut.* יֵאוֹר *to become light,* 2 Sam. ii. 52; *to be enlightened,* Job xxxiii. 30. Part. נָאוֹר, *shining, glorious,* Ps. lxxvi. 5.

Hiph. הֵאִיר.

1. *To enlighten, to illuminate,* Ps. lxxvii. 19. xcvii. 4. cv. 39. particularly

(*a*) *To enlighten the eyes of a person,* Ps. xiii. 4. (here in opposition to the darkness of death which covers them) otherwise, *to impart joy,* Prov. xxix. 13. Ps. xix. 9. Ezra ix. 8.

(*b*) *To illuminate one's countenance,* for, *to cheer up,* Eccles. viii. 1: חָכְמַת אָדָם תָּאִיר פָּנָיו *the wisdom of man illumines his countenance,* Psalm lxxx. 4. 8; *to cause his countenance to shine upon one,* (with בְּ, עַל, אֶל) *to look upon him graciously,* Ps. xxxi. 17. הָאִירָה פָּנֶיךָ עַל־עַבְדֶּךָ *cause thy face to shine upon thy servant,* i. e. *look upon him mercifully.* Ps. cxix. 135. Dan. ix. 17. Also without פָּנִים, Ps. cxviii. 27.

(*c*) *To instruct, inform.* Ps. cxix. 130.

2. *To lighten, to cast light, to shine,* Gen. i. 15. Exod. xiii. 21.
3. *To light, to kindle.* Mal. i. 10. Isai. xxvii. 11. (Comp. אוּר *fire*) derivative, besides the following, מָאוֹר.

אוֹר *m.* (perhaps *fem.* Job xxxvi. 32.) *Light,* Gen. i. 3—5, &c. especially

(*a*) *Daylight,* the dawn of the morning; Neh. viii. 4: מִן הָאוֹר עַד מַחֲצִית הַיּוֹם *from daylight* (*dawn of day*) *until noon,* Job xxiv. 14.

(*b*) *Sunshine, sun,* Job xxxi. 26. xxxvii. 21. Hab. iii. 4.

(*c*) *Light of life,* Job iii. 16. 20, more fully expressed, Ps. lvi. 14: אוֹר חַיִּים.

(*d*) Metaphorically for *fortune;* often retaining the metaphor, Job xxii. 28. Isai. ix. 1. without retaining it, Ps. xcvii. 11. xxx. 26.

(*e*) Metaphorically for *instruction,* Isai.

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xlix. 6: אוֹר גּוֹיִם *the light of the people,* i. e. *instructor of them.* li. 4. ii. 5: בְּאוֹר יְהוָה לְכוּ וְנֵלְכָה *come let us walk in the light of Jehovah,* (ver. 3.) Comp. Prov. vi. 23: נֵר מִצְוָה וְתוֹרָה אוֹר *for the commandment is a lamp, and the law is light.* Probably in reference to this, Jehovah is so called, Isai. x. 17: אוֹר יִשְׂרָאֵל *the light of Israel,* Ch. lx. 3.

(*f*) אוֹר פָּנִים *the light of the countenance,* i. e. *a cheerful countenance,* Job xxix. 24, of God, or of a king: *a gracious countenance,* Prov. xvi. 15, בְּאוֹר פְּנֵי מֶלֶךְ *in the cheerful,* i. e. *gracious countenance of the king.* Ps. iv. 7. xliv. 4.

I. אוּר *m. Fire.* Ezek. v. 2. Isai. xliv. 16. xlvii. 14. l. 11. (Vid. verb. *Hiph.* No. 3.)

Plur. אוּרִים or אֻרִים mostly (compare however Numb. xxvii. 21.) joined with תֻּמִּים Luth. *Licht und Recht,* better LXX. δήλωσις καὶ ἀλήθεια, perhaps plur. *excellentiæ:* light, i. e. *revelation and truth,* the *sacred Oracle* of the Hebrews which the High Priest wore in the breastplate (חֹשֶׁן,) and which he consulted in difficult legal points, Exod. xxviii. 30. Levit. viii. 8. Ezra ii. 63. Neh. vii. 65. Of what it consisted, is disputed. Josephus (*Archæol.* iii. 9.) and the Rabbins say that it consisted of the stones of the breast-plate itself, but the cited passage (Exod. xxviii. 30.) affords ground for a more probable explanation, (Comp. *Philo's Leben Moses,* T. ii. S. 152. ed. Mangey,) namely, that the Urim and Thummim were small oracular images, like the Teraphim, by which, revelation and truth were personified, and which were placed in the inner cavity of the breast-plate. The Egyptians appear to have had a similar custom. *Diod. Sic.* I. 48. 75. *Ælian.* V. *Hist.* 14. 35.

II. אוּר Gen. xi. 23. Neh. ix. 7. A proper name of a city in Mesopotamia, the name of which appears to be retained in Ammian (xxv. 8.) אוּרִים or אֻרִים Isai. xxiv. 15, only. Probably the northern part, comp. أُوَر *septentrio.* This indeed forms no precise opposition to אִיֵּי הַיָּם i. e. *the western islands,* but that is not necessary. Vid. Amos viii. 12. Ps. cvii. 3. Deut. xxxiii. 23.

אוֹרָה *fem.*

1. *Light,* Ps. cxxxix. 12, metaphorically for *fortune, happiness,* Esth. viii. 16.
2. Plur. אוֹרוֹת *herbs, vegetables,* 2 Kings iv. 39. (The signification, *to shine, to glitter,* is applied in the Semitic languages to several words denoting *to shoot, to grow green, to blossom,* vid. נצץ. In the dialects we find the Samar. יאר Gen. i. 11, 12, for דֶּשֶׁא *herb.*) According to this, is the common translation of Isai. xxvi. 19: כִּי טַל אוֹרוֹת טַלֶּךָ *for thy dew is the dew of plants,* i. e. refreshing, enlivening as the dew on plants. Others, *the dew of the morning.* Others, *the dew of life.*

אֲוֻרוֹת *Transp.* i. q. וְאָרוֹת *stables,* or, *mangers.* 2 Chron. xxxii. 28.

אוּרִיָּה *Nom. prop.* (light of Jehovah.)

1. A Hittite, husband of Bathsheba, perfidiously destroyed by David. 2 Sam. xi. 13.
2. High Priest under Ahaz, cotemporary with Isaiah. Isai. viii. 2. 2 Kings xvi. 10.

אוֹת *Com. plur.* אוֹתוֹת *signs.* Especially

1. *Standard,* Numb. ii. 2. &c. Properly, of single tribes, different from דֶּגֶל, which belonged to every three tribes.
2. A mark of distinction, e. g. of a covenant. So the circumcision is called, Gen. xvii. 11, the sabbath, Exod. xxxi. 13. 17. Ezek. xx. 12. 20, a sign of covenant between Jehovah and the Jews, hence, more generally, religious institutions, oblations, &c. Ps. lxxiv. 9. אֹתֹתֵינוּ לֹא רָאִינוּ *our signs,* (of covenant,) religious customs, *we see not;* see also verse 4.
3. *A sign of remembrance, a memorial,* Exod. xiii. 9. 16. Deut. vi. 8, *a sign of admonition,*

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a warning, Ezek. xiv. 8. Numb. xvii. 10. Deut. xxviii. 46.

4. *A token of confirmation, assurance,* that something which has been foretold or promised, shall come to pass. The Deity or Prophet as his interpreter, announces an event, the completion of which, becomes a pledge of the fulfilment of the whole prophecy. Exod. iii. 12. 1 Sam. ii. 34. x. 7. 9. 2 Kings xix. 29. xx. 8, 9. Isai. vii. 11. 14. xxxviii. 7. 22. Jer. xliv. 29, 30. Comp. מוֹפֵת with which it is connected in Deut. xiii. 2. A sign, generally, of a divine mission, Judg. vi. 17.

5. A type of a future event, else more frequently מוֹפֵת. Ezek. iv. 3: אוֹת הִיא לְבֵית יִשְׂרָאֵל *this shall be a type to the house of Israel,* Isai. viii. 18. xx. 3.

6. *Signs in the heavens, portentum,* Jer. x. 2, especially *miracles,* done by God or his messengers, then generally synonymous with מוֹפֵת, with which it is very frequently connected. Deut. iv. 34. vi. 22. vii. 19. Exod. iv. 8, 9. 17, &c. Also in the profane writings of the Greeks and Latins, the words, a sign, sign of distinction, miracle, have a very close connection both in etymology and meaning, e. g. *σημα, σημειον, τερας, monstrum, portentum, ostentum, prodigium.*

אוֹת or אות only in *Niph.* נָאוֹת, 1 *pl. fut.* נֵאוֹת, 3 *pers.* יֵאוֹתוּ *to consent,* 2 Kings xii. 9, with the dative of the person, *to yield,* Gen. xxxiv. 15. 22, 23.

Obs. Most Lexicographers place this verb under יָאַת.

אוֹת or אֹת with *suffixes,* a sign of the accusative, vid. אֵת No. 1.

אָז An adverb,

1. *At that time,* Gen. xii. 6. Josh. x. 12. xiv. 11. The verb is then put in the future, and is to be translated in the preterite, e. g. Exod. xv. 1. Deut. iv. 41. Josh. x. 12.

2. *Then.* Ps. xcvi. 12: אָז יְרַנְּנוּ *then shall they rejoice.* Zeph. iii. 9. Job iii. 13. Often at the beginning of the subsequent member of a sentence. Job xiii. 20. Prov. ii. 5.

3. *Hence,* i. q. *therefore.* Jer. xxii. 15. Ps. xl. 8. מֵאָז or מֵרֹאשׁ.

(*a*) *From the time, since,* formed as *depuis, dès-lors,* with a verb finite, as well as infinitive. Exod. v. 23: מֵאָז בָּאתִי אֶל־פַּרְעֹה *since I went to Pharaoh,* Gen. xxxix. 5. Exod. iv. 10: מֵאָז דִּבֶּרְךָ *since thou hast spoken,* Josh. xiv. 10. Also with substantives. Ruth ii. 7: מֵאָז הַבֹּקֶר *from the morning,* Ps. lxxvi. 8: מֵאָז אַפֶּךָ *from the time of thine anger,* i. e. when once thine anger is kindled.

(*b*) If placed alone, *in former times, formerly,* 2 Sam. xv. 34. Isai. xliv. 8. xlv. 21. xlviii. 3. 5. 7, also, *from ancient times,* Prov. viii. 22.

אָזָא and אָזָה Chald. *to kindle. Part. pass.* אִזֵּה Dan. iii. 22. *inf.* מְזָא with *suff.* מְזֵיהּ iii. 19.

אָזַד Dan. ii. 5. 8. only: מִלְּתָא מְנִי אַזְדָּא *my word is firm,* i. e. it remains as I have said. The *απαξ λεγομ.* אָזַד is then either to be taken as equivalent to אָזַל *to pass away, to go forth,* properly, the command is gone forth, (is given) (comp. Ch. ix. 23. Isai. xlv. 23). or, it is to be compared, as by Aben Ezra, with the Talmudical אַזְדָּא *robur, firmitas.*

אֵזוֹב *m. Hyssop,* a bunch of which was used for the sacred sprinkling, Exod. xii. 22. Levit. xiv. 4. 6. 49. 51. The word was first received into the Greek language from the Oriental, as many other names of Oriental plants.

אֵזוֹר (A Syriasm for אֵזוֹר) *m.*

1. *A girdle* Isai. v. 27. Jer. xiii. 1. &c.

2. *Fetters,* Job xii. 18. Vulg. *funis,* root אָזַר.

אָזַי i. q. אָז *then, there,* only. Ps. cxxiv. 3. 5. similar to the Chald. אֱדַיִן.

אַזְכָּרָה *fem. A praise-offering,* or after LXX. Vulgate, *a memorial sacrifice, μνημοσυνον, memoriale,* a sacrificial term for that part of *the meat-offering,* which was burnt. Levit. xxiv. 7. ii. 2. 9. 16. v. 12. Numb.

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v. 26. The priest took, namely, from the meat-offering a handful of flour, some oil, and the whole of the incense, and burnt it on the altar; the rest was for himself. Comp. especially Lev. ii. 9. Numb. v. 26. Lev. xxiv. 7, the incense strewed on the shew-bread is also called אַזְכָּרָה. The word is a verbal noun, (or properly Chald. inf.) from הִזְכִּיר Hiph. which is joined to לְבֹנָה, as, הִזְכִּיר לְבֹנָה *to burn incense,* Isai. lxvi. 3, a term used in the ritual of sacrifice.

I. אָזַל in two *conj. fut.* תֵּזְלִי for תֵּאָזְלִי (Jer. ii. 36. also לוֹ אָזַל Prov. xx. 14.)

1. *To go away,* Prov. xx. 14. Jer. ii. 36.
2. *To pass away, to end,* Job xiv. 11: אָזְלוּ־מַיִם מִנִּיָּם *the waters flow away from the sea.* 1 Sam. ix. 7. הַלֶּחֶם אָזַל מִכֵּלֵינוּ *the bread is gone (spent) from our vessels,* Deut. xxxii. 36. אָזְלַת יָד *the aid is vanished.*

אָזַל Chald.

1. *To go, to go to a place,* Ezra iv. 23. v. 8. 15.
2. *To pass away,* Dan. vi. 18.

II. אָזַל *To spin, to weave.* (So in Talmud אַזְלָאָה *a weaver,* this signification prevails in Syr. and Arab. under עזל comp. א, p. 1.) *Part. Py.* מְאוּזָל any thing *spun, woven,* Ezek. xxvii. 19.

אָזְן (Arab وزن, *to weigh,* hence מֹאזְנַיִם *a balance*) occurs in Piel אִזֵּן *to weigh, to examine.* Eccles. xii. 9. only. In Rabbinical writings אָזַן *to be weighed, proved.*

אָזְן *m.* only in Deut. xxiii. 14, *utensils.* In Chald. אֻזְנִין signifies *arms,* a cognate idea, from זין *to arm.*

אֹזֶן *fem. dual* אָזְנַיִם *the ear,* דִּבֶּר בְּאָזְנֵי *to speak before the ear of a person,* i. e. to speak in his presence, Gen. xx. 8. xxiii. 16. xliv. 18. Exod. x. 2. &c. whence the verb in

Hiph. הֶאֱזִין.

1. *To listen to, to perceive,* with the accusative, Gen. iv. 23. Job xxxiii. 1. With לְ Job xxxiv. 2, אֶל Ps. lxxvii. 2, עַל Prov. xvii. 4, עַד Numb. xxiii. 18, of the person or thing to which one listens.
2. *To give ear,* applied to God, Ps. v. 2. xvii. 1. xxxix. 13. liv. 4. In both significations almost solely in the higher poetical style.
3. *To obey, to comply with.* Neh. ix. 30. Exod. xv. 26. The א, considered as *litera quiescens,* is dropt in אָזִן for אַאֲזִין Job xxxii. 11. *Part.* מֵזִין Prov. xvii. 4.

אֲזִקִּים *Chains, fetters.* Jer. xl. 1. 4, *i. q.* זִקִּים with an א *formative.* (The א *formative* in Jer. xl. 1. is wanting in several MSS.)

אָזַר *fut.* יֶאְזֹר in three *conj.* are in Kal, with an accusative.

1. *To gird, to gird about,* used of cloaths, Job xxx. 18: again with the accusative of the part girded. Job xxxviii. 3: אֱזָרָה־נָא חָלָצֶיךָ *gird up thy loins,* i. e. arm thyself. Ch. xl. 7. Jer. i. 17.
2. *To gird on,* or, *to gird one's-self about with a thing,* with the accus. of the girdle. 1 Sam. ii. 4: אָזְרוּ חָיִל *they gird themselves with strength,* 2 Kings i. 8: אָזוֹר אָזוֹר *girt about with a girdle.*

Niph. To be girded, Ps. lxv. 7.

Piel, To gird one with a thing, with a double accus. Ps. xviii. 33, 40: תְּאַזְּרֵנִי חַיִל *thou hast girded me with strength.* Comp. Ps. xxx. 12. Isai. l. 11: מְאַזְּרֵי זִיקוֹת *girt, armed, with burning arrows.* Comp. other verbs of putting on, e. g. לָבַשׁ.

Hithp. To gird, to arm himself. Isai. viii. 9. with the accus. Ps. xciii. 1.

אֶזְרוֹעַ *i. q.* זְרוֹעַ *an arm,* (with an א formative, vid. p. 2.) Jer. xxxii. 21. Job xxxi. 22.

אֶזְרָח *m.*

1. A tree, which still remains in its native ground, not yet transplanted. Ps. xxxvii. 35. root זָרַח, here, in the signification, to rise, to sprout, of plants, hence
2. *Indigena, Inborn, a native,* Lev. xvi. 29. xviii. 26, and often.

אֶזְרָחִי *nom. patron.* descendant of אֶזְרָח, of

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Ethan, 1 Kings v. 11. (iv. 31.) Ps. lxxxix. 1. and Heman, Ps. lxxxviii. 1. Both are called 1 Chron. ii. 6, the descendants of זֶרַח son of Judah, and אֵזְרָח is probably only another form, the use of which was retained in the patronymic.

I. אָח, *stat. constr.* אֲחִי with *suff.* אָחִי (my brother) אָחִיךָ, אֲחִיכֶם *Plur.* אַחִים (*formæ dagess.*) *constr.* אֲחֵי (comp. the Gram. p. 144, 145.) Brother. If nothing depends on the fixing of the degree of relationship, it is also applied to step brothers (Gen. xlii. 15. xliii. 3.) But for the more precise determination of it, are used the terms בֶּן אָב, בֶּן אֵם.—Sometimes emphatically, real brother, Gen. xliv. 20. But the Hebrews further use the terms, brother, brothers, in the following constructions,

1. For uncles, relations of every kind, Gen. xiv. 16: אֶת־לוֹט אָחִיו *Lot his brother*, i. e. *uncle*, xiii. 9. xxix. 12. 15.
2. *Kinsmen*, 2 Sam. xix. 13. Thus the Levites are called, Numb. viii. 26. xvi. 10. Neh. iii. 1.
3. *Countrymen*. Judg. xiv. 3. Exod. ii. 11. xiv. 18. Even of nations from the same stock, e. g. Edomites and Hebrews, Gen. ix. 25. xvi. 12. xxv. 18. Numb. xx. 14.
4. *Allies, allied nations*, e. g. Tyrians and Hebrews, Amos i. 9.
5. *Friends, companions*. So Job's friends are called, vi. 15. Perhaps also, xix. 13. So Hiram calls Solomon, 1 Kings ix. 13. Comp. Neh. v. 10. 14
6. *Neighbour*, i. q. רֵעַ, Levit. xix. 17. Hence with אִישׁ, *alter*. Gen. xiii. 11. אִישׁ מֵעַל אָחִיו *the one from the other, from each other*, Ch. xxvi. 31. Exod. xvi. 13. Even of inanimate things, masc. gend. Exod. xxv. 20: *and their* (*the cherubims*) *faces* אִישׁ אֶל אָחִיו *one towards another*, Ch. xxxvii. 9.
7. *Metaph.* of persons and things, which are compared together, Job xxx. 29: אָח הָיִיתִי לְתַנִּים *I am a brother to jackals*, i. e. I moan like them. Prov. xviii. 9. Ezek. xviii. 10.

II. אָח *O! Woe!* an exclamation of complaint, with the dative, Ezek. vi. 11. xxi. 10.

III. אָח *f.* Arabic أَتُّون *a fire-pot*, used in the East for heating rooms. This pot, (called in Persian and Turkish *Tennor, Tendur*, is placed in the middle of a winter apartment in a small cavity; when the fire is burnt out, a little scaffold, like a table, is put on it, over which a carpet is spread, to keep in the heat.

אַח Chald. *Brother*. Plur. with suff. אֲחָיִךְ Ezra vii. 18.

אַחְאָב *Father's brother*. A proper name of a king of Israel about the year 900 before Christ, notorious as a weak prince and idolater. 1 Kings xvi. 28. xxii. 40. His two sons, Ahaziah and Joram, succeeded him, one after another. Jehu exterminated the house of Ahab.

אֹחִים *plur.* Isai. xiii. 21. only, a kind of howling animals, perhaps: *owls*, comp. אָח as an exclamation of complaint. According to others, *mournful complaints*. Thus LXX. Vulg.

אָחַד in Kal obsolete, instead of which vid. יָחַד.

Hithp. Ezek. xxi. 21: הִתְאַחֲדִי *unite thyself*, (probably relating to ver. 19, *three edged sword*), hence, rage with united strength.

אֶחָד *stat. constr.* אַחַד *m.* אַחַת (for אֲחָדֶת) in *pausa* אֶחָת *f.*

1. *One.*
2. *The first.* Thus only in counting the days of the month (as the cardinals are generally used for denoting time instead of the ordinals) e. g. Ezra x. 16, 17: יוֹם אֶחָד לַחֹדֶשׁ *the first day of the month*, or, בְּאֶחָד לַחֹדֶשׁ *on the first* (*day*) *of the month*. Gen. viii. 5. 13. Elsewhere, e. g. Gen. i. 5. ii. 11. the usual signification is to be retained,

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as in Latin, *unus, alter, tertius*, e. g. *Suet. Octav.* 101.

3. *Some one, somebody.* אַחַד הָעָם *one of the people.* אֵין אֶחָד לֹא, *nobody.* Hence,

4. Particularly in the later Hebrew used for the indefinite article, 1 Kings xx. 13: נָבִיא אֶחָד *a prophet, προφήτης τις*, Dan. viii. 3: אַיִל אֶחָד *a ram*, 1 Kings xix. 4.

5. Repeated, *the one—the other* e. g. Exod. xvii. 12: מִזֶּה אֶחָד וּמִזֶּה אֶחָד *the one on the one side, the other on the other side.* xviii. 3, 4: שֵׁם הָאֶחָד וְשֵׁם הָאֶחָד *the name of the one, and the name of the other.* Sometimes, thrice repeated, 1 Sam. x. 3. Also partitive: *one at a time, one by one*, e. g. Numb. xiii. 2: אִישׁ אֶחָד אִישׁ אֶחָד *one and one*, xxxiv. 17.

6. כְּאֶחָד *as one*, i. e. *together* Ezra ii. 64: כָּל־הַקָּהָל כְּאֶחָד *the whole congregation together*, iii. 9. vi. 20. Eccles. xi. 6: שְׁנֵיהֶם כְּאֶחָד *both together.* Also for, *unitedly*, Isai. lxv. 25. The same is כְּאִישׁ אֶחָד Judg. xx. 8. 1 Sam. xi. 7. In Chald. כַּחֲדָא.

7. אַחַת with omission of פַּעַם *once*, 2 Kings vi. 10. Ps. lxii. 12. בְּאַחַת *idem.* Numb. x. 4. also for, כְּאֶחָד, Jer. x. 8. לְאַחַת *all at once, suddenly*, Prov. xxviii. 18.

Plur. אֲחָדִים.

1. *The same*, Gen. xi. 1.

2. *United into one:* Ezek. xxxvii. 17: *and both sticks* וְהָיוּ לַאֲחָדִים *shall become one.*

3. *Some, single*, hence, *a few*, Gen. xxvii. 44. xxix. 20.

אָחוּ *m.* Gen. xli. 2, 18. Job viii. 11. *Grass, reed*, particularly in marshy land, as pasture. The word is of Egyptian origin, and by the LXX. (Isai. xix. 7.) and Jesus Sirach (xl. 16.) it is retained in the form Αχει, Αχι. *Jerom. ad Jes.* xix. 7: Quum ab eruditis quærerem, quid Αχει significaret, audivi ab Ægyptiis hoc nomine lingua eorum *omne quod in palude virens nascitur*, significari. *Jablonskii Opusc. ed. Te Water*, T. i. p. 45. T. ii. p. 160.

אַחְוָה *fem. Indication, declaration* on the part of a person, Job xiii. 17. It is a verbal noun from *Hiph.* root חוה, of which *Piel* only occurs in Hebrew; but in Chald. it occurs in *Hiph.* or *Aphel.*

אַחֲוָה *fem. Fraternity*, Zech. xi. 14.

אַחֲוָיָה *Chald. Indication*, Dan. v. 12. properly *inf. Aph.* from חוה.

אָחוֹר, plur. אֲחוֹרִים as a noun *masc.*

1. *The hinder part, back part, posterum*, only in the plur. Ezek. viii. 16. 1 Kings vii. 25. In *singul. adverb.*

(*a*) *Behind*, on the back side. Opposed to פָּנִים *front*, Ezek. ii. 10. וְאָחוֹר פָּנִים *before and behind*, 1 Chron. xix. 10.

(*b*) *Back, backwards*, Gen. xlix. 17, hence, הָלַךְ נָסוֹג אָחוֹר *to go back*, especially *to depart from serving God*, to apostatize. לְאָחוֹר Jer. vii. 24, signifies the same.

2. Hence, *the western side*, opposed to קֶדֶם, Isai. ix. 11. and *adv.* towards the west, Job xxiii. 8. (The Orientals in fixing the quarters of the heavens, turn their face towards the sunrising, so that the east appears in front, the west behind, the south on the right, &c. Comp. קֶדֶם, יָמִין, תֵּימָן.)

3. Of time, *the future*, opposed to קֶדֶם former times; as, לְאָחוֹר *in future*, Isai. xli. 23.

אָחוֹת *fem.* (for אֲחוֹתָ, from the *masc.* אָחִי, *i. e.* in *Chald.* and *Arab.* אָחִי.) *Plur.* with *suff.* אֲחוֹתֶיהָ, Ezek. xvi. 55 (as from a *sing.* אָחָה), and אֲחִיוֹתַי, Josh. ii. 13 in Keri, אַחְיוֹתֵךְ Ezek. xvi. 52. (from a sing. אַחְיָה i. e. *fem.* from אָחִי) *sister.* But this the Hebrews use

1. For, *relations, kinswomen*, in a more extensive sense, Job xlii. 11. Gen. xxiv. 60. Her mother and brother say to Rebecca אֲחוֹתֵנוּ אַתְּ *Thou art our sister.*

2. *Metaph.* for *allied cities*, (Ezek. xvi. 46. xxiii. 31.) and *empires*, Jer. iii. 7, 8.

3. As a term of endearment to the person beloved, Cant. iv. 9, &c.

4. For, *companion, fellow. i. q.* רֵעוּת, hence, with אִשָּׁה *altera, altera.*

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5. *Metaph.* in phrases, as Prov. vii. 4, ***say unto wisdom, Thou art my sister,*** Job xvii. 14. (Comp. the other terms signifying relationship, especially אָב *father*, אָח *brother*;) also of inanimate things of the feminine gender. Exod. xxvi. 3. *five curtains were fastened* אִשָּׁה אֶל אֲחוֹתָהּ *one to the other*; ver. 5, 6. 17. Ezek. i. 9. iii. 13.

אָחַז *fut.* יֹאחֵז (seldom יֶאֱחֹז, 1 Kings vi. 10. Eccles. vii. 18.) occurs in four conj. In Kal

1. *To seize,* with the *accus.* Judg. xii. 6, and with בְּ, Exod. iv. 4. xv. 14: חִיל אָחַז יֹשְׁבֵי פְּלֶשֶׁת *terror shall seize the inhabitants of Philistia,* ver. 15. Ps. xlviii. 7. also reversed, Job xviii. 20. קַדְמֹנִים אָחֲזוּ שָׁעַר *the ancestors shall take alarm,* i. e. alarm shall seize them. So the Arabs say, *cepit metum alicujus rei.*

2. *To catch,* e. g. of hunting, fishing, Cant. ii. 15. Eccles. ix. 12.

3. *To hold, to keep,* 1 Chron. xiii. 9. 2 Chron. xxv. 5, and with בְּ, Gen. xxv. 26. אָחַז דֶּרֶךְ *to keep the way, to observe,* Job xvii. 9. Part. pass. with an active signification, Cant. iii. 8: אֲחֻזֵי חֶרֶב *holding the sword.*

4. *To join, to unite.* (The ideas, to hold together, to join, to combine, are united in many verbs, comp. לָכַד and לָקַח in *Hithp.* in Greek, ἔχομαι τινος, 'I lay hold on,' εχομενος 'connected'). Ezek. xli. 6: וְלֹא יִהְיוּ אֲחֻזִים בְּקִיר הַבַּיִת (*so that*) *they were not inserted into the wall of the temple,* 1 Kings vi. 10. hence,

5. *To lock up,* (as in Syriac.) Neh. vii. 3.

6. *To cover, overlay, contignare,* (of the junction of beams,) 1 Kings vi. 10: *he covered the house with cedar wood.* Comp. תָּפַשׂ, Hab. ii. 19.

7. *To take,* (out of many,) hence with the *pret. part.* (*to be*) *taken, drawn by lot.* (The same signification belongs to the syn. נִלְכַּד, and to אָחַז in Æthiopic. Vid. the Æthiopic Version on Ps. xvi. 61. Numb. xxxi. 30: *and of the half of the sons of Israel,* תִּקַּח אֶחָד אֶחָז מִן־ חֲמִשִּׁים *take one drawn out of fifty,* ver. 46. 1 Chron. xxiv. 6: בֵּית־ אָב אֶחָד *one family was taken,* (drawn from) *out of* (*the tribe*) *of Eleazar, the other out of Ithamar.*

Niph. נֶאֱחַז.

1. *Pass.* of Kal. No. 2. *To be caught,* Eccles. ix. 12.

2. *Pass.* of No. 3. *To be held, entangled,* Gen. xxii. 13.

3. *To take possession,* Gen. xxxiv. 10. xlvii. 27. Josh. xxii. 9, 19. Comp. in Syriac ܐܚܙ, *to possess,* and the *derivat.* אֲחֻזָּה.

Pi. To lock, shut up, as Kal. No. 5. Job xxvi. 9. only: מְאַחֵז פְּנֵי־כִסֵּה, *he locks up the face of his throne,* i. e. covers it.

Hoph. מָאֳחָז *to be joined,* pass. of Kal. No. 4. 2 Chron. ix. 18: לַכִּסֵּא מָאֳחָזִים *were joined to the throne.*

אָחָז *m.* Proper name, king of Judah, contemporary with Isaiah, Hosea, Micah, a weak and idolatrous prince, 2 Kings xvi. 1, &c. 2 Chron. xxviii. 16, &c. Isai. vii. 1, &c. xxxviii. 8. LXX. Ἄχαζ.

אֲחֻזָּה *fem. Possession.* Gen. xvii. 8. xxiii. 4, &c. See the verb in Niph.

אֲחַזְיָה and אֲחַזְיָהוּ (Jehovah has seized) a proper name.

1. Son of Ahab, and king of Israel, 1 Kings xxii. 40. 2 Kings i. 2. 2 Chron. xx. 35. LXX. Ὀχοζειας.

2. Son of Joram, king of Judah, 2 Kings viii. 26. ix. 16. 2 Chron. xxii. 1. Instead of which we read in 2 Chron. xxii. 6: עֲזַרְיָהוּ clearly an orthographical error, as 12 MSS. LXX. Syr. Vulg. Arab. have the usual reading. The text would rather admit, 2 Chron. xxi. 17: יְהוֹאָחָז, under which is clearly understood the same person as Ahaziah since it has the same signification; but here also the LXX. Syr.

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Chald. Arab. and *Cod. Kennicot.* 332 are in favor of אֲחֻזָּתוֹ.

אֲחִידָה *Chald. Riddle,* i. q. חִידָה in Heb. with a formative *Aleph.* Dan. v. 12.

אֲחִימֶלֶךְ *m.* (brother of the king,) *nom. prop.*

1. A priest in Nob, a friend of David, (1 Sam. xxi. 2. xxii. 9. Ps. lii. 2.) and afterwards his high priest, (2 Sam. viii. 17.) He is probably the same person as אֲחִיָּה No. 1, who is called likewise a son of Ahitub. Comp. 1 Sam. xiv. 3. with xxii. 9.
2. A Hittite, a companion of David, 1 Sam. xxvi. 6.

אַחֲלַי Ps. cxix. 5. and אַחֲלֵי, 2 Kings v. 3. a particle expressing desire, *would to God!* Probably to be derived from חלה, No. II.

אַחְלָמָה *fem.* Exod. xxviii. 19. the name of a precious stone, which LXX, Vulg., render by αμεθυστος. According to form, it is a verbal noun from Hiph., from חָלַם *to dream,* hence the saying by the Rabbins that it has the power of producing dreams.

אַחְמְתָא, Ezra vi. 2. *Ecbatana,* the capital of the Medes and summer residence of the Persian monarchs, probably in the neighbourhood of the modern Hamadan.

אָחַר in two conjug. *To tarry, to stay long.* Whence 1. future אֶחַר, Gen. xxxii. 5.

Piel אֵחַר *fut.* יְאַחֵר,

1. *To tarry, to delay,* as in Kal, Judg. v. 28. Ps. xl. 18, with לְ before the *inf.* Deut. xxiii. 22, with the *accus. to put off, to procrastinate.*
2. *To stay, or stop a long time,* Prov. xxiii. 30: מְאַחֲרִים עַל הַיָּיִן *who are sitting up late at the wine,* Isai. v. 11. Comp. Ps. cxxvii. 2.
3. *Causat. To cause another to stay, to detain,* Gen. xxiv. 16. וַיּוֹחֶר vid. יָחַר.

אַחֵר *m.* אַחֶרֶת *fem.* (with *Dag. forte implicitum*). Plur. אֲחֵרִים, אֲחֵרוֹת (as from אָחֹר) another. אֵל אַחֵר *another God, idol,* Isai. xlii. 8. Ps. xvi. 4: אַחֵר מָהֲרוּ *they who hasten elsewhere,* i. e. unto idols, forsake God.

אֲחַר,

1. Originally *subst. The hinder part.* Plur. 2 Sam. ii. 23: בַּאֲחֲרֵי הַחֲנִית *with the back part of the spear.*
2. *Adv. Behind,* thus used, Gen. xxii. 13, only, (where however the Samaritan Text, 42 Heb. MSS. LXX. Syr. are in favor of the simpler reading אֶחָד) Vulg. *post tergum.* More frequently, *afterwards,* Gen. xviii. 5. Exod. v. 1. Numb. xix. 7. אֲחָרַי is also used as an adverb, Prov. xxviii. 23.
3. *Prepos. plur.* אַחֲרֵי, with *suff.* אַחֲרַי, אַחֲרָיו, &c.

(*a*) *Behind, after,* e. g. הָלַךְ אַחֲרֵי *to go after, to follow.* Hence as a geographical term, westward of, (Comp. אָחוֹר, No. 2.) Exod. iii. 1: *behind the desart,* i. e. westward from the desart.

(*b*) *After that,* with the inf. Gen. v. 4, before a verb finite אֲשֶׁר is added, Josh. ix. 16. Judg. xi. 36.

(*c*) אַחֲרֵי כֵן (properly, *after that it was so*) *thereupon, afterwards,* 2 Sam. ii. 1. hence, אַחֲרֵי כֵן אֲשֶׁר prop. *after that,* as in Lat. *posteaquam* for *postquam,* Gen. vi. 4. אֲשֶׁר is then also omitted, 2 Sam. xxiv. 10. (as עַל כֵּן for עַל כֵּן אֲשֶׁר, vid. כֵּן). With other prepositions prefixed,

(*a*) מֵאַחֲרֵי *away, from behind, from following (after) any thing,* 2 Sam. xx. 2. 2 Kings xvii. 21; but also without expressing מִן merely, *after,* Exod. xiv. 19. Josh. viii. 2. Eccles. x. 14. Jer. ix. 21, hence מֵאַחֲרֵי כֵן *thereupon, upon that,* 2 Sam. iii. 28.

(*b*) אֶל אַחֲרֵי *after* (with the accus.) e. g. אֶל אַחֲרַי *after, behind me,* 2 Kings ix. 18.

(*c*) עַל אַחֲרֵי *behind,* (with the dative), Ezek. xli. 15.

אַחֲרוֹן *fem.* ָה *adj.* (from אַחַר with the adjective termination וֹן),

1. *The hinder, back part,* Gen. xxxiii. 2. hence, western, (vid. אָחוֹר). הַיָּם הָאַחֲרוֹן *the western sea,* i. e. *Mediterranean,* in

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opposition to the East or Dead sea, Deut. xi. 24. xxxiv. 3. Joel ii. 20.

2. *The following, future,* Ps. xlviii. 14. lxxviii. 4, 6: דּוֹר אַחֲרוֹן *the future generation,* יוֹם אַחֲרוֹן *the time to come,* Prov. xxxi. 25. Isai. xxx. 8. *Plur.* אַחֲרִים *descendants,* Job xviii. 20. Eccles. iv. 16.

3. *The last,* Isai. xliv. 6: *the first and last,* 2 Sam. xix. 12, 13.

אַחֲרָנָה *fem.* is used *adv.* for, *the second time.* Dan. xi. 29. (opp. to רִאשֹׁנָה;) with לְ and בְּ *afterwards, in future,* Deut. xiii. 10. Eccles. i. 11.

אָחֳרִי Chald. *adj. Another,* Dan. ii. 39. vii. 5, 6.

אָחֳרִין Chald. *adv.* with עַד *at last, lastly,* Dan. iv. 5.

אַחֲרִית *fem.*

1. *The hindmost, last,* (farthest) *side, part,* Ps. cxxxix. 9.

2. More frequently applied to time, *end,* (Deut. xi. 12.) *issue, the latter time,* Job viii. 7. xlii. 12. Prov. v. 11. (in opposition to רֵאשִׁית), Prov. v. 4. אַחֲרִיתָהּ מָרָה *her end (of the adulteress) is bitter,* i. e. the end she brings upon herself. Comp. Ch. xxiii. 32. by way of eminence, it is used for, *a happy issue, end,* Prov. xxiii. 18. xxiv. 14.

3. *The future,* frequently in the phrase בְּאַחֲרִית הַיָּמִים *in the time to come,* Gen. xlix. 1. Isai. ii. 2. Mic. iv. 1. Numb. xxiv. 14. Dan. x. 14.

4. As *concr. Descendants,* Dan. x. 14. Ps. cix. 13. Amos iv. 2. ix. 1.

אָחֳרָן Chald. *Another,* Dan. ii. 11.

אַחֹרַנִּית *adv. Backwards,* Gen. ix. 23. 1 Sam. iv. 18.

אֲחַשְׁדַּרְפְּנִים *m. plur.* Esth. iii. 12. viii. 9. ix. 3 and frequently, *Grand satrap,* chief governor, a Persian title, which may best be compared with that of Pasha among the Turks. The Satrap, or grand Satrap, had the civil and military power over several little provinces, in each of which presided a sub-governor פֶּחָה. The word is of Persian origin, and the first half of the compound is the Persian اخش אخش *excellence, greatness,* (vid. the following words); the second is somewhat less certain. According to the letters, דרבן answered to, 'door-keeper,' i. e. 'courtier in general,' but the acceptation of שדרפן as equivalent to שדרף, Persian ستراپ *Satrap,* is more suitable, with the affixed termination ן as in אֲחַשְׁתְּרָנִים.

אֲחַשְׁדַּרְפְּנִין Chald. *m. plur.* signifies the same, Dan. iii. 2, 3. 27. vi. 2, 3.

אֲחַשְׁוֵרוֹשׁ a title, or surname of several, evidently different, Persian kings, (Dan. ix. 1. Ezra iv. 6. Esth. i. 1.) Respecting the first part of the compound, vid. the preceding article: the second part is either ברוש Persian بروسان, بروش *prince* (with the permutation of ב with ו, vid. ב), or *Zwaresh* signifying in the *Pelvi* language, *hero.*

אֲחַשְׁתְּרָנִים *plur. m. Noble mules,* a Persian word from آخش *excellence,* and استار *mule;* it is clearly defined by the addition, 'sons of dromedaries.' Esth. viii. 10.

אַחַת vid. אֶחָד.

אַט *subst. The act of going, proceeding gently,* (Root אָטַט *inus.*) Whence, אַט, לְאַט, לָאַט mostly as *adv.*

1. *Slow, softly,* of walking, 1 Kings xxi. 27; of the soft flowing of water, Isai. viii. 9. לְאִטִּי prop. *according to my slow walking,* i. e. as I am accustomed to walk by the side of my cattle, Gen. xxxiii. 14.

2. *Mild, gentle,* 2 Sam. xviii. 5: לְאַט־לִי לַנַּעַר *proceed gently with the boy,* Job xv. 11: וְדָבָר לָאַט עִמָּךְ *and (our) word which was so mild unto thee.*

אִטִּים *m. plur. Sorcerers, charmers,* Isai. xix. 3 only. Root אטט in Arabic, *to speak in a low voice, to mutter,* whence אִטִּים is here used with reference to the muttering of charms. Comp. לָחַשׁ.

אָטָד *m. A thorny shrub,* the southern *buck-*

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thorn, Christ-, or Jew-thorn, rhamnus, Rhamnus paliurus Linn. Judg. ix. 14, 15. Ps. lviii. 10. (Arabic أطد, but more frequently عوسج.)

אֶטוֹן (Syriasm for, אֶטּוּן, hence the *tsere* is impure) *m.* Prov. vii. 16 only, with the addition, מִצְרַיִם, *Egyptian tapestry.* In Chald. אֶטוֹן signifies a *rope, band, instita,* with which this signification is easily connected. LXX. *αμφίταπα τά ἀπ' Αιγυπτου.* Others consider it as an Egyptian word (*Athi-ouniau, stamen lini*), from which, it is said, the Greek *ὀθοτη, ὀθονιον linen,* is derived.

אָטַם In two *conjug.* In *Kal, to shut up, to stop,* e. g. the mouth, ears, Prov. xvii. 28. xxi. 13. Ezek. xl. 16. xli. 16. 26: חַלֹּנִים אֲטֻמוֹת *fastened windows,* i. e. probably, barred windows, in the form of a trellis, or lattice, which were fixt into the building, and therefore could not be opened. Somewhat different is the expression, 1 Kings vi. 4.

Hiph. יַאְטֵם, *idem.* Ps. lviii 5. only.

אָטַר *fut.* יֶאְטַר *to lock up,* occurs in *Kal* Ps. lxix. 16. only. (The cognate idea in Arabic is, *to surround, to enclose.*

אָטֵר *adj. locked, tied;* with יָדִימִינוֹ *tied as to his right hand,* i. e. one who cannot use that hand freely, who is left-handed, Judg. iii. 15. xx. 16. (Arabic V. to be *tied, hindered, obstructed.*)

אֵי an adverb, and

1. Adverb of interrogation, *where?* With *suff.* אַיֶּכָּה *where* (art) *thou?* Gen. iii. 9. אַיּוֹ *where* (is) *he?* אַיָּם *where* (are) *they?* Synon. with אַיֵּה.

2. In connection with other adverbs or pronouns, it gives them merely an interrogative signification, as the *relat. pron.* אֲשֶׁר, compare in English *whereof?* for, of what, of which? Hence,

(*a*) אֵי־זֶה *Which?* e. g. Job xxxviii. 19. 24. 2 Kings iii. 8. but also, *where?* (from זֶה *here*) Esther vii. 5. 1 Sam. ix. 18. 1 Kings xxii. 24. In an indirect question, Eccles. xi. 6. Also as one word אֵיזֶה, vid. below.

(*b*) *Whence?* Gen. xvi. 8. Job ii. 2. Jon. i. 8: אֵי מִזֶּה עַם *of what people?* 2 Sam. xv. 2: אֵי־מִזֶּה עִיר i. e. *from what town?*

(*c*) אֵי לָזֹאת *for what reason, on what account?* (from לָזֹאת *for that reason*) Jer. v. 7. Several other adverbs are always joined to אֵי forming one word, vid. אֵיפֹה, אֵיכָה.

3. אֵי Prov. xxxi. 4. is explained in *Keri* usually as אַיִן *not.* But we may retain the common signification, and translate, *and it is not becoming for princes (to say), where is strong drink?*

I. אִי more frequently in *plur.* אִיִּים, once אִיִּין Ezek. xxvi. 18, *m.* (*f.* perhaps Isai xxiii. 2, if the construction is not regulated merely by the sense, which refers to צֹר) *contr.* from אִוִי the root אָוָה اوي 'to dwell' (Comp. כִּי for כִּוִי, עִי, רִי.)

1. *Habitable dry land,* in opposition to water. Isai. xlii. 15: שַׂמְתִּי נְהָרוֹת לְאִיִּים *I will turn rivers into dry land.* Comp. xliii. 19, 20. xlvii. 2. l. 2.

2. *Sea-coast, sea-shore,* Isai. xx. 6, (of Ashdod,) xxiii. 2. 6, (of Tyre.) Ezek. xxvii. 6, 7.

3. *An island,* Jer. xlvii. 4: אִי כַּפְתּוֹר (the isle Caphtor) probably Cyprus אִיֵּי הַיָּם Esth. x. 1. (in opposition to אֶרֶץ *terra firma.*) Comp. Ps. xcvii 1. But the Hebrews understood by אִיִּים, also אִיֵּי הַגּוֹיִם (Gen. x. 5.) especially אִיֵּי הַיָּם i. e. the isles and remote coasts of the west, which became imperfectly known to them through the Phenician navigators. Comp. Gen. x. 5. Ps. lxxii. 10, (combined with Tarshish.) Isai. xi. 11. xxiv. 15. lxvi. 19. Ezek. xxvi. 15. 18. xxvii. 3. 15. Dan. xi. 18. The proper meaning is still more fully explained by אִי אֲשֶׁר בְּעֵבֶר הַיָּם Jer. xxv. 22: אִיִּים more

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generally imply the remotest coasts, and most distant lands; particularly those beyond the sea, whereby the Hebrews always represented to themselves the obscure immense western regions, Isai. xl. 15. xli. 5. xlii. 15. xlix. 1, &c.

II. אִי for אִיֵּי *howling, lamentation,* from the root אָוָה, Arab. اوي i. q. موى 'to howl.' Whence,

1. *subst. Howler,* i. e. the *jackal,* called so from the howling and lamenting cry, which he utters, particularly at night, Arab. ابن اوي *son of howling.* It occurs only in *plur.* אִיִּים Isai. xiii. 22. xxxiv. 14. Jer. l. 39.

2. *Adverb* or *interj. Woe!* Eccles. iv. 10. x. 16.

III. אִי *adv. Not,* Job xxii. 30, only; except in the proper name אִי כָבוֹד (*without glory*) 1 Sam. iv. 21. In Æthiopic and Rabbinical writings, *idem.*

אָיַב *To hate, to shew Enmity.* Occurs in *Kal,* Exod. xxiii. 22. only. וְאָיַבְתִּי אֶת אֹיְבֶיךָ *I will be an enemy unto thine enemies.* Part. noun אוֹיֵב *enemy, adversary,* Gen. xxii. 17. xlix. 8. also as part. 1 Sam. xviii. 29: אוֹיֵב אֶת דָּוִד *enemy of David,* literally, *hating David. Fem.* אוֹיֶבֶת. Mic. vii. 8. 10: אוֹיַבְתִּי *mine enemy.* Whence

אֵיבָה *f. enmity, hostility,* Gen. iii. 15. Numb. xxxii. 21. It is *contr.* from אֵיָבָה, as אֵימָה from אֲיֵמָה.

אִיד *m. Destruction, distress,* Job xviii. 12, xxi. 17. xxx. 12. Prov. i. 26, 27. vi. 15. and frequently. *Root* אוד Arabic, 'to oppress,' 'to humble;' whence, as derivatives: 'misfortune', 'trouble.'

אַיֵּה equivalent to אֵי *where?* with ה *parag.* as in הִנֵּה e. g. הֵן *behold,* Gen. iii. 9. xviii. 9, &c. without the interrogation, Nah. iii. 17. Job xv. 23: *he wanders after bread,* אַיֵּה *where he can find it.*

אַיָּה *f.* A bird of prey of an uncertain species; *falcon, buzzard, hawk,* Lev. xi. 14. Job xxviii. 7. LXX. ἰκτῖνος. Vulg. *vultur.* E. V. vulture, kite.

אִיּוֹב The proper name of *Job,* the subject of the book called by that name, also Ezek. xiv. 14. 20. Some consider it to be a feigned name, which refers to his fate, as represented in the book, and signifies, 'harassed,' 'persecuted,' viz. by fate, from אָיַב, after the form יְלוֹד *born,* from יָלַד. Another explanation, viz. *sero resipiscens,* we find in the Koran (*Sur.* xxxviii. 40. 44.)

The present inhabitants of the East consider him as an historical person, and descendant of Esau, whence nothing however is to be inferred for the correctness of this opinion.

אִיזֶבֶל *f.* The proper name of the wife of Ahab, king of Israel, notorious for her cruelty, for the persecution of the prophets, and introduction of the Phenician worship of the idol Baal, 1 Kings xvi. 31. xviii. 4. 13. xxi. 5, &c. 2 Kings ix. 7, &c. Whence, Isabella. The etymology is uncertain on account of a variety of possible derivations.

אֵיזֶה *where?* Job xxxviii. 19. 24. Compounded from the interrogative particle אֵי (vid. אֵי No. 2.), and זֶה *here.*

אֵיךְ *how?* abbreviated from אֵיכָה Gen. xxvi. 9. Sometimes as an *interj.* of complaint, *alas how?* Ps. lxxiii. 19. Isai. xiv. 4. Whence, Eccles. ii. 16: *alas, how dieth the wise man with the fool?* without interrogation, Ruth iii. 18. 2 Kings xvii. 28.

אֵיכָה (from אֵי No. 2. and כָּה i. q. כֹּה *here, so, thus.*)

1. *Where?*

2. *How?* Deut. i. 12. frequently as an exclamation of complaint, *alas how?* Isai. i. 21. Lam. i. 1. without interrogation, Deut. xii. 30.

אֵיכָכָה *how?* Cant. v. 3. Esth. viii. 6. from אי and כָּכָה i. q. כָּה, כֹּה *so.*

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אַיִל *m.*

1. *A ram,* Gen. xv. 9. Plur. אֵילִים, Exod. xxv. 5. (Vid. root אול No. 1.)
2. A term in architecture, the exact meaning of which, no interpreter has hitherto succeeded in discovering. It is used 1 Kings vi. 31. Ezek. xl. 9, &c. xli. 3, &c. Comp. in Chald. אֵלְוָת סַפְוָא for אַמּוֹת הַסִּפִּים Isai. vi. 4. The passages become comparatively plain, if we suppose it to signify pillars or pannels, as ornaments of the doors and walls of the temple. The name אַיִל (*ram*) may have a reference to the wreathed forms of the capitals, as e. g. in the Corinthian pillars. Vulg. *frontes*. Luther: *Erker,* i. e. the projecting part of a house, but both are inapplicable. Coccejus explains it *projecturæ parietis in imo prominentis.*

אַיִל *m. Vigour, strength,* Ps. lxxxviii. 5 only. Root אול No. 1.

אֵיל *plur.* אֵילִים.

1. *Powerful, eminent,* Exod. xv. 15. Ezek. xvii. 13. 2 Kings xxiv. 15. (*in Keri,*) vid. אול No. 2.
2. *Fir-tree,* instead of which the fem. אֵלָה is more frequent in the singular. Thus with a proper name, אֵיל פָּארָן LXX, *τερέβινθος τῆς φαράν,* Gen. xiv. 6, only. Plur. אֵילִים, Isai. i. 29. and אֵילֵי, lxi. 3.

אֵילִם (*fir-trees*), the name of an encampment of the Israelites, which was the second, after the departure out of Egypt, it had twelve wells and seventy palm-trees, Exod. xv. 27. xvi. 1. No. xxxiii. 9. In this situation is the valley Girondel, abounding in water and palm-trees.

אַיָל *com.* (*fem.* e. g. Ps. xlii. 2.) *Hart, stag,* Deut. xii. 15. xiv. 5. Isai. xxxv. 6. *Plur.* ־ים Cant. ii. 9. 17.

אַיָלָה *fem. Doe, hind,* (as *epicœnum*). Gen. xlix. 21. *Plur.* אַיָלוֹת *st. constr.* אַיְלוֹת 2 Sam. xxii. 34. Cant. ii. 7.

אֵילוֹן (*fir-tree,* vid. אֵלוֹן) Proper name of a town belonging to the tribe of Dan, Josh. xix. 43. 1 Kings iv. 49.

אַיָלוֹן (from אַיָל,) a proper name,

1. A town of the Levites, in the tribe of Dan. Josh. x. 12. xix. 42. xxi. 24. Judg. i. 35.
2. Another in the tribe of Zebulon, Judg. xii. 12.

אֵילוֹת vid. אֵילַת.

אֵילוּת *fem.* i. q. אֵיל, *Strength, power,* Ps. xxii. 20. Root אול, No. 1.

אֵילָם and אֻלָם. *Plur.* אֵילַמִּים and ות, *halls, vestibules,* Ezek. xl. equivalent to אוּלָם.

אִילָן Chald. *masc. Tree,* Dan. iv. 7, 8, &c. It answers to the Hebrew אֵלוֹן, *fir-tree,* but has this more general signification.

אֵילַת, Deut. ii. 8, also אֵילוֹת, אֵלוֹת, 1 Kings ix. 26. 2 Kings xvi. 6. Elath, a well-known port in Idumæa. In Greek, Alona, now Aileh, situated in a small bay of the Arabian gulf, which derives its name from the place.

אַיֶלֶת *fem. Doe, hind.* Used in the East as a term of endearment to a woman, so Prov. v. 19.

1. The superscription עַל אַיֶלֶת הַשַּׁחַר, *according to the hind of the morning dawn,* of Ps. xxii. is obscure. This appears to be the name of a song after which the melody of this Psalm is arranged, and is then to be explained as קֶשֶׁת, q. v.
2. Under this appellation of hind of the morning, may be understood, the Sun, which the Arabs poetically call, Gazelle.
3. Should it refer to any particular time, then the easiest explanation may be found in the Rabbinical אַיְלְתָּא דְשַׁחֲרָא *the dawn of day, the break of day.*

אֵים *fem.* אֵימָה *adj. Terrible, frightful,* Hab. i. 7. Cant. vi. 4. 10. Root Chald. *Pa.* אַיֵּם *to terrify,* whence

אֵימָה (for. אֵיְמָה) *fem.*

1. *Terror,* Deut. xxxii. 25. The following *genitive* is often used pass. Prov. xx. 2: אֵימַת מֶלֶךְ *the terror which a king spreads.* Job xxxiii. 7: אֵימָתִי *the terror before me.* With ה *parag.* אֵימָתָה, Exod. xv. 16.

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Plur. וֹת, Ps. lv. 5. and ־ִים, Ps. lxxxviii. 16.

2. Plur. אֵימִים for, *idols,* Jer. l. 38. Prop. *objects of fear, terror,* Comp. e. g. מִפְלֶצֶת.

אֵימִים, אֵמִים, *plur. masc. Emims,* an ancient people, the original inhabitants of Moab, Gen. xiv. 5. Deut. ii. 11. As appellative: *terrible, formidable.* Chald. *fortes.*

I. אַיִן *stat. constr.* אֵין prop. *subst. Want, non-existence.* (Comp. אָוֶן), but commonly an *adverb* of negation.

1. *Not,* but always including the verb, *to be,* in all tenses and persons, (hence equivalent to לֹא יֵשׁ, Gen. xxxvii. 29: אֵין יוֹסֵף בַּבּוֹר *Joseph was not in the pit,* Numb. xiv. 42. It is particularly to be observed:

(*a*) If personal *pronouns* are the subject of the proposition, they are affixed to it, and the following forms occur: אֵינֶנִּי *I am,* or *was, not;* אֵינֶנָּה, אֵינֶנּוּ, אֵינְךָ, אֵינֵימוֹ, אֵינְכֶם, אֵינָם. The *pronouns* are here throughout in the nominative case.

(*b*) Since it includes the verb, to be, it is constantly used with the participle, Exod. v. 16: תֶּבֶן אֵין נִתָּן *straw was not given,* Josh. vi. 1: אֵין יוֹצֵא וְאֵין בָּא *there was no going out and coming in,* for, nobody went out and came in. Levit. xxvi. 6. The idea, *nobody,* is frequently paraphrased in this manner. Vid. Gen. xli. 8. 15. 24. 39. Deut. xxii. 27.

(*c*) אֵין לִי *mihi non est* is the usual expression for *I have not.* Followed by an infinitive in the form of a dative, it often signifies, *it is not permitted.* e. g. Esth. iv. 2: אֵין לָבֹא *it is not permitted to enter,* Ruth iv. 4. Eccles. iii. 14.

(*d*) Phrases are: מְאוּמָה, אֵין דָּבָר *not any thing* אֵין כֹּל *nothing at all, none,* Numb. xi. 6. Eccles. i. 9.

2. If it is used as the predicate of a proposition, it comprehends the idea, (*is, was*) *not there, not to be found,* 1 Sam. ix. 4: *they passed also through the land of Shalim* וָאַיִן *and they were not there,* x. 14. 1 Kings xviii. 10. Frequently with *suff.* which determine the subject, e. g. אֵינֶנּוּ *he was no more,* frequently for, he lived, existed, no more, Gen. v. 24. xlii. 13.

3. *Not any thing, nothing, nothing at all,* often, as above, including the verb, 1 Kings viii. 9. Ps. xix. 7. לְאַיִן *to nothing,* Isai. xl. 23.

4. *Without,* instead of the more complete בְּאֵין Exod. xxi. 11. Joel i. 6: אֵין מִסְפָּר *without number.*

5. With prepositions,

(*a*) בְּאֵין prop. *In the state of non-existence,* hence, *before, without:* Prov. viii. 24: בְּאֵין תְּהוֹמוֹת *before the floods were,* Ezek. xxxviii. 11. בְּאֵין חוֹמָה *without a wall,* Prov. xi. 14. xv. 22. xxvi. 20.

(*b*) כְּאַיִן prop. *Within a nothing, all but,* Ps. lxxiii. 2. Comp. כִּמְעַט *within a little, almost.*

(*c*) לְאֵין *he, who not,* for לַאֲשֶׁר אֵין, Isai. xl. 29. Neh. viii. 10. 2 Chron. xiv. 10. *so that not,* Ezra ix. 14. 2 Chron. xx. 25.

(*d*) מֵאֵין *because not,* Isai. l. 2. *so that not.* Isai. v. 9. simply, *not;* Jer. x. 6, 7. (twice מֵאַיִן Jer. xxx. 7. Isai. xli. 24.) (Respecting the double negative, vid. מן).

Obs. If אַיִן and אֵין are to be considered as substantives in *stat. absol.* and *stat. constr.* then it will be easy to perceive, that the former can only be used at the end of a sentence, and the latter in connection with the words following. e. g. Exod. xvii. 7: מַיִם אַיִן *water is not there,* the same would be in *stat. constr.* אֵין מַיִם.

II. אַיִן *adv.* of interrogation: *where?* It is, i. q. אֵי אַי with affixed ן, as e. g. אֱדַיִן אָזַי, but is only used in the construction, מֵאַיִן *whence?* Gen. xxix. 4, and frequently.

אִין 1 Sam. xxi. 9, only, i. q. אֵין but interrogatively, for הֲאֵין *is there not?*

אֵיפָה, less frequently אֵפָה *fem. A corn measure,* containing three Seah, or ten Gomers. Exod. xvi. 36. But the exact measure is

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unknown. Josephus (*Archæol.* xv. 12.) compares it with the Attic Medimnus, i. e. about 1½ Winchester bushel. That this measure was however of a fixed magnitude is clear from Zech. v. 6, &c. Prov. xx. 10: אֵיפָה וְאֵיפָה *two sorts of measures.*

אֵיפֹה (from אֵי and פֹּה *here, thus*) *where?* Ruth ii. 19; *how?* Judg. viii. 18. In the indirect question Jer. xxxvi. 19.

אֵיפוֹא i. q. אֵפוֹא *now,* Judg. ix. 38.

אִישׁ *m.* in *plur.* seldom אִישִׁים (Ps. cxli. 4. Prov. viii. 4.) for which אֲנָשִׁים is generally used, and in *stat. const.* אַנְשֵׁי (from the obsolete sing. אֵנֶשׁ).

1. *Man.* Sometimes collectively, *men,* and then mostly construed with the plur. e. g. Judg. viii. 22. וַיֹּאמְרוּ אִישׁ יִשְׂרָאֵל *then the Israelites spoke.* Often in combination with other substantives, as אִישׁ סָרִיס *an eunuch,* Jer. xxxviii. 7. In reference to gender, even of beasts, Gen. vii. 2. For, *a husband,* Gen. iii. 16. Hos. ii. 16.
2. With other substantives, particularly such as express a quality, it denotes a possession of, or otherwise a connection with it. אִישׁ אָוֶן *a wicked man,* אִישׁ מִדְוָנִים *a quarreller, disputer,* אִישׁ מִלְחָמָה *a warrior, soldier.*
3. With אָח and רֵעַ (q. v.) *the one and the other.* אִישׁ Isai. iii. 5. is repeated in the same signification.
4. *Some one, somebody,* Exod. xvi. 29. Cant. viii. 7.
5. *Each, every one,* Gen. xl. 5. In this signification the signs of the cases are sometimes omitted. Numb. xxvi. 54: אִישׁ יֻתָּן *to every one shall be given,* 1 Sam. xxx. 22. Instead of which also אִישׁ אִישׁ, Exod. xxxiv. 4; אִישׁ וְאִישׁ, Ps. lxxxvii. 5. It moreover signifies, *one by one,* Numb. i. 4.
6. Used impersonally as *on* in French, and *man* in German, which may be rendered in English by *a man, any man,* 1 Sam. ix. 9. *beforetime in Israel—any man said.*

אִישׁוֹן (*Diminut.* of the preceding) *masc.* (according to others, *comm.* on account of Ps. xvii. 8.)

1. *The pupil,* with עַיִן, Deut. xxxii. 10. Prov. vii. 2 *the pupil of the eye,* so called, because the person opposite to the eye sees himself in it as a little figure. This agreeable metaphor is expressed in several ancient languages. Arabic انسان العين 'pupil of the eye.' Greek, κορη, κορασιον, κορασιδιος. Latin, *pupa, pupula, pupilla, a baby.* The idea in Ps. xvii. 8, is more fully expressed, אִישׁוֹן בַּת עַיִן (*pupilla, filia oculi,* (vid. בַּת.)
2. *Metaph.* for, *middle, midst,* also in Arabic بوبو 'apple of the eye' is used for 'middle.' Hence, Prov. vii. 9 *the eye-ball,* i. e. the midst *of night,* xx. 20 *eye-ball,* i. e. the midst *of darkness.* In the last passage the Keri has אֱשׁוּן i. e. *time*; an indifferent Gloss.

אִיתוּן *m.* Ezek. xl. 15. only, according to the Keri, *entrance,* from אָתָה i. q. בּוֹא, *to come,* also, *to enter.* In Chethib יאתון, with י transposed.

אִיתַי Chald. i. q. יֵשׁ Hebrew, instead of which ית is used, and אית with a formative א. (־ַי is an affix, as אָזַי from אָז.)

1. It expresses the verb *to be,* in all persons, especially the third. Dan. v. 11: אִיתַי גְּבַר בְּמַלְכוּתֵךְ *there is a man in thy realm.* With the *participle* it paraphrases the finite verb, Dan. iii. 17. If the subject be a *pronoun,* it is affixed to אִיתַי, as in the following forms: אִיתָיִךְ *thou art;* אִיתוֹהִי *he is;* אִיתָנָא *we are;* אִיתֵכוֹן *ye are;* Dan. ii. 26. iii. 14, 15. 18. The affixed *pronoun* of the third person is often a mere pleonasm. Dan. ii. 11.
2. *There is existing, exists,* Dan. ii. 10, 11. iii. 29. iv. 32.
3. With לִי *mihi est, I have,* Ezra iv. 16.

אִיתִיאֵל *Nom. prop.* (for אִתִּי אֵל *God is with me,* or for, אִיתַי אֵל *it is a god,*) Prov. xxx. 1 only. *Ithiel* and *Ucal* appear to be

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scholars or children of Agur, to whom his moral sentences are directed.

אִיתָמָר *m.* (*Palm-island.*) The proper name of a son of Aaron, Exod. vi. 23. xxviii. 1.

אֵיתָן *adj.* and *subst.*

1. *Continual, perennis,* especially applied to water which flows continually. Root יָתַן, Arabic وتن *perennis fuit, viva fuit aqua.* Hence, נַחַל אֵיתָן, *a perpetual flowing stream,* Deut. xxi. 4. Amos v. 24, and the same without נַחַל 1 Kings viii. 2: יֶרַח הָאֵיתָנִים *the month of the flowing rivers* (otherwise *Tisri,*) corresponding to our October. As neuter it is used as a *substantive,* and placed as genitive after another noun. Ps. lxxiv. 15: נַהֲרוֹת אֵיתָן *perpetual flowing streams.* Hence, the *flood* itself. Exod. xiv. 27.
2. *Firm, strong, powerful.* (Cognate with *lasting, durable.*) Jer. v. 15: גּוֹי אֵיתָן *a strong people.* Job xii. 19: אֵיתָנִים *the mighty ones,* (Vulg. *optimates*) (xxxiii. 19.) As substantive, *firmness, strength,* Gen. xlix. 24: תֵּשֶׁב בְּאֵתָן קַשְׁתּוֹ, *his bow shall abide in strength.*
3. *Hard,* (hence, according to a chain of ideas which is not unusual in the Semitic language) *destructive, terrible,* Prov. xiii. 15. *The way of the wicked is destructive.* Luther, *bringt wehe,* (*brings woe*) which is very applicable. Job xxxiii. 19: רִיב עֲצָמָיו אֵיתָן *the agony of his bones is terrible.* Hence,
4. Poetically *a rock,* properly, *a firm, hard,* (*substance*). Micah vi. 2: הָאֵיתָנִים מוֹסְדֵי אֶרֶץ *ye rocks, the foundation of the earth,* Jer. xlix. 19. l. 44: נְוֵה אֵיתָן *a habitation of rocks,* (comp. xlix. 16: חגוי סלע) Numb. xxiv. 21.
5. The proper name of an Ezrahite (vid. אֶזְרָחִי) 1 Kings v. 11. (iv. 31.) famous for his wisdom, and the supposed author of Ps. lxxxix.

אַךְ *conj.*

1. *Only,* Gen. vii. 23. Exod. x. 17: אַךְ הַפַּעַם *only this time,* Deut. xvi. 15: אַךְ שָׂמֵחַ *only cheerful, entirely cheerful.*
2. *But, however,* Gen. xx. 12. xxvi. 9. Lev. xi. 4. Also to express a stronger opposition; *but indeed, nay, rather; immo vero, quin,* Isai. xiv. 15. xliii. 24.
3. *Yet scarcely, hardly,* Gen. xxvii. 30 Judg. vii. 19.
4. *Also,* Gen. ix. 5.
5. *Yes! verily!* In the beginning of a sentence, equivalent to כִּי, Isai. xix. 11. Job xvi. 7. xix. 13. Ps. cxxxix. 11.

אַכַּד The name of a town, erected by Nimrod, Gen. x. 10. only, LXX. Ἀρχάδ. According to the *Targum, Jerome,* and *Ephr. Syrus* (but the latter reads אכר), *Nesibis* in Mesopotamia.

אַכְזָב (with an impure *Kametz*) *adj. Deceiving* (from כָּזַב), especially, *a deceiving brook* אַכְזָב מַיִם i. e. a brook drying up suddenly, which deceives the hope of the traveller. Jer. xv. 18. Micah i. 14. in opposition to אֵיתָן.

אַכְזִיב (*illusion, deception,*) a proper name.

1. A sea-port town, belonging to the tribe of Asher, betwixt Acco and Tyre, *Ecdippa,* now *Zib,* Josh. xix. 29. Judg. i. 31.
2. Another town of the tribe of Judah, Josh. xv. 44. Micah i. 14. Comp. כְּזִיב and כֻּזְבָּה.

אַכְזָר *m. adj.*

1. *Valiant, courageous,* Job xli. 2.
2. *Hostile,* as a substantive, *enemy,* Job xxx. 21.
3. *Cruel, unmerciful,* Lam. iv. 3.
4. *Terrible, pernicious,* (of poison), Deut. xxxii. 33. Root כָּזַר whence, in Syriac ܟܙܝܪܐ *vir strenuus.*

אַכְזָרִי equivalent to the former with the adjective termination יִ־.

1. *Unmerciful, cruel,* Prov. v. 9. xvii. 11. Jer. vi. 23.
2. *Terrible, pernicious,* Prov. xvii. 11: מַלְאָךְ

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אַכְזְרִי *a dreadful messenger*, i. e. who brings a dreadful message, e. g. the sentence of death, or the like, Isai. xiii. 9. Jer. xxx. 14.

אַכְזְרִיוּת *f* (of the preceding with the termination וּת,) *cruelty, fury*, (of anger,) Prov. xxvii. 4.

אֲכִילָה *fem. Food*, 1 Kings xix. 8. Root אָכַל.

אָכִישׁ *m.* A proper name of the king of Gath, a town in Philistia, 1 Sam. xxi. 11. (xxi. 10.) xxvii. 2. 1 Kings ii. 39.

אָכַל Occurs in six conjug. only, *fut.* יֹאכַל, יֹאכֵל.

Kal 1. *To eat, to consume, to devour*, with the *accusative;* with בְּ *to eat of a thing*, Exod. xii. 43—45. 48. Judg. xiii. 16. Zech. xi. 1. It is used metaphorically of the sword (comp. פֶּה) 2 Sam. ii. 26. of fire, Numb. xvi. 35. xxvi. 10. of hunger, plagues, and diseases, Job xviii. 13. Ezek. vii. 15. Observe moreover the following phrases,

(*a*) אָכַל לֶחֶם *to eat bread*, for, *to dine, to banquet*, Gen. xliii. 16, 25, 32. Jer. xli. 1. lii. 33. Comp. Matt. xv. 2.

(*b*) אָכַל בְּשַׂר פ׳ *to eat one's flesh;* for, *to be eager after any one's blood*, of cruel enemies, Ps. xxvii. 2. (Comp. Job xix. 22.)

(*c*) אָכַל בְּשָׂרוֹ *to consume his own flesh*, for, *to pine away, to wear one's-self out* with grief, Eccles. iv. 5.

(*d*) Jer. xv. 16: נִמְצְאוּ דְבָרֶיךָ וָאֹכְלֵם *thy words came unto me, and I devoured them;* for, *I received them eagerly*. (Hence the metaphor of eating the book, Ezek. iii. 1, &c.)

2. *To sweep away*, e. g. a people (said of an enemy,) Deut. vii. 16: וְאָכַלְתָּ אֶת כָּל־הָעַמִּים *and thou shalt sweep away* (destroy) *all the people*, Jer. x. 25. xxx. 16. l. 7. 17. li. 34. Isai. xxiv. 6: אָלָה אָכָלָה אֶרֶץ *the curse has swept away* (destroyed) *the earth*, Hos. vii. 7: אָכְלוּ אֶת שֹׁפְטֵיהֶם *they have swept away* (killed) *their judges*. Hence אָכַל עֲנִיִּים *to devour the poor, unfortunate*, i. e. their property, for which we use a similar phrase, to suck one's very blood and marrow, Prov. xxx. 14. Hab. iii. 14.

3. *To enjoy*, e. g. of love, Prov. xxx. 20. Then also with בְּ, e. g. אָכַל בַּטּוֹבָה *to enjoy comforts*, Job xxi. 25.

Niph. נֶאֱכַל *pass.* also, *to be permitted to be eaten*, Levit. xi. 47, &c.

Pi. אִכֵּל *To consume*, Job xx. 26. only: תְּאָכְלֵהוּ אֵשׁ *a fire shall consume him*. The form תְּאָכְלֵהוּ is for תְּאַכְּלֵהוּ.

Py. אֻכַּל *pass.* Neh. ii. 3: וּשְׁעָרֶיהָ אֻכְּלוּ בָאֵשׁ *and its gates are consumed with fire*. Exod. iii. 2. *to be devoured* (by the sword) Isai. i. 20.

Hiph. הֶאֱכִיל *fut.* יַאֲכִיל; once, 1 *pers.* אוֹכִיל (Hos. xi. 4.) Comp. הַאֲכִיל, *once* הָכִיל (Ezek. xxi. 33.)

1. *To cause one to eat, to let one eat, to give him to eat*, with a double *accus.* Exod. xvi. 32. Numb. xi. 18. Prov. xxv. 21; *to permit to enjoy*, Isai. lviii. 14. הֶאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב *I will cause thee to enjoy the heritage of Jacob*.

2. As Kal, *to consume* (of the sword), Ezek. xxi. 33. Perhaps also Job xx. 26. (Comp. the Analysis.)

Hoph. Ezek. xlii. 5, only: יֻכְלוּ for יָאֻכְלוּ prop. *they were cut shorter*, i. e. *became shorter, smaller, diminished*. Comp. גָּזַר *to cut off, to eat*, and *intrans. to decrease, deficere*. Derivatives (besides the words following), מַאֲכָל, מַאֲכֹלֶת, מַאֲכֶלֶת and מַכֻּלֶת.

אֲכַל *fut.* יֵאכֵל Chald. *idem*. Dan. iv. 30. Concerning the phrase אֲכַל קַרְצִין *to slander*, vid. קַרְצִין.

אֹכֶל *m. Food*, particularly *corn*, the fruits of the field, Gen. xli. 33. xlii. 7. 10.

אֶכֶל or אָכֶל A proper name. Vid. אִיתִיאֵל.

אָכְלָה *fem. Meat, food*. Gen. i. 29, 30.

אָכֵן (for כֵּן *so*, with a formative Aleph.)

1. *Verily! truly! indeed!* Gen. xxviii. 16. Exod. ii. 14. Jer. viii. 8.

2. *But, yet;* Ps. xxxi. 23. Isai. liii. 4.

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אָכַף *To compel to work,* Prov. xvi. 26 only. Vulg. *compellere,* Syr. ܐܟܦ, *to urge one to industry.*

אֶכֶף or אַכַּף with *suff.* אַכְפִּי, probably equivalent to כַּף *hand,* Job xxxiii. 7, only: *my hand cannot lie heavy upon thee.* LXX. ἡ χειρ μου. Comp. xiii. 21. The א in the form אַכַּף would be an Aleph formative, as in the Chald. אַגַּן equivalent to גַּן *garden;* with respect to אֶכֶף, comp. אָדַשׁ, *i. q.* דוּשׁ. Others, with the Chald. *my burden* i. e. my authority. Root אכף Arab. to lay a burden on one.

אִכָּר *m.* Plur. אִכָּרִים (with an impure *Kametz*), *a tiller, ploughman, husbandman,* Isai. lxi. 5. Jer. xiv. 4. xxxi. 24. Root אכר Arab. to cultivate the ground, cognate with כָּרָה,

אַכְשָׁף, a town of the tribe of Asher, Josh. xii. 20. xix. 25.

אַל prop. perhaps *subst. Nothingness,* (root אלל) but according to usage only a negative particle, and

1. *That not, lest,* μὴ, especially before the future tense, to express a prohibition, dehortation, Gen. xliii. 23: אַל תִּירָאוּ *fear ye not,* Ps. xl. 18: אַל תְּאַחֵר *tarry not,* xix. 7. viii, 21, &c.
2. *Not, i. q.* לֹא, but more rarely, Amos v. 14.
3. *No,* Ruth i. 13: אַל בְּנוֹתַי *no, my daughters.* אַל־נָא *alas, no!* Gen. xix. 7.
4. *Nothing,* Job xxiv. 25.
5. *Interrogatively,* instead of הֲלֹא, 1 Sam. xxvii. 10.

אַל Chald. *idem.*

I. אֵל *m. prop. part.* of אול No. 1. (q. v.) and i. q. אֵיל.

1. *Powerful, mighty,* Ezek. xxxi. 11: אֵל גּוֹיִם *the mighty one,* i. e. the prince of the people. Plur. Job xli. 17. Ezek. xxxii. 21: אֵלֵי גִבּוֹרִים, *the most powerful of heroes.* (In every passage we find also the reading אֵיל). Comp. Isai. ix. 5: אֵל גִּבּוֹר *a mighty hero.*
2. Used abstractly, *strength, power.* So in the phrase, יֶשׁ לְאֵיל יָדִי *it is in the power of my hand,* i. e. in my power, Gen. xxxi. 29. Prov. iii. 27. Mic. ii. 1. and with a negative אֵין לְאֵיל יָדֶךָ *nothing is at thy command,* thou hast no power, Deut. xxviii. 32. Neh. v. 5.
3. Most frequently, *God.* The name is general, and therefore used of Jehovah, as well as of the gods of other nations, Isai. xliv. 10. 15. xlv. 20. frequently with *adj.* as אֵל עֶלְיוֹן *the most high God;* אֵל שַׁדַּי *almighty God* אֵל חַי *living God;* אֵל אַחֵר, אֵל זָר *strange god.* בְּנֵי אֵלִים Ps. lxxxix. 7. xxix. 1. sons of gods, i. e. angels, heavenly beings, otherwise also בְּנֵי אֱלֹהִים Job i. 6. The Hebrews call divine, or of divine origin, every thing great, excellent, and lofty, as in Homer, Διος Οδυσσευς, Αχιλλευς. Hence Ps. lxxx. 11: אַרְזֵי אֵל *cedars of God.* Ps. xxxvi. 7: הַרְרֵי־אֵל *mountains of God,* &c. &c.

Besides the prevailing form אֵל (from אול) the Hebrew had still another, after the analogy of the verbs ל״ה, which occurs in the compounds, as אֶלְיָקִים, אֶלְיָשִׁיב; אֱלִימֶלֶךְ, אֱלִיעֶזֶר.

II. אֵל, הָאֵל *pron. plur.* i. q. אֵלֶּה this occurs only in the Pentateuch and 1 Chron. xxviii. 8.

III. אֵלִים *fir-trees,* vid. אֵלָה.

IV. אֵל, with Makkeph (-) always אֶל־, plur. אֱלֵי (only poet.) with suff. אֵלִי, אֵלֶיךָ, אֲלֵיהֶם, prep.

1. Sign of the *dative,* as the לְ, abbreviated from it.
2. *To, towards,* e. g. to say to, to come to, or unto, one. אֶל מִדְבָּר *towards the desart,* אֶל הַשָּׁמַיִם *unto heaven.*
3. *Unto, at* (with the *accus.* and *dat.*) e. g. אֶל מָקוֹם *unto a place,* אֶל שֻׁלְחָן *at the table.* 1 Kings xiii. 20: הִנְּנִי אֲלֵיכֶם *behold I will come upon you,* to punish you, Ezek. xiii. 8. xxi. 8. xxxiv. 10. Jer. l. 31. li. 25. in a good sense. Ezek. xxxvi. 9.
4. *Of* (*de*) Gen. xx. 2. Ps. ii. 7. lxix. 27,

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hence אֶל דִּבֶּר, שָׁמַע, *to say, to hear something of any one.*

5. *In, into,* with the *accus.* and *ablative.* e. g. אֶל הַתֵּבָה *into the ark,* Gen. viii. 9. אֶל לִבּוֹ *in his heart,* vi. 6.

6. *Among,* 1 Sam. x. 22. Ezek. ii. 6.

7. *By, through,* Ezek. xliv. 7: *by all your abominations.*

8. *For, on account of,* 1 Kings xiv. 5. Gen. xxxvii. 35. With what verbs it is put in construction, is noted under each. From the combinations there noticed, several significations arise in the English, and other languages, which depend on the idioms of those languages, and do not properly come within the meaning of the Hebrew word. In connection with other prepositions it denotes a direction towards a place, e. g. אַחֲרַי *behind me,* with the dative; אֶל אַחֲרַי *behind me,* with the accusative; אֶל בֵּנַי *between me;* מחוּץ לְ *without, with* אֶל *forth out of.* There are a few exceptions, such as 1 Sam. xxi. 5: אֶל־תַּחַת־יָדִי *under my hand,* in which its signification is lost; so also מִן, אֶל, Job v. 5: unless it signify, *even out.*

אֶלְגָּבִישׁ *m. Hail,* Ezek. xiii. 11. 13. xxxviii. 22. Root גבשׁ, حبس *to congeal,* whence גָּבִישׁ *ice* and *crystal,* (Job xxviii. 18.) אֶל is probably the Arabic article, which, in several words received from the Arabic, appears to be retained, e. g. אַלְקוֹם; so also in Syriac. The expression *strength, power of hail* (comp. אֵל 1. 2.) for, a violent hail, would be less applicable.

אַלְגּוּמִים vid. אַלְמֻגִּים.

I. אָלָה

1. *To swear,* 1 Kings viii. 31. Hos. iv. 2: אָלָה וְכָחֵשׁ, *to swear and to lie.*

2. *To curse* (any one,) Judg. xvii. 2.

Hiph. To cause, to make one swear, to require an oath from him, 1 Kings viii. 31. 2 Chron. vi. 22. 1 Sam. xiv. 24. *fut. apoc.* וַיֹּאל from יֹאלָה for יַאֲלָה 1 Sam. as quoted.

II. אָלָה *to lament,* only Joel i. 8: אֱלִי, *lament!* (In Syriac, *idem.*)

אָלָה (with an impure *Kametz.*)

1. *Oath,* בּוֹא בְּאָלָה *to enter into an oath, to swear it,* Neh. x. 29, hence הֵבִיא בְּאָלָה, *to cause, to make one swear,* Ezek. xvii. 13 Comp. *Æn.* iv. 339. *hæc in fœdera veni.* אָלָתִי *the oath given to me,* Gen. xxiv. 41.

2. Especially, *covenant confirmed by an oath,* Gen. xxvi. 28. Deut. xxix. 12. 14. Ezek. xvi. 59. *imprecation, curse,* Numb. v. 21. Isai. xxiv. 6: שְׁבֻעַת־אָלָה *an oath of imprecation,* Numb. v. 21: הָיָה לְאָלָה *to become a curse,* Numb. v. 21. 27. Jer. xliv. 12.

אֵלָה *pl.* אֵלִים *f. i. q.* אַיִל No. 2. *Terebinth-tree, pistacia terebinthus, Linn.* a high tree, which is common in Palestine, with ever-green leaves, and fruit growing like grapes; it attains a very great age, and the earliest historical accounts mention such trees, especially those standing singly by themselves, by particular names, for topographical determinations, Gen. xxxv. 4. Judg. vi. 11. 19. 1 Sam. xvii. 2. 19. 2 Sam. xviii. 9. 14. i. q. אֵלוֹן.

אֵלֶּה *pron. plur. comm. These, those, hi, hæ, hæc,* used as the plur. of זֶה.

אַלָּה *f. The oak,* Josh. xxiv. 26. But אַלּוֹן is used more frequently

אֱלָהָּ *st. emphat.* אֱלָהָא *m.* Chald. *God.* Hebr. אֱלוֹהַּ, plur. אֱלָהִין *the gods,* Dan. ii. 11. v. 4. 23. v. 11, 14. בַּר־אֱלָהִין, *a son of the gods,* iii. 25.

אַלּוּ Chald. *Look there, behold!* otherwise אָרוּ, Dan. ii. 31. (ל for ר, see letter ל.)

אִלּוּ (appears to be contracted, from אִם and לוּ, Syriac ܐܠܘ *idem*) *if,* occurs only in the later writings, Eccles. vi. 6. Esth. vii. 4.

אֱלוֹהַּ *m. God.* (Root אָלַהּ, ألهَ *to fear, to be afraid;* (2) *to worship.*) By way of pre-eminence, of Jehovah, but also of other gods, Dan. xi. 37. 39. however in sing. only in the latter writings and poets, Neh.

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ix. 17. 2 Chron. xxxii. 15. Deut. xxxii. 15. 17. most frequently in Job, iii. 4. 9. v. 17, &c. (Thus in Chaldee and Syriac.) Job xii. 6: אֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ *he who carries the deity in his hand*, i. e. whose hand is his God. Comp. Hab. i. 11. Plur. אֱלֹהִים.

1. *Gods*, in plur. Exod. xx. 3. 20. Deut. iv. 18. hence *godlike apparitions*, 1 Sam. xxviii. 3. אֱלֹהִים רָאִיתִי עֲלִים מִן הָאָרֶץ *I saw gods ascending out of the earth*, i. e. apparitions of supernatural beings. Also i. q. בְּנֵי אֱלֹהִים *sons of gods*, i. e. kings, Ps. lxxxii. 1. 6. It has also been understood of other authorities and judges, e. g. Exod. xxi. 6. xxii. 7, 8. (But Deut. xix. 17. shows that it is here to be understood of God himself, whom the arbitrating priests only represented.)

2. אֱלֹהִים as plural *excellentiæ*, *God*. It is applied to idols 2 Kings i. 2, 3. 1 Kings xi. 33. Exod. xxxii. 23. Judg. xvi. 23. But by way of pre-eminence especially to Jehovah. It is construed (contrary to the usage of the plural *excellentiæ*) with the adjective in plural, e. g. 1 Sam. iv. 8. xvii. 26. but with the verb almost always in the singular, as Gen. i. 1. Exceptions to this rule are, Gen. xx. 13. xxxi. 53. 2 Sam. vii. 23. Ps. lviii. 12.

The following constructions and phrases are yet to be noticed:

(*a*) בֶּן אֱלֹהִים *the son of God*, applies

(*α*) To kings, Ps. ii. 7. lxxxii. 6. Comp. 2 Sam. vii. 14. also Ps. lxxxix. 27. in which David is called the first-born, i. e. the dearest son of Jehovah. The usual notion of the ancients, that the royal dignity was derived from God, is here traced to its foundation; hence the Homeric διογένης βάσιλευς, comp. Il. i. 279. ii. 196. 97. To which belongs the almost divine reverence paid to Oriental kings; whence it is perceivable how they themselves came to be called gods, (Ps. lxxxii. 6. xlv. 7, 8.)

(*β*) In pl. בְּנֵי אֱלֹהִים to the inferior gods, angels, Gen. vi. 1, &c. Job i. 6. ii. 1. xxxviii. 7.

(*γ*) To a faithful adherent, worshipper of God, Deut. xiv. 1. Ps. lxxiii. 15. Prov. xiv. 26.

(*b*) אִישׁ אֱלֹהִים *a man of God*, used of angels, Judg. xiii. 6. 8. Prophets, 1 Sam. ii. 27. ix. 6. 1 Kings xiii. 1. and other faithful servants of God, e. g. Moses, Deut. xxxiii. 1. David, Neh. xii. 24. 36. The same is נְשִׂיא אֱלֹהִים *a prince of God*, Gen. xxiii. 6. of Abraham, with the accessary idea of princely dignity.

(*c*) *Great before God*, in the sight of God, i. e. *very great*, Jonah iii. 3. עִיר גְּדוֹלָה לֵאלֹהִים *a city great before God*, comp. Acts vii. 20. ἀστεῖος τῷ θεῷ and Gen. x. 9. *a mighty hunter* לִפְנֵי יְהוָה *before Jehovah.*

אֱלוּל *m.* The sixth month of the Hebrew year, partly answering to our September, Neh. vi. 15. The etymology is obscure.

אֵלוֹן *m. i. q.* אֵלָה *Terebinthus, arb.* Gen. xii. 6. Judg. ix. 6. 37. plur. אֵלוֹנִים Gen. xiii. 18. xiv. 13.

אַלּוֹן *m. i. q.* אַלָּה *the oak*, Gen. xxxv. 8. Ezek. xxvii. 6.

I. אָלוּף

1. *adj. Familiar, tame*, Jer. xi. 19: כֶּבֶשׂ אָלוּף *a tame lamb.*

2. *subst. Friend, a confidential friend*, Ps. lv. 14. Prov. xvi. 28. xvii. 9. Mic. vii. 5. (Comp. אָלַף No. 2.)

3. i. q. אֶלֶף pl. אֲלָפִים Deut. vii. 13. xxviii. 4. Ps. viii. 8. No. I. *cattle*, Ps. cxliv. 14. It is *masc. epicœnum*, and is used therefore in the quoted passages, in the masculine gender, even when speaking of the feminine animal.

II. אַלּוּף (*denom.* from אֶלֶף *family*) *the head of a family*, φυλαρχος, Zech. ix. 7. xii. 5, 6. Especially of the chiefs of the Edomitish tribes, Gen. lxxxvi. 15. Exod. xv. 15. 1 Chron. i. 51, &c.

אָלוּשׁ (according to the Talmud, *turba hominum*) the proper name of an encampment of the Israelites, Numb. xxxiii. 13.

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אָלָה Only in Niph. נֶאֱלָה *to be spoiled,* in a moral sense, Ps. xiv. 3. liii. 4. Job xv. 16. (Arabic conj. V. VIII. 'to spoil,' in a literal sense, e. g. of milk).

אַלְיָה *f. The fat tail* of a certain breed of Oriental sheep (*Ovis laticaudia,* &c.) which is said to weigh from twelve to twenty pounds. It is laid on a little cart with two wheels, which the sheep drags after it. Lev. iii. 9. vii. 3. viii. 25. ix. 19. *Herodot.* iii. 113. (Root אָלָה, Arabic الى of men: 'to have fat buttocks,' to be fleshy, muscular.

אֱלִיהוּא, אֱלִיחוּ (*he is my God*), the proper name of one of Job's friends and fellow-reasoners. Job xxxii. and xxxv.

אֱלִיל

1. *adj. Vain, null.* 1 Chron. xvi. 26. Ps. xcvi. 5. *Plur. the vain ones,* i. e. idols, Lev. xix. 4. xxvi. 1. (Comp. הֶבֶל).
2. *subst. Vanity, nullity, weakness,* Job xiii. 4: רֹפְאֵי־אֱלִיל *vain comforters.* Zech. xi. 17.

אִלֵּין and אִלֵּן *Chald. pron. pl. com. These, those,* i. q. אֵלֶּה Hebr. Dan. ii. 44. vi. 7.

אֶלְיָקִים *Nom. prop.* (*God raises up.*)

1. Superintendant of the palace during Hezekiah's reign, 2 Kings xviii. 18. xix. 2. Isai. xxii. 20. xxxvi. 3.
2. King of Judah, son of Josiah, whose name afterwards was changed into יְהוֹיָקִים (*Jehovah raiseth up*) by the Egyptian King Nechoh, 2 Kings xxiii. 34. xxiv. 1. Jer. i. 3. 1 Chron. iii. 15.

אֱלִישָׁה Gen. x. 4. Ezek. xxvii. 7. Proper name of a Greek province, from which purple was imported into Tyre. This is applicable to Peloponnesus, and *Elis* comes nearest to the name, (the Samaritan Text has אֵלִישׁ), which in a more extensive sense is used for, Peloponnesus. According to others: *Hellas. Bocharti Phæleg.* iii. 4. *Michælis Spicileg. Geogr. Hebr.* T. i. p. 80.

אֱלִישָׁע *m.* (Probably *God sees,* for, אֱלִישָׁעָה) a Prophet who worked miracles in the land of Israel, successor to Elijah. 2 Kings ii. and xiii.

LXX. Ελισα Ελισσαιε, Ελισσαῖος, the latter Luc. iv. 27.

אִלֵּךְ Chald. pron. pl. *These, those,* i. q. אֵלֶּה, in masc. only, Dan. iii. 12, 13.

אָלַל

1. Root, *inus. To be vain, void,* whence אֱלִיל *vain,* and אַל *nullity, vanity, not, nothing.*
2. *To lament,* see the following.

אַלְלַי *interj.* with לִי *Woe unto me,* Job x. 15. Micah. vii. 1. The root אלל, Arab. أَلَّ, is equivalent to the more frequent forms יָלַל, אָלָה, *to lament.*

אָלַם Occurs in two conj. in *Kal inus.* The significations of which, as its derivatives shew, are as follow:

1. *To tie up, to bind,* (see *Piel*) derivative: אֲלֻמָּה.
2. *pass. To be tied up, to be silent, dumb.* (see *Niph.*) derivatives: אֵלֵם, אִלֵּם.
3. *To be solitary, forsaken, widowed,* (a signification which is frequently connected with the former, e. g. in Arabic بكر *to be dumb, to be unmarried*). Derivatives: אַלְמָנָה, אַלְמֹן.

Niph. נֶאֱלַם *To grow dumb, to be dumb,* Ps. xxxi. 19. xxxix. 3. 10. Isai. liii. 7. to be silent, Ezek. xxxii. 22.

Piel. To bind, Gen. xxxvii. 7. only: אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים *we were binding sheaves.*

אֵלֶם *m. The act of growing dumb,* Ps. lviii. 2: הַאָמְנָם אֵלֶם צֶדֶק *Does then justice really grow dumb?* Ps. lvi. 1: יוֹנַת אֵלֶם רְחֹקִים *the dove alone among strangers,* which appears to be the name of a tune, after which Ps. lvi. was to be sung. (Comp. אַיֶּלֶת.) with the vowels אֵלֶם it is translated by others, as referring to the oppression of distant princes.

אִלֵּם *m. adj. Dumb,* Exod. iv. 11.

אֵלֶם see אוּלָם.

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אַלְמֻגִּים 1 Kings x. 11, 12, transposed אַלְגּוּמִּים 2 Chron. ii. 7. 9, 10, 11, a costly wood which Solomon received from East-India by way of Ophir. It is to be explained most probably, as by several Rabbins, by *red sandal wood*, which in India and Persia is worked up into a variety of costly utensils. Others take it for *corals*, and אַלְמוּג is certainly used in the Rabbinical writings for, corals; however this is to be understood rather as a more extended use of the word, than its original sense seems to warrant. Comp. *Celsii Hierobot.* P. I. p. 171. &c.

אַלְמָדָד Gen. x. 26. A people and country in *Yemen*, and descended from Joktan. Arabic Authors speak of a descendant of Kachtan or Joktan by the name of מוֹדַר *modar*. *Al* may be the Arabic article, and it may then be supposed, with the admission of an old orthographical error (ד for ר), that the same is here meant.

אֲלֻמָּה *plur.* ־ִים and ות *f. A bundle of corn, sheaf*, Gen. xxxvii. 7. Ps. cxxvi. 6.

אַלְמָן *m. Forsaken, a widower.* Jer. li. 5.: כִּי לֹא אַלְמָן יִשְׂרָאֵל וִיהוּדָה מֵאֱלֹהָיו *for Israel is not forsaken, nor Judah by his God.* Root אָלַם No. 3.

אַלְמֹן *m. Widowhood*, Isai. xlvii. 9.

I. אַלְמָנָה *f. A widow*, Gen. xxxviii. 11. and frequently. Root אָלַם No. 3.

II. אַלְמָנוֹת *f. pl.* Isai. xiii. 22. *Palaces*, i. q. אַרְמְנוֹת, according to the reading of some MSS. (with the permutation of ר and ל) vid. אַרְמוֹן. This explanation is also applicable to Ezek. xix. 7.

אַלְמָנוּת *plur.* אַלְמְנוּתִים *f. Widowhood, the state of being a widow*, Gen. xxxviii. 14. Isai. liv. 4.

אַלְמֹנִי *m. Somebody, anybody, a certain person*, always in connection with פְּלֹנִי q. v. Prop. a person whose name is suppressed. (Vid. אלם No. 2.)

אֵלֶּה vid. אֵלִּין *those.*

אֶלְעָסָר Gen. xiv. 1. only, the name of an undetermined district. Vulg. *Pontus. Assyria* may be with more probability conjectured, although the name אשור occurs besides also in Genesis.

אֶלְעָזָר *Nom. prop.* (*God helpeth*) the son of Aaron, and progenitor of a Levitic family, Exod. vi. 23, &c.

אֶלְעָלֵה and אֶלְעָלָא a small town belonging to the tribe of Reuben, about four miles from Heshbon, Numb. xxxii. 3. 37. Isai. xv. 4. xvi. 9. Jer. xlviii. 34.

אָלַף *fut.* יֶאֱלַף

1. In Arabic 'to accustom one's-self, to grow familiar with a thing' (comp. אַלּוּף No. I. 1, 2.), also 'to become tame,' of brutes (see אֶלֶף No. I.)

2. *To learn*, Prov. xxii. 25. Comp. לָמַד.

Pi. To teach, with a double accusative of the person and thing, Job xv. 5. xxxiii. 33. With one accusative, *to instruct, to inform*, Job xxxv. 11. The *participle* מַלֵּף is used as in *Arm.* for מְאַלֵּף.

I. אֶלֶף *m. epicœn. Cattle*, Deut. vii. 13. xxviii. 4. Ps. viii. 8. Comp. אַלּוּף No. I. 3. If it be not a primitive, properly, *tame cattle*. Comp. אָלַף No. 1.

II. אֶלֶף *m. Thousand.* Dual, אַלְפַּיִם *two thousand.* Plur. אֲלָפִים *thousands.* שֵׁשֶׁת אֲלָפִים *six thousand*, whereas מֵאָה אֶלֶף signifies *one hundred thousand*, אַלְפֵי אֵילִים *thousands of rams.* אַלְפֵי רְבָבָה *ten thousand thousand.*

2. *A family*; the smaller subdivision of a tribe, i. q. מִשְׁפָּחָה, Judg. v. 15. 1 Sam. x. 19. xxiii. 23 originally of the number of a thousand, afterwards without any reference to it, *e. g.* Numb. i. 16: רָאשֵׁי אַלְפֵי יִשְׂרָאֵל *the heads of the families of Israel*, x. 4. Josh. xxii. 21. 30. At the division of Palestine a peculiar part or district of the tribe (מַטֶּה) appears to have been assigned to each family (אֶלֶף) which, like the whole tribe had its chief or district place, as the family residence. Hence Mic. v. 1: צָעִיר לִהְיוֹת בְּאַלְפֵי יְהוּדָה *too small to be among*

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the family residences, or, chief places *of Judah.* Comp. אַלּוּף No. 2. Whence the verb,

Hiph. הֶאֱלִיף *to produce a thousand,* Ps. cxliv. 13.

אֶלֶף, אַלַף *Chald. Thousand,* Dan. v. 1. vii. 10.

אָלַץ Only in *Piel* אִלֵּץ, *To press, to urge on,* Judg. xvi. 16. In Syriac more frequently.

אַלְקוֹם Prov. xxx. 31 only. It is perhaps the Arabic القوم, *the people,* which appears to be here adopted with the article, (vid. אֶלְנָבִישׁ.) מֶלֶךְ אַלְקוֹם עִמּוֹ *the king surrounded by his people.* LXX. δημογόρων ἐν ἐθνει. According to others it is compounded from אַל *not,* and קוּם *to rise,* (comp. אַל־מָוֶת xii. 28), *the king against whom there is no rising up,* the conqueror whom no one can resist.

אֶלְקֹשִׁי *Nom. gent. The Elkoshite,* of Nahum, Nah. i. 1. only. Claim is laid to the birthplace of the prophet, principally by

1. The town Alkush (القوش) in Assyria, not far from Mosul, where it may be supposed, that he was descended from Israelitish colonists; and
2. *Helcesei. Elcesi,* according to *Jerome* a small place in Galilee.

אֵם With *suff.* אִמִּי *Plur.* אִמּוֹת *fem.*

1. *Mother,* also *grandmother,* 1 Kings xv. 10. Gen. xxvii. xxix: בְּנֵי אִמֶּךָ *thy mother's sons,* poet. for, *thy brethren.* Metaph. Job xvii. 14.
2. *Mother town, the capital.* 2. Sam. xx. 19. (vid. אַמָּה No. 2.)
3. With דֶּרֶךְ *The mother of the road,* i. e. the place whence roads diverge. Ezek. xxi. 26. (xxi. 21.)

אִם (A.) *conj.* and

1. *If,* very often conditionally, (always with the *future* as *subjunctive*), Judg. xiii. 16. Job ix. 20. Amos v. 22. more rarely, *when,* (of time), *quum, quando* (with the *preterite*), Isai. xxiv. 13: אִם כָּלָה בָּצִיר *when the vintage is over.* Gen. xxxviii. 9. Ps. lxiii. 7. Hereto belongs also: עַד אִם, עַד אֲשֶׁר אִם *until,* Gen. xxiv. 33. xxviii. 15.
2. *Quum, as, since,* Amos vii. 2. *as they had consumed the whole* (with the pret.). To the conditional signification belongs also:
3. *O if! utinam* Gen. xxx. 27: אִם נָא מָצָאתִי חֵן *O that I might find favour.* Ps. viii. 9. cxxxix. 19. With לוּ it is a pleonasm, Gen. xxiii. 13: אִם אַתָּה לוּ שְׁמַעֵנִי *O that thou wouldst hear me.*
4. אִם—אִם *Whether—or, sive, sive,* e. g. Exod. xix. 13: אִם בְּהֵמָה אִם אִישׁ לֹא יִחְיֶה *be it beast or man, it shall not live.*
5. At the beginning of an oath *not, that not.* 2 Sam. xi. 11, *as sure as thou livest:* אִם אֶעֱשֶׂה הַדָּבָר הַזֶּה *I will not do this thing.* 2 Sam. xiv. 45. xix. 14. xx. 20. Cant. ii. 7. *I conjure you, ye daughters of Jerusalem* אִם תָּעִירוּ *awake not.* Ps. xcv. 11. The original signification *if,* is here retained, and the form of an oath only is wanting, which is fully expressed in 2 Sam. iii. 35: כֹּה יַעֲשֶׂה לִי אֱלֹהִים וְכֹה יוֹסִיף אִם *God do so to me and more also, if,* &c. or 1 Sam. xxiv. 7: חָלִילָה לִי מֵיְהוָה אִם. This signification is also retained unaccompanied by an oath; but more rarely, e. g. Isai. xxii. 14. Judg. v. 8. Prov. xxvii. 24. 2 Kings iii. 14. The signification
6. *That* (*quod*) is uncertain though probable, Gen. xxxi. 32. Exod i. 16.

(B.) As *adverb* of interrogation:

1. As הֲ: *An?* hence by a double question אִם־מַדּוּעַ—הַאִם *an? utrum?* Job xxi. 4: is merely to add emphasis to the question expressed by מַדּוּעַ
2. In a direct question, *whether:* הַאִם *whether—or.*
3. *Nonne?* (likewise equivalent to הֲ) Hos. xii. 12: אִם גִּלְעָד אָוֶן *is not Gilead full of iniquity?* Job xxxix. 13: *is it not the wing and feather of the stork?* Ch. xvii. 13. 16.

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xix. 5. Jer. xxxi. 30. Prov. iii. 34. (The ancient translators have very properly here omitted the question, and expressed אִם by, *behold, yea, ecce!* comp. הֲלֹא and הֲאִם).

4. *Whether.* Esth. iv. 14.

Of the compounds are to be noticed:

1. הֲאִם as הֲלֹא *nonne? ecce!* Numb. xvii. 28. Job vi. xiii.

2. אִם לֹא

1. *If not.*

2. *But* Gen. xxiv. 58.

3. To introduce an oath: *yea! verily.* (Comp. אִם A. No. 5.) Job i. 11. Isai. v. 9.

4. *Nonne?* Job xxii. 20. xxx. 25. Several examples, which are considered as belonging to No. 3. may also be thus explained.

אָמָה *plur.* אֲמָהוֹת (with the interpolated ה, as in Chald. אֲבָהָן *fathers*) *fem. a maid servant, female slave.* אֲמָתְךָ *thy handmaid,* for *I,* is frequently used in addressing a superior. 1 Sam. i. 11. 16. xxv. 24. &c. 2 Sam. xiv. 15. (Comp. אָרוֹן): בֶּן־אָמָה *the son of a female servant,* equivalent to, *slave:* Exod. xxiii. 12. Ps. cxvi. 16.

אַמָּה *f.*

1. *Ell:* i. e. properly *the fore arm from the elbow to the wrist,* (so Deut. iii. 11.), also as a measure of length. Dual. אַמָּתַיִם *two ells.* With greater numbers it is combined thus: מֵאָה בָּאַמָּה *an hundred ells,* prop. *hundreds of ells.* Exod. xxvi. 8. 16. xxxvi. 15. Jer. li. 13: בָּא קִצֵּךְ אַמַּת בִּצְעֵךְ *thy end is come, the measure of thy rapacity* (*is full*). A kind of zeugma.

2. From אֵם *mother,* a capital town. 2 Sam. viii. 1: *David took* אֶת־מֶתֶג הָאַמָּה מִיַּד פְּלִשְׁתִּים *the reins of the capital out of the hands of the Philistines,* i. e. he subjected them to his own power. The Arabs have very similar phrases, e. g. I will not surrender my bridle, for: I will not submit.

3. Isai. vi. 4. אַמּוֹת הַסִּפִּים probably, *the mothers,* i. e. the bases *of the thresholds.* (Thus אַמָּה in the Talmud, and ام *mother* in Arabic, are similarly used,) according to others, *posts,* because the corner, which they form with the threshold, resembles an elbow.

4. The proper name of a hill on the road to Gibeon, 2 Sam. ii. 24. only. אַמָּה *plur.* ־ִין Chald. *m. idem.*

אֻמָּה *f. People.* (In Syriac and Arabic). In Hebrew, in plur. only. ־וֹת Numb. xxv. 15. and ־ִים Ps. cxvii. 1.

אַמֶּה *plur.* ־ִין Chald. *idem.* Dan. iii. 4. 29.

אָמוֹן *m. comm.*

I. *Child, pupil.* (See אָמַן No. 3.) Prov. viii. 30. Others, *artist,* here of Wisdom, (i. q. אָמָן). But there is then a greater difficulty, since the word has no feminine form, and the remaining expressions in the verse are more applicable to the image of the child.

II. As הָמוֹן *a multitude of people* (with permutation of א and ה) Jer. lii. 15.

III. Name of the Egyptian idol *Ammon,* in the combination נֹא אָמוֹן, vid. נֹא.

אֱמוּן) *m.* (a Syriasm for אֱמוּן) *fidelity,* Deut. xxxii. 20. אִישׁ אֱמוּנִים *a true, faithful man,* Prov. xx. 6. Comp. xiii. 17. xiv. 5.

אֱמוּנָה *f.*

1. *Steadiness,* Exod. xvii. 12, here, *adv.* for, *in steadiness, steadily.*

2. *Faithfulness,* Deut. xxxii. 4. Ps. lxxxix. 25.

3. *Truth, integrity, sincerity.* Ps. xl. 11. Prov. xii. 22. Ps. xxxvii. 3. *apply thyself to integrity.*

אַמִּיץ *m. adj. Strong, vigorous.* Job ix. 4, 19. As *subst. strength.* Isai. xl. 26.

אָמִיר *m. The foliage of a tree.* Isai. xvii. 6: בְּרֹאשׁ אָמִיר *in the top of the leaves.* v. 9. The root, אָמַר, gives no satisfactory etymology. Comp. however in Hithp. امر *emir, duke,* hence perhaps, *height, the top*; perhaps א is interchanged with ע (v. א), for עמיר is in Syriac and Arabic, *grass, hay,* (probably of a woolly nature, see צַמֶּרֶת)

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which at least presents a similar idiom in the cognate dialects.

אָמַל occurs in two conjugations, in *Kal, to languish, to pine away,* only as *part.* Ezek. xvi. 30: מָה אֱמוּלָה לִבָּתֵךְ *how languishing is thine heart* (with desire)?

Py. אִמְלַל.

1. *To fade, to be faded, withered,* of plants, Isai. xxiv. 7. Joel i. 12, of fields. Isai. xvi. 8. Nah. i. 4, of a sick person, *to faint.* Ps. vi. 3. (אִמְלַל is here used as a part. for מְאֻמְלַל).
2. *To mourn, to lament.* Isai. xix. 8. xxxiii. 9. Jer. xiv. 2. Lam. ii. 8.

אֻמְלָל *m. adj. Weak, faint.* Neh. iii. 34.

אָמַן occurs in three conjugations.

1. *To be fast, firm, sure.* It occurs not in *Kal* in this sense.
2. In a moral sense, *to be true, faithful.* In *Kal,* as participle passive only, אָמוּן *pl.* אֲמוּנִים *the faithful, true,* Ps. xii. 2. xxxi. 24.
3. *To nurse, to foster, to bring up,* (a child.) (The cognate form in Arabic is مان *idem.*) Hence אֹמֵן *a nurse, masc.* Numb. xi. 12. *foster-father,* Esth. ii. 7. 2 Kings x. 1. 5. *Fem.* אֹמֶנֶת *a nurse,* Ruth iv. 16. 2 Sam. iv. 4. The idea of carrying is in particular often implied, Lam. iv. 5: הָאֲמוּנִים עֲלֵי תוֹלָע, *those who have been carried on purple.* Comp. Numb. xi. 12. Isai. lx. 4.

Niph. נֶאֱמַן.

1. *To be fast, firm, sure.* מָקוֹם נֶאֱמָן, *a safe place,* Isai. xxii. 23, 25.
2. *To be durable, lasting,* e. g. בַּיִת נֶאֱמָן, *a durable house,* i. e. a lasting offspring, 1 Sam. ii. 35. xxv. 28. 2 Sam. vii. 16. 1 Kings xi. 38; of sickness Deut. xxviii. 59, of water continually flowing Isai. xxxiii. 16: מַיִם נֶאֱמָנִים, Jer. xv. 18. (Comp. אֵיתָן.)
3. In a moral sense, *to be true, faithful,* Jer. xlii. 5. Isai. i. 21. of God and his commandments Deut. vii. 9. Ps. xix. 8. xciii. 5; of a servant, 1 Sam. iii. 20. xxii. 14. Prov. xi. 13: נֶאֱמַן רוּחַ, *a faithful heart.* Ps. lxxviii. 8: וְלֹא נֶאֱמְנָה אֶת אֵל רוּחוֹ, *his soul was not faithfully devoted to God.* (Comp. תָּמִים עִם אֵל, שָׁלֵם) Neh. ix. 8. Ps. lxxviii. 37: לֹא נֶאֶמְנוּ בִּבְרִיתוֹ, *they are not stedfast in his covenant.* Also, perhaps, *to be clever, skilful,* (in an art.) Job xii. 20: *he deprives the most expert* (*orators*) *of their speech.*
4. *To be true.* Hos. v. 9: הוֹדַעְתִּי נֶאֱמָנָה, *I have asserted the truth,* Gen. xlii. 20. hence *to prove true, to be accomplished.* 1 Kings viii. 26: יֵאָמֵן נָא דְּבָרֶיךָ, *may thy words but be verified,* 1 Chron. xvii. 23. 2 Chron. i. 9.
5. Passive from *Kal,* No. 3. *to be carried* (of a child,) Isai. lx. 4.

Hiph. הֶאֱמִין

1. *To rest, to rely on a thing,* Isai. xxviii. 16.
2. *To trust,* with the accusative, Judg. xi. 20: וְלֹא הֶאֱמִין סִיחוֹן אֶת יִשְׂרָאֵל, *and Sihon would not trust Israel,* with בְּ Job iv. 18: הֵן בַּעֲבָדָיו לֹא יַאֲמִין, *behold, he does not trust his servants,* ch. xv. 15. 1 Sam. xxvii. 12. especially הֶאֱמִן בַּיהוָה, *to confide in God,* Gen. xv. 6. Exod. xiv. 31; הֶאֱמִן בְּחַיָּיו, *to be secure of his life,* Deut. xxviii. 66. Job xxiv. 22.
3. *To believe,* (to consider as true,) Exod. iv. 5; with the inf. Job xv. 22, with לְ of the person, Gen. xlv. 26. Exod. iv. 1. 8, 9.
4. *Intrans.* as *Niph. To stand fast, still,* Job xxxix. 24. *the horse will stand no longer when the trumpet has sounded.* Compare *Virg.* lib. iii. 83. תַּאֲמִינוּ Isai. xxx. 21, although the future of הֶאֱמִין takes its signification from הֶמִין see יָמִין.

אֲמַן Chald. only in *Aph.* הֶמִין (ה being retained from the Hebrew,) with בְּ *to confide,* Dan. vi. 24. participle passive, *assured,* Dan. ii. 45. vi. 5.

אָמָן *m. Artist,* properly, one skilled in his art. (Vid. root אָמַן *Niph.* No. 3. especially Job xii. 20.) Cant. vii. 2. (Chald. אוּמָן, in the Mishna also אָמָן).

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אָמֵן.

1. *subst. Fidelity, certainty.* אֱלֹהֵי אָמֵן *the true God,* Isai. lxv. 16. Apoc. iii. 14: ὁ Ἀμην (i. e.) ὁ μαρτυρ ὁ πιστος, ὁ αληθινος.

2. Adv. *Certainly, really, be it so, fiat!* Jer. xi. 5. xxviii. 6. It was used especially

(*a*) When one individual, or the whole people, ratified a covenant, or oath administered to him, or them. Numb. v. 22. Deut. xxvii. 15. &c. Neh. v. 13. viii. 6.

(*b*) At the end of the doxology of a song or prayer, sometimes repeated. Ps. xli. 14. lxxii. 19. lxxxix. 53. Compare Matt. vi. 13.

אֹמֶן *m. Fidelity.* Isai. xxv. 1.

אֲמָנָה *f.*

1. *A firm alliance,* (Arab. أَمَانَةٌ) Neh. x. 1.

2. *A fixed portion of labour or pay.* Neh. xi. 23.

3. Name of a part of Lebanon. Cant. iv. 8. from which a river flows, bearing the same name, 2 Kings v. 12. (among the Greeks *Chrysorrhoas,* now *Barady.*)

אֹמְנָה 2 Kings. xviii. 16. *Piles, door posts,* from אָמַן *to be firm, sure,* consequently, *to be supported,* here trans. *to support.* Targum סְקוֹפִין *thresholds,* or *beams.*

אֱמֶנָה *f.*

1. *Truth,* only adv. *in truth, indeed,* Gen. xx. 12. Josh. vii. 20.

2. *Education, nursing.* Esth. ii. 20. Comp. root No. 3.

אָמְנָם and אֱמֶנָּם *adv.* from אֹמֶן (with the adverbial termination ־ָם) *certainly, verily.* Job ix. 2. xii. 2. Interrogatively, Ps. lviii. 2: הַאָמְנָם, *indeed? really?* 1 Kings viii. 27.

אָמַץ *fut.* יֶאֱמַץ, occurs in four conjugations, in *Kal.*

1. *To be strong,* Gen. xxv. 23, &c.

2. *To be firm, courageous.* Mostly in the combination, חָזַק וֶאֱמַץ *be steady and courageous,* Josh. i. 6, 7, 9, and frequently.

Piel אִמֵּץ.

1. *To strengthen.* Job iv. 4

2. *To make strong, safe, to repair,* (a house) i. q. חִזֵּק. 2 Chron. xxiv. 13; *to fasten.* Prov. viii. 28: בְּאַמְצוֹ שְׁחָקִים מִמָּעַל *when he made fast the clouds above.*

3. *To encourage,* Deut. iii. 28. Job xvi. 5.

4. With לֵב *to harden one's heart, to render obstinate.* Deut. ii. 30. xv. 7. 2 Chron. xxxvi. 13.

5. *To establish, fix,* e. g. as a king. 2 Chron. 17. Ps. lxxx. 18: בֶּן אָדָם אִמַּצְתָּ לָךְ *The son of man whom thou hast established for thyself.* So also verse 16. Isai. xliv. 14: וַיְאַמֵּץ לוֹ בַּעֲצֵי יָעַר *and he has fixed on them,* i. e. chose to himself, *among the trees of the forest.*

Hiph. intrans. To be strong, courageous, as in Kal, No. II. Ps. xxvii. 14: וְיַאֲמֵץ לִבֶּךָ *let thy heart be strong,* Ps. xxxi. 25.

Hithp. הִתְאַמֵּץ,

1. *To strengthen one's-self, to collect his strength,* 2 Chron. xiii. 7. 1 Kings xii. 18: הִתְאַמֵּץ לַעֲלוֹת *he hastened with all his strength to mount.*

2. *To take a firm resolution.* Ruth i. 18. Deriv. מַאֲמָץ, אַמִּיץ.

אֹמֶץ *vigour.* Job xvii. 9.

אָמֻץ *plur.* אֲמֻצִּים, Zech. vi. 3, as a quality of horses, *strong, vigorous.* LXX. Chald. *ash-coloured, grey,* but which cannot be well proved by etymology.

אַמְצָה *fem. Strength, vigour.* Zech. xii. 5.

אֲמַצְיָה a proper name, (*the power of Jehovah,*) son of Joash, king of Judah, 2 Kings xii. 22. xiii. 12, for which frequently occurs אמציהו xiv. 1. 9. 11. LXX. Ἀμεσσίας, Vulg. *Amasias.*

אָמַר, *fut.* יֹאמַר, יֹאמֵר, וַיֹּאמֶר, *inf.* אֱמֹר לֵאמֹר occurs in four conjugations; in *Kal*

1. *To say, dicere.* It is distinguished from דָּבַר *loqui, to speak,* more particularly in this, that after אָמַר the thing communicated almost always follows, either expressed or implied;—hence both verbs are generally combined thus: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם *speak to the children of Israel and say to them,* Lev. i. 2. Still more frequently is used,

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instead of the latter finite verb, לֵאמֹר *saying*, upon which the express words follow. It is construed more rarely with the accusative of the thing communicated: e. g. וְאָמַרְתָּ אֲלֵיהֶם אֶת הַדָּבָר הַזֶּה *and say to them, this*, Jer. xiv. 17. Gen. xliv. 16: מַה־נֹּאמַר *what shall we say*, chap. xli. 54: כַּאֲשֶׁר אָמַר יוֹסֵף *as Joseph had said*, or with כִּי *that*, Job xxxvi. 10. In a few instances only, it is used absolutely as דָּבָר, principally by the later authors, who also use דָּבָר for אָמַר, 2 Chron. ii. 10: וַיֹּאמֶר חוּרָם בִּכְתָב *and Huram spoke* (*gave his answer*) *in writing*, chap. xxxii. 24: וַיֹּאמֶר לוֹ *and* (God) *spoke to him*, Ps. cxxxix. 20: יֹמְרוּךָ *they speak of thee*, (comp. Dan. vii. 16.) Here also belongs Gen. iv. 8, if there be no omission in the text. With אֶל or לְ of the person, to whom, or, of whom one speaks, Gen. xx. 13: אִמְרִי לִי *say of me*. Ps. iii. 3. lxxi. 10. Judg. ix. 54, or with the *accusative*, Gen. xliii. 27: *your old father* אֲשֶׁר אֲמַרְתֶּם *of whom ye spake, quem dixistis*. verse 29. Numb. xiv. 31. Ps. cxxxix. 11. Lament. iv. 20.

2. *To think.* (Speaking and thinking are to a man of a lively imagination alike, particularly when he is alone, and therefore, are frequently expressed by one and the same word. Comp. φημί in Homer. Forster heard among the savages of the South-Sea the expression, *to speak inwardly*, for *to think*, vid. שִׂיחַ) 2 Sam. xxi. 16: וַיֹּאמֶר לְהַכּוֹת *he thought to slay*, Exod. ii. 14: הֲלְהָרְגֵנִי אַתָּה אֹמֵר *dost thou think to kill me?* Gen. xliv. 28: וָאֹמַר אַךְ טָרֹף טֹרַף *and I believe, he is torn*. 1 Sam. xx. 4: מַה־תֹּאמַר נַפְשֶׁךָ *what desireth thy soul?* It is used absolutely, Ps. iv. 5: *Meditate in your heart upon your bed.*

3. *To command*, (in Arabic it is the prevailing signification, in Hebrew it is used in this sense in the later writings) frequently with the *inf.* Esth. i. 17: אָמַר לְהָבִיא *he commanded to bring*, Ch. iv. 13. ix. 14. 1 Chron. xxi. 17. or with וְ following, Neh. xiii. 9: וָאֹמְרָה וַיְטַהֲרוּ *I commanded, and they cleansed*, 2 Chron. xxiv. 8: וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ *the king gave order, and they made*. Ps. cv. 31, 34. (In Chaldee compare with the first construction Dan. ii. 46. iii. 13, 19, 20. with the second, v. 29.) 2 Chron. xxix. 24: כִּי לְכָל יִשְׂרָאֵל אָמַר הַמֶּלֶךְ הָעוֹלָה *for the king has ordained this sacrifice for all Israel*, 1 Kings xi. 18, לֶחֶם אָמַר לוֹ *he appointed him victuals.*

4. *To praise*, Ps. xl. 11. cxlv. 6. 11. Isai. 3. 10.

Niph. To be said, with לְ, Isai. iv. 3: קָדוֹשׁ יֵאָמֵר לוֹ *holy, shall be said unto him, shall he be called*, i. e. in the language of Isaiah, *shall he be*, chap. lxi. 6. lxii. 4.

Hiph. הֶאֱמִיר same as *Kal*, but stronger: *to declare solemnly, to promise*, with the accusative of the person. Deut. xxvi. 17, 18.

Hithp. To boast one's-self. Ps. xciv. 4. Or *to exercise authority*, (as in Arabic, conj. I. V.) Derivative, besides the following: מַאֲמָר.

אָמַר *Chald. idem;* especially *to command*, as the Hebrew, No. 3. Pret. *fem.* אֲמֶרֶת, for, אַמְרַת, Dan. v. 10. *fut.* יֵאמַר, *inf.* מֵאמַר and מֵמַר. Ezra v. 11.

אֹמֶר,

1. *Word, speech*, used only poetically, Ps. xix. 3.

2. *Thing, something*, as דָּבָר, Job xxii. 28. (In Arabic more frequently.)

3. *A song of victory*, Ps. lxviii. 12. Thus probably also Hab. v. 9.

אֵמֶר *m.* with *suff.* אִמְרִי, Plur. אֲמָרִים אִמְרֵי,

1. *Word, speech*, used only poetically for דָּבָר, e. g. Prov. xxii. 21, אִמְרֵי אֱמֶת *the oracles of God*, Numb. xxiv. 16. Comp. Job vi. 10. Ps. cvii. 11.

2. *Word given, promise*, Job xx. 29: נַחֲלַת אִמְרוֹ מֵאֵל *his portion promised to him, by God.*

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3. Gen. xlix. 21: *Naphtali is a slender hind,* נַפְתָּלִי אַיָּלָה שְׁלֻחָה הַנֹּתֵן אִמְרֵי שָׁפֶר perhaps, *which brings forth pretty young ones.* אִמְרֵי according to the Chaldee אִמַּר *lamb,* perhaps here, of *the young deer.* Since Bochart (*Hieroz.* I. p. 895,) this verse is mostly read with the vowels differently placed, אַיֶּלֶת and אֲמָרֶיהָ, and translated, *Naphtali is a slender fir-tree, which puts forth handsome tops.*

אִמַּר *plur.* אִמְרִין Chald. *Lamb.* Ezra vi. 9. 17. vii. 17.

אִמְרָה *plur.* אֲמָרוֹת *fem. Word, speech,* used only poetically, Deut. xxxii. 2. Gen. iv. 23. Ps. xii. 7, &c.

אֶמְרָה *fem. idem.* Lam. ii. 17.

אֱמֹרִי *nom. gent. masc. The Amorites,* a people of Canaan; originally situated in the district afterwards occupied by the tribe of Judah, (Gen. xiv. 7. 13. xlviii. 22. 2 Sam. xxi. 2); but at the approach of the Israelites, they were stationed principally on the other side of the Jordan, between Jabbok and Arnon, (Numb. xxi. 13. 24. xxxii. 39). By way of eminence for, *Canaanites* generally. Gen. xv. 16. Amos ii. 9, 10. Deut. i. 20. Comp. *Relandi Palæstina,* p. 138.

אַמְרָפֶל Proper name of a king of Shinar (Babylonia), cotemporary with Abraham. Gen. xiv. 1, 9. The etymology is obscure.

אֶמֶשׁ *subst.* and *adv. Last night,* Gen. xix. 34. xxxi. 29. 42, *yesterday,* 2 Kings ix. 26. Probably for, *night* generally, Job xxx. 3: אֶמֶשׁ שׁוֹאָה וּמְשׁוֹאָה *the night of desolation and ruin.* Comp. Jer. ii. 6. 31. Thus the Chaldee, Drusius, and others. אֶמֶשׁ signifies *yesterday evening,* and *night* generally; as בֹּקֶר *to-morrow morning,* and *morning* generally.

אֱמֶת *fem.* (for אֱמֶנֶת, from אָמַן) with *suff.* אֲמִתּוֹ,

1. *Duration, permanence.* Isai. xxxix. 8, שָׁלוֹם וֶאֱמֶת *peace* and *permanence,* Jer. xxxiii. 6. Comp. שָׁלוֹם אֱמֶת Jer. xiv. 13.

2. *Assurance, certainty,* Josh. ii. 12: אוֹת אֱמֶת *a sure sign.*

3. *Sureness, faithfulness,* of Jehovah, Ps. liv. 7. lvii. 11. cviii. 5; of mankind, and indeed for *integrity* generally Exod. xviii. 21; *faithful adherence to religion,* 1 Sam. xii. 14. 1 Kings ii. 4. 2 Chron. xxxi. 20. xxxii. 1. חֶסֶד וֶאֱמֶת *mercy and faith,* (frequently so combined) of God, Ps. xxv. 10. xl. 11, of a king, Prov. xx. 28, of men, for, *love and truth,* Gen. xxiv. 49. xxxii. 10. xlvii. 29. דִּבְרֵי שָׁלוֹם וֶאֱמֶת *words of friendship and faith,* Esth. ix. 30.

4. *Truth, veracity.* Gen. xlii. 16. xxiv. 48. especially *religious truth, true religion* Dan. viii. 12. ix. 13. Comp. Ps. xxv. 5. xxvi. 3.

אַמְתְּחַת *fem. Sack.* Gen. xlii. 27, &c. Plur. *stat. constr.* אַמְתְּחוֹת. Root מָתַח *to extend.*

אַמִּתַּי A proper name (*true,* from אֱמֶת with the adjective termination יִּי), *father of the prophet Jonah,* 2 Kings xiv. 25. Jonah i. 1. Others incorrectly consider it as the name of his mother.

אֲמַתְּנִי *Chald. fem.* for תְּנִית *strong, vigorous,* Dan. vii. 7. Root מתן, Arab. *to be strong, vigorous.*

אָן *adv.* of interrogation, *contr.* from אַיִן, No. II. *where?* also: *whereto?* 1 Sam. x. 14. Hence מֵאָן *whence?* 2 Kings v. 25. (in Chethib), עַד אָן, ver. 51. *until when? how long?* Job viii. 2. With ה *locale:* אָנָּה *whither?* also without interrogation, Josh. ii. 5. Neh. ii. 16. *where?* Ruth ii. 19. עַד אָנָה *until when? how long?* Exod. xvi. 28. Ps. xiii. 2. אָנָּה וָאָנָּה *hither and thither,* 1 Kings ii. 36, 42.

אֲנָא also אֲנָה Chald. *I,* also, *I am.*

אָנָּא (*anna*) Particle of request (from אָנָה and נָא) *O! I pray!* Gen. l. 17. Dan. ix. 24. A different orthography, but of the same signification, is אָנָּה, Jonah i. 14. iv. 2.

I. אָנָה i. q. אָנַן *To mourn.* Isai. iii. 26. xix. 8. Derivat. אֲנִיָּה, תַּאֲנִיָּה.

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II. אָנָה occurs in three conjugations, (Arabic أَنَبَ *to be done, to be present at a convenient and proper time.*)

Piel. אִנָּה *To cause to happen, to cause to come.* Ex. xxi. 13, only.

Py. To meet with, to happen (of a misfortune). Prov. xii. 21. Ps. xci. 10.

Hithp. To seek an occasion, with לְ, *against some one.* 2 Kings v. 7 only. Vid. תִּאָנָה.

אָנָה vid. אָן.

אָנָה vid. אֲנָא.

אָנָה vid. אָנָא.

אָנוּ *comm. We,* Jer. xlii. 6. only; in *Chethib,* but which certainly is the only correct reading, since אֲנַחְנוּ in *Kri* is nothing but a gloss, which substitutes the common form. The 1 pers. pl. termination originates in this form, e. g. קָטַלְנוּ, and the suff. נוּ, ־ָנוּ, ־ֵנוּ.

אִנּוּן *m.* אִנִּין *f.* Chaldaic *pl. These.* (Syriac ܐܢܢ)

אֱנוֹשׁ *m.* (*homo*) *Man,* often collectively. In the singular except 2 Chron. xiv. 11 only used *poetically* in Job, Isaiah and in the Psalms. In Prose אָדָם is used instead of it. At times it has the accessary meanings,

(*a*) *Common people;* hence, Isai. viii. 1: בְּחֶרֶט אֱנוֹשׁ *in ordinary,* (i. e. common, legible) *writing,* comp. Apoc. xiii. 18. xxi. 17.

(*b*) *Wicked men.* Ps. lvi. 2. Comp. אָדָם No. 1.

Plur. אֲנָשִׁים *constr.* אַנְשֵׁי (properly from the form אֱנָשׁ) belongs, according to usage, to אִישׁ *man,* q. v. and for, *men* generally. Gen. xxxii. 29.

אָנַח in *Niph.* only, *To sigh.* Exod. ii. 23. Joel i. 18, &c. (In Arab. Ethpa. *idem,*) with עַל, Ezek. xxi. 12, or מִן, Exod. ii. 23, *on account of* something. The following are cognate words, אָנָה, אָנַח, אָנַק, אָנַן, נָאַק.

אֲנָחָה *fem. plur.* אֲנָחוֹת *Sighs.* Ps. xxxi. 11. Lam. i. 22.

אֲנַחְנוּ *pron. plur. comm. We,* Comp. נַחְנוּ, (Arab. نحن).

אֲנִי *in Pausa* אָנִי *pron. comm. I,* otherwise אָנֹכִי. The form אֲנִי is also continually used in the phrase חַי אֲנִי vid. חַי. Hence are abbreviated the suffixes נִי, ־ֻנִי, ־ִנִי.

אֳנִי *m. Ship,* and collect. *ships, fleet,* 1 Kings ix. 26, 27. x. 11. (the latter of which passages is explained by the plural in 2 Chron. viii. 18. As *fem.* 1 Kings x. 22.

אֳנִיָּה *fem. idem,* Jonah i. 3, 4, 5. Plur. אֳנִיּוֹת Judg. v. 17 and frequently; once אֳנִית Gen. xlix. 13. 2 Chron. viii. 18, the Chethib has אֳנִיּוֹת, but the Keri, (marking the ו redundant), has the usual orthography.

אֲנִיָּה *fem. Mourning, lamentation.* Isai. xxix. 2. Root אָנָה.

אֲנָךְ *m. Lead,* hence, *plummet, plum-line,* Amos vii. 7: חוֹמַת אֲנָךְ *murus perpendiculi,* a perpendicular wall. (In Arabic it signifies *lead* and *pewter.*)

אָנֹכִי, in Pausa אָנֹכִי (milêl) *pron. 1 pers. comm. I,* otherwise אֲנִי.

אָנַן, *To sigh, to murmur,* only in Hithp. הִתְאוֹנֵן *idem.* Numb. xi. 1. Lament. iii. 39.

אָנַס, in *Kal* only, more frequently in Aram. אָנַס, אנס *to urge, press, force one.* Esth. i. 8.

אָנַס *Chald. idem.* Dan. iv. 6. וְכָל־רָז לָא־אָנֵס לָךְ *no secret presses thee, causes thee trouble.*

אָנַף *fut.* יֶאֱנַף occurs in two conjugations; in *Kal, to snort, blow, puff,* especially from anger, hence *to be angry,* with בְּ with one, 1 Kings viii. 46. Ps. ii. 12. lx. 3. lxxix. 5.

Hithp. הִתְאַנֵּף *idem,* also with בְּ, Deut. i. 37. iv. 21. Derivative אַף.

אַנְפִּין *Chald. The face,* Dan. ii. 46. iii. 19. Vid. אַפַּיִם.

אַנָּפָה *fem.* Lev. xi. 19, an unclean bird, of different kinds, (לְמִינוֹ). LXX. χαράδριος, *plover, strand snipe.* Comp. *Bocharti Hieroz.* II. 335, &c.

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אָנַק *fut.* יֶאֱנַק occurs in two conjugations; in *Kal, to groan, to cry,* e. g. of wounded persons, Ezek. xxvi. 15. Jer. li. 32.

Niph. idem. ix. 4. xxiv. 17.

אֲנָקָה *stat. constr.* אֲנַקַת.

1. *A cry of agony, of distress.*
2. *A kind of lizard, Lacerta Lin.* Levit. xi. 30.

אָנַשׁ occurs in two conjugations, *to be ill,* especially, *dangerously ill.* In Syr. ܐܫ, (which form also occurs in Hebrew, Ps. lxix. 21.) *part. pass.* אָנוּשׁ, אֲנוּשָׁה,

1. *Malignant, dangerous, incurable,* of a wound, Jer. xv. 18. Micah i. 9. Job xxxiv. 6. of pain, Isai. xvii. 11, (as נַחֲלָה, חֹלֶה).
2. Metaph. יוֹם אָנוּשׁ *a mournful, woeful day,* Jer. xvii. 16. Comp. יוֹם נַחֲלָה Isai. xvii. 11.
3. *Malignant,* of the heart, Jer. xvii. 9.

Niph. To fall, become very ill. 2 Sam xii. 15.

אֲנָשִׁים *Men,* vid. אִישׁ.

אֱנָשׁ Chald. (*homo*) *Man,* i. q. אֱנוֹשׁ Hebrew, Dan. ii. 10. iii. 10. v. 5, 7, &c. בַּר אֱנָשׁ, *son of man,* (vid. בֶּן אָדָם.) Dan. vii. 13: *behold in the clouds of heaven came one* כְּבַר אֱנָשׁ *like a son of man,* in human form. Plur. אֱנָשִׁים, Dan. iv. 14.

אַנְתָּה *pron. pers. m. Chald. Thou,* peculiar to the biblical Chaldee. The author unquestionably would have it pronounced אַנְתְּ according to the Hebrew; which however, the Massorites who knew only in Chaldee the form אַנְתְּ, endeavoured to amend, in their way, by placing the vowel points according to this form.

אָסָא *Nom. prop.* (*healing, physician,*) A king of Judah, the third in succession from Solomon. 1 Kings xv. 8, &c.

אָסוּךְ *m. An oil bottle.* 2 Kings iv. 2. Root סוּךְ.

אָסוֹן *m. Injury, hurt,* which happens accidentally. Gen. xlii. 4. 38. Exod. xxi. 22, 23. Root אסה *inus.* probably equivalent to אזה, Arab. اذي *to be hurt, to receive an injury.* Comp. the letters ז and ס.

אֱסוּר *plur.* אֲסוּרִים *m. Bonds, fetters.* Eccles. vii. 26, בֵּית הָאֱסוּר, Jer. xxxvii. 15. בֵּית הָאֲסוּרִים and contr. הָסוּרִים, Eccles. iv. 14, *a prison.*

אֱסוּר *Chald. idem.* Dan. iv. 12. Ezra vii. 26.

אָסִיף *m. Harvest time.* Exod. xxiii. 10. xxxiv. 22. Root אָסַף.

אָסִיר *plur.* אֲסִירִים *m. Prisoner, captive.* It is from the part. pass. אָסוּר and by custom distinguished, so as to stand for a substantive. Comp. Gen. xxxix. 20.

אַסִּיר *m. idem.* Isai. x. 4. xxiv. 22. xlii. 7.

אָסָם *m. A store house, magazine,* perhaps a place under ground, Vulgate *cellaria et horrea,* (comp. Matt. vi. 19.) Deut. xxviii. 8. Prov. iii. 10. Root סוּם i. q. שׂוּם *to place.* In Syriac and Arabic سام *to lay up, to heap up,* or אָסַם i. q. אָסַן also *to heap up.* (Comp. the letter מ.)

אָסְנַפַּר A proper name, of an Assyrian king or general, Ezra iv. 10. On account of verse 2, it is taken only for a different name of Esarhaddon.

אָסְנַת A proper name. Wife of Joseph in Egypt, daughter of the priest, Potipherah, Gen. xli. 45. xlvi. 20. The etymology is unquestionably Egyptian, but obscure.

אָסַף occurs in five conjugations, *fut.* יֶאֱסֹף *plur.* יַאַסְפוּ, also יֹאסֵף, in *Kal*

1. *To collect, to gather, to assemble,* e. g. *fruits,* Exod. xxiii. 10. *people,* Numb. xxi. 16. *money,* 2 Kings xxii. 4. With אֶל *to bring together into some place,* וַיֶּאֱסֹף אֹתָם אֶל הַמִּשְׁמָר, *he brought them together into custody.* Ezek. xxiv. 4. Gen. vi. 21. Josh. ii. 18. with which is connected,
2. *To receive into one's house,* (of persons and things), Deut. xxii. 2. Josh. xx. 4: וְאָסְפוּ אֹתוֹ הָעִירָה אֲלֵיהֶם *they shall receive him into the city unto them.* 2 Sam.

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xii. 27. Ps. xxvii. 10. אָסַף מְצֹרָעַת, 2 Kings v. 3. 6, 7 11. literally *to receive one again from the leprosy,* i. e. to cure him, and thereby to introduce him again into society.

3. *To draw in, to draw back, to take back.* Gen. xlix. 33: וַיֶּאֱסֹף רַגְלָיו אֶל־הַמִּטָּה *he drew back his feet upon his couch.* 1 Sam. xiv. 20: אֱסֹף יָדֶךָ *draw back thy hand, leave off.* Ps. civ. 29: תֹּסֵף רוּחָם יִגְוָעוּן (for תֹּאסֵף) *thou takest away their life, they die,* Job xxxiv. 14. Joel ii. 10. *the stars,* אָסְפוּ נְגָהָם *withdraw their lustre.* Gen. xxx. 23: אָסַף אֱלֹהִים אֶת־חֶרְפָּתִי *God has taken away my disgrace.* Isai. iv. 1. Ps. lxxxv. 4. אָסַף נַפְשׁוֹ *to destroy his life,* i. e. to be the cause of one's own death.

4. *To make away with, destroy,* 1 Sam. xv. 6: פֶּן אֹסִפְךָ עִמּוֹ, *lest I destroy you with him,* Ezek. xxxiv. 29. Others take אֹסִפְךָ in *Hiph.* as אֹבִידָה from אָבַד.

5. *To close the march, form the rear of an army, agmen claudere,* Isai. lviii. 8. because the rear keeps it together. Comp. Piel, No. 2. *Niph.* נֶאֱסַף.

1. *Pass.* and *reflect,* of *Kal.* No. 1.

2. *Pass.* of *Kal.* No. 2. *To be received,* said of a leprous person, Numb. xii. 14. refl. *to draw one's self back,* of the sword, Jer. xlvii. 6.

3. *To be taken away, to vanish, to cease.* Isai. xvi. 10: נֶאֱסַף שִׂמְחָה וָגִיל *gladness and joy are taken away,* i. e. have ceased. *To go down, to set,* of the moon, Isai. lx. 20.

4. *To perish,* Hos. iv. 3.

5. נֶאֱסַף אֶל־עַמָּיו, Gen. xxv. 8. xlix. 29, and אֶל־אֲבוֹתָיו, Judg. ii. 10, also without any addition, Numb. xx. 26. Isai. lvii. 1. *to be gathered unto his people, his fathers,* i. e. to be buried in the tomb of his fathers. (Comp. Gen. xv. 15. 2 Kings xxii. 20.) hence, *to die.*

Piel.

1. as *Kal,* No. 1, 2. *to gather, to receive,* Judg. xix. 18, and frequently.

2. *To close the rear of a march,* Numb. x. 25. Josh. vi. 9. 13. Isai. lii. 12. Vid. Kal, No. 5.

Pual pass. of *Kal* No. 1. *to be gathered,* Isai. xxiv. 22. xxxiii. 4.

Hithp. הִתְאַסֵּף *refl.* Deut. xxxiii. 5. The derivatives, besides אָסִיף, are as follows.

אָסָף Proper name (*gatherer*), a Levite, poet and chief singer of David's choir, with the sirname of חוֹזֶה *seer,* 1 Chron. vi. 24. xv. 17. xvi. 5. 2 Chron. xxix. 30. He is mentioned as the author of several Psalms, l. lxxiii. lxxiv. lxxvii. lxxix. lxxx. lxxxiii.

אֹסֶף *The gathering, harvest,* Isai. xxxii. 10. Micah vii. 1.

2. *Provision, food,* Isai. xxxiii. 4.

אֲסֵפָה *f. Congregation,* Isai. xxiv. 22 only, here used to strengthen the finite verb וְאֹסְפוּ.

אֲסֻפָּה *f. Assembly,* especially an assembly of wise men. Eccles. xii. 11: בַּעֲלֵי אֲסוּפוֹת, *masters,* i. e. members *of learned assemblies,* parallel with חֲכָמִים. Among the rabbins the expression occurs in the same signification.

אֲסָפִים *m. pl. Stock, store of provision,* 1 Chron. xxvi. 15: בֵּית הָאֲסוּפִים, and without בֵּית verse 17. *store-house,* an apartment in the exterior part of the temple, towards the south. Neh. xii. 25: אֲסֻפֵי הַשְּׁעָרִים *the store-chambers of the gates.*

אֲסַפְסַף *m. A mixed crowd of people, a rabble,* with the article הָאֲסַפְסַף (by a Syriasm), Numb. xi. 4. only.

אֲסַפַּרְנָא (*milél*) *with diligence, care,* or *industry, expedition,* Ezra v. 8. vi. 8. xii. 13. vii. 17. 21. 26. The word is most probably not Semitic, perhaps of an Assyrian or Persian origin and is better understood from the context, than by any etymological arguments, (comp. the proper name אַסְנַפַּר).

אָסַר *fut.* יֶאְסֹר and יֵאָסֵר occurs in three conjugations; in *Kal.*

1. *To bind,* Gen. xlix. 11. Ps. cxviii. 27.

2. Especially *to fetter,* Gen. xlii. 24. Judg. xvi. 5, &c. Hence,

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3. Directly, *to take prisoner,* even without fettering, Gen. xlii. 16. 2 Kings xvii. 4. xxiii. 33. אָסוּר *taken prisoner,* Gen. xl. 3, 5. (In Arabic اسر *idem.*)

4. *To yoke, to put to,* 1 Sam. vi. 7: וַאֲסַרְתֶּם אֶת־הַפָּרוֹת בָּעֲגָלָה *and harness the kine to the waggon,* ver. 10. 1 Kings xviii. 44, also אָסַר הָרֶכֶב *to put horses to the carriage,* Gen. xlvi. 29. Exod. xiv. 6, and without addition, *to put to,* 1 Kings xviii. 44.

5. With מִלְחָמָה *to begin, to join battle,* for, *to attack,* 1 Kings xx. 14. 2 Chron. xiii. 3.

6. אָסַר אִסָּר עַל נַפְשׁוֹ *to take upon one's-self a vow* of abstinence, (different from נָדַר, to vow to do a thing,) Numb. xxx. 3, &c. e. g. ver. 10: כָּל־אֱשֶׁר־אָסְרָה עַל־נַפְשָׁהּ, *all, to which she has bound herself,* (viz. to abstain from). In Chald. אָסַר signifies, to forbid; in Arabic, חרם to bind and forbid, חלל to unbind, to make one free of an obligation, and, to permit.

Niph. נֶאֱסַר *pass.* of *Kal,* No. 1 and 2.

Pual, אֻסַּר *to be taken prisoner,* Isai. xxii. 3. Deriv. אֵסוּר, אָסִיר, אֲסִיר, מָסֹרֶת, מוֹסֵרִים.

אֵסָר and אִסָּר *m. A vow of abstinence,* Numb. xxx. 3, &c. vid. root, No. 6.

אֵסָר *m.* Chald. *Prohibition,* Dan. vi. 7, &c.

אֵסַר־חַדּוֹן *m.* King of Assyria, son of Sennacherib, 2 Kings xix. 37. Isai. xxxvii. 38. Ezra iv. 2. In Job i. 21, Σαχέρδων stands instead of it, in Ptolemæus, Asaraden.

אָע Chald. *Wood.* Ezra v. 8, and often, from the Hebrew עֵץ, in which ע is interchanged with א, and ץ with ע, vid. the letters א, ע and ץ.

אֶסְתֵּר Proper name, a Jewish girl, the subject of the book so called in the Bible, who according to chap. ii. 7, was before called הֲדַסָּה. If we suppose אֶסְתֵּר to be a Persian translation of הֲדַסָּה (*myrtle*) as Hiller conjectures, it may be explained by آس ترنج *the green myrtle;* otherwise, the Jewish expositors explain it by ستارة star.

I. אַף *conj.*

1. *Also.*

2. *And,* Cant. i. 16. Job xiv. 3: וְאַף־עַל־זֶה פָּקַחְתָּ עֵינֶיךָ *and upon such a one directest thou thine eye.*

3. As גַּם No. 2. *yea, verily.* Prov. xxii. 19: הוֹדַעְתִּיךָ הַיּוֹם אַף־אָתָּה, *I have taught thee, yea thee.*

4. *Yet, but,* Ps. xliv. 10. lviii. 3. Eccles. ii. 9.

5. i. q. כִּי אַף *much less,* Job iv. 19.

אַף כִּי prop. *even if,* it also signifies

1. *How much more,* 1 Sam. xiv. 30. 2 Sam. iv. 11; *how much less,* 1 Kings viii. 27.

2. i. q. כִּי *yes!* Habak. ii. 5.

3. Gen. iii. 1, for הַאַף כִּי *is it then so, that?* Luther correctly: *ja, sollte Gott gesagt haben?*

II. אַף *m.* (a contraction of אֶנֶף) from אָנַף, in Arab. أنف).

1. *Nose,* (from snorting) *to breathe;* גְּבַהּ אַף *the quality of being high nosed,* i. e. *haughtiness,* Ps. x. 4. רִוַּח אַף *the snorting of the nose, anger,* Job iv. 9. Hence

2. *Anger,* בַּעַל אַף *an angry man,* Prov. xxii. 24. The phrase חָרָה אַף, *the wrath kindles,* is most frequent. This and other phrases see under their respective verbs.

Dual. אַפַּיִם,

1. *Nostrils, nose,* Gen. ii. 7.

2. *Anger,* especially in the phrase קְצַר, אֶרֶךְ אַפַּיִם *impatient,* and *long-suffering,* see these words.

3. *Face,* Syr. ܐܦܐ, Gen. iii. 19. frequently we find, *he fell down* אַפַּיִם אָרְצָה *with his face on the earth,* Gen. xix. 1. xlii. 6. frequently also לְאַפֵּי דָוִד *before the face of David,* 1 Sam. xxv. 23, instead of the usual expression לִפְנֵי.

4. *Two persons,* (also اف signifies *face* and

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person, as πρόσωπον, פָּנִים), 1 Sam. i. 5: מָנָה אַחַת אַפָּיִם *a portion for two persons, a double portion.*

אָפַד only in Kal, *to put on, to lay on.* Exod. xxix. 5. Levit. vi. 7, especially of putting on, and girding about, the Ephod.

אֲפֻדָּה *the putting on* of the Ephod, prop. *inf.* of the preceding. Exod. xxviii. 8: וְחֵשֶׁב אֲפֻדָּתוֹ אֲשֶׁר עָלָיו *and the girdle of it's girding,* i. e. *wherewith it* (the Ephod) *is girded, which is over it,* &c.

2. *Covering* of a statue, of gold or silver, Isai. xxx. 22. (Parall. צִפּוּי).

אַפֶּדֶן i. q. ܐܦܕܢܐ Syr. *Palace,* Dan. xi. 45: אָהֳלֵי אַפַּדְנוֹ *his palace tents,* (Comp. Jer. xliii. 10, *Targ.*)

אָפָה *fut.* יֹאפֶה in two conjugations; in *Kal, to bake,* Gen. xix. 3. Part. אֹפֶה, אֹפָה *baker, masc.* and *fem.* Gen. xl. 1. 1 Sam. viii. 13. Observe the construction, Lev. xxiv. 5: *thou shalt take flour,* וְאָפִיתָ אֹתָהּ שְׁתֵּים עֶשְׂרֵה חַלּוֹת *and bake from it twelve cakes.*

Niph. pass. Levit. vi. 10. Derivative מַאֲפֶה.

אֵפוֹ and אֵפוֹא (is particularly to be distinguished from אֵיפֹה *where?*) A particle, expletive and emphatical.

(*a*) After questions. אַיֵּה אֵפוֹ *where now? where then?* Job xvii. 15. Judg. ix. 38. Isai. xix. 12. Hos. xiii. 10. מִי אֵפוֹא *who then?* Gen. xxvii. 37. Comp. Exod. xxxiii. 16.

(*b*) Also, דְּעוּ אֵפוֹא *know now! know then!* 2 Kings x. 10. Job xix. 6. לְכָה אֵפוֹא *well now!* Gen. xxvii. 37. עֲשֵׂה־זֹאת אֵפוֹא בְּנִי *do this then my son.* Prov. vi. 3. Gen. xliii. 11: אִם כֵּן אֵפוֹא *if it be so now.*

אֵפוֹד *m.* (Syr. for אֱפוֹד) *the Ephod,* a part of the high priest's dress, a breast, or shoulder covering. It was a garment of an ell long, which consisted of two parts, viz. a front and back piece, which were joined on the shoulder by clasps, Exod. xxviii. 6 to 12. Joseph. (*Archæol.* iii. 8,) compares it with the Greek επωμις, the shape of which corresponds exactly with the above description. The under garment is מְעִיל הָאֵפוֹד ch. xxviii. 31. xxix. 5. Besides the high priest, it was worn by David at divine service, 2 Sam. vi. 14; by the boy Samuel consecrated unto the Lord, 1 Sam. i. 11. ii. 18. 28, and by several other priests of inferior rank. All the latter had it of white linen only, but the high priest of costly stuffs.

2. The name of an idol, (comp. אֲפֻדָּה No. 2,) Judg. viii. 27, probably also Judg. xvii. 5. xviii. 17. 20, perhaps Hos. iii. 4.

אָפִיל *adj.* prop. *dark,* (vid. אָפֵל, אֹפֶל);

2. *Late,* inasmuch as the lateness of fruits arises from want of the ripening heat of the sun. The desart is therefore called, Jer. ii. 6: אֶרֶץ צִיָּה וצַלְמָוֶת, but verse 31 אֶרֶץ מַאֲפֵלְיָה.

I. **אָפִיק** *m. The mighty,* Job xii. 21, or rather *the noble.* (Parallel נָדִיב), ch. xli. 6. (15), אֲפִיקֵי מָגִנִּים *the strength of his shields* (scales), for, his strong shields (of the crocodile).

II. **אָפִיק**,

1. *Valley,* (Parallel גֵּיא), Ezek. vi. 3. xxxiv. 13. xxxv. 8. xxxvi. 4, 6. especially one, wherein brooks meet, (Syr. with נַחַל).

2. *A brook.* אֲפִקֵי מַיִם *water brooks,* Ps. xlii. 2. cxxvi. 4. Joel i. 20. Cant. v. 12, אֲפִיק נְחָלִים *the brook of the vallies,* Job vi. 15.

3. *The bed of a river,* Isai. viii. 7. Ezek. xxxii. 6, אֲפִקֵי יָם, 2 Sam. xxii. 16, *the bottom of the sea.* Perhaps

4. *Canal, channel,* Job xl. 18: אֲפִקֵי נְחוּשָׁה *pipes of metal.* Others, according to No. 1. *robora æris, strong* (*bars*) *of metal.* (The etymology of the word is not so clear as its undoubted signification), Kimchi explains it by עמקים מלאים מים, *vallies, depths full of water.*

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אֹפֶל *adj. Dark,* Amos v. 20. (Root אפל, Arabic افل *to go down, to set,* applied to the sun, *to grow dark*), whence,

אֹפֶל *m.* and אֲפֵלָה *plur.* אֲפֵלוֹת *f.*

1. *Darkness,* Ps. xi. 2. Exod. x. 22.

2. Metaph. *Misfortune,* Job xxiii. 17. as חֹשֶׁךְ.

אֹפָן vid. אוֹפָן.

אֲפָנִים or אִפָּנִים *suff.* אָפְנָיו *proper, convenient time,* Prov. xxv. 11. (Arab. اَفَانٌ *idem.*)

אָפַס occurs only in *Kal, to cease, to have an end, to be no more,* Gen. xlvii. 15, 16. Ps. lxxvii. 9. Isai. xvi. 4. whence,

אֶפֶס *m.*

1. *The end, the extreme boundaries,* אַפְסֵי אֶרֶץ *the confines of the earth,* metaph. for the more distant countries, Ps. ii. 8. xxii. 28. and often. Dual אַפְסַיִם Ezek. xlvii. 3. According to the Chaldaic Syriac and Vulgate, *knuckles;* others, *the soles of the feet.* (Comp. the Chald. פֻּס i. q. כַּף *hand,* vid. אֻכָּף.

2. Adv. *Not.* הַאֶפֶס *nonne?* 2 Sam. ix. 3. בְּאֶפֶס i. q. בְּלֹא *without,* Job vii. 6. Prov. xiv. 28. xxvi. 23. Dan. viii. 25; also as אַיִן, *not there, not existing,* Deut. xxxii. 36. Isai. v. 8.

3. *Nothing,* Isai. xxxiv. 12; *nobody,* xlvi. 9.

4. *Only,* Numb. xxii. 35. Isai. xlvii. 8, 10: אֲנִי וְאֶפְסִי עוֹד *I, and I only,* i. e. *besides me, nobody,* Zeph. ii. 15.

5. אֶפֶס כִּי *only that,* i. e. *but, however,* Numb. xiii. 29. Deut. xv. 4. Amos ix. 8.

אֶפֶס דַּמִּים Proper name of a place in the tribe of Judah, 1 Sam. xvii. 1. only, instead of which 1 Chron. xi. 13, occurs פַּס־דַּמִּים.

אֶפַע Isai. xli. 24, only: פָּעֳלְכֶם מֵאֶפַע commonly, *your action is (worse) than that of the adder;* אֶפַע i. q. אֶפְעֶה. But the exact similarity with verses 12. 29. makes it almost probable, that it should be read אֶפֶס. So it is explained by the LXX, Chald.

אֶפְעֶה *m. Adder,* a poisonous serpent, Arabic الافعى. Root פָּעָה Arabic فعب *tumido ore flavit,* perhaps also equivalent to *sibilavit.* Job xx. 16. Isai. xxx. 6. lix. 5.

אָפַף only in *Kal, to surround.* Ps. xviii. 5. cxvi. 3. Jonah ii. 6; with עַל Ps. xl. 13. It retains in the inflexion both the *lit. gem.* אֲפָפוּנִי, אֲפָפוּנִי.

אָפַק In *Kal inus.* and only in *Hithp.* It signifies, probably, *to be strong,* see אֲפִיק No. 1. (Arabic افق to conquer, to distinguish one's self, cognate with فاق to be above.)

Hithp. prop. *To make one's-self strong, to lay force upon one's self, to constrain one's self,* 1 Sam. xiii. 12: וָאֶתְאַפַּק וָאַעֲלֶה הָעֹלָה *there I forced myself,* (i. e. took courage to transgress the commandment,) *and brought the sacrifice.* Especially *to suppress,* in order not to give vent to one's feelings. Gen. xlv. 1: וְלֹא יָכֹל יוֹסֵף לְהִתְאַפֵּק *Joseph could not contain himself.* xliii. 31. Isai. xlii. 14. Esth. v. 10. Isai. lxiii. 15: רַחֲמֶיךָ אֵלַי הִתְאַפָּקוּ *thy love towards me restrains itself,* i. e. does not show itself active.

אֲפֵק A proper name,

1. A city in the tribe of Asher, Josh. xiii. 4. xix. 30, also אֲפִיק, Judg. i. 31. The same is probably meant 1 Kings xx. 26, 34.

2. A city of the same name, probably in the tribe of Issachar, 1 Sam. iv. 1. xxix. 1. Comp. xxviii. 4. Which of the two is meant in Josh. xii. 18, is not clear. Distinct from this is,

אֲפֵקָה A town on the mountains of Judah, Josh. xv. 53 only.

אֹפֶר *m. Ashes.* Gen. xviii. 27, and frequently.

אַפֻּר *m.* 1 Kings. xx. 38. 42. *head-band, covering for the head.* It is transposed for, פְּאֵר (q. v.) as Kimchi supposes, or i. q. עֲפֻר, (א for ע, vid. א). Syr. *Ettaph. indutus est, de cidari.*

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In Chald. מַעְפָּרָה signifies, *cloth, linen,* especially for covering the head.

אֶפְרֹחַ *m. A brood, young birds,* (Arab. فرخ) vid. פִּרְחָה. Deut. xxii. 6. Ps. lxxxiv. 4. Root פָּרַח in Hebrew, *to shoot forth,* applied to plants only; in Arab. also, *to bring forth young,* of animals.

אַפִּרְיוֹן Cant. iii. 9. *A car, sedan,* LXX. Vulg. *φορεῖον, ferculum.* Syr. ܐܦܪܝܘܢ *solium, sella, lectulus.* The א is formative, (see p. 1, 2). In Talmud, it signifies, *a marriage-bed.*

אֶפְרַיִם A proper name,

1. The second son of Joseph, to whom was appointed a joint inheritance with the sons of Jacob; hence, the tribe called by that name, whose boundaries are mentioned, Josh. xvi. 5. 10.
2. As the royal branch of the ten tribes, for, the whole empire of Israel, Hos. xii. 1, 2, &c. As a country, *gen. fem.* v. 9.

אֲפַרְסָיֵא Chald. plur. The name of a people, from whom a colony was carried into Samaria, Ezra iv. 9. According to some, the *Parrhasians,* in the east of Media; according to others, the *Persians* themselves.

אֲפַרְסָכָיֵא, Ezra v. 6, and אֲפַרְסַתְכָיֵא, Ezra iv. 9. Chald. plur. which are likewise names of two Assyrian nations: the latter name, some have endeavoured to explain by *Parasitaceni, Paraetaceni,* a Median people.

אֶפְרָת, Gen. xlviii. 7, and אֶפְרָתָה (*Milel*), Gen. xxxv. 16, 19. Ruth iv. 11.

1. Proper name of the town, which was otherwise called Bethlehem Judah, named more fully, Bethlehem Ephrata, Micah v. 1.
2. Probably i. q. אֶפְרַיִם, Ps. cxxxii. 6. Whence the *nom. gent.* אֶפְרָתִי.
   1. *An Ephrathite,* Ruth i. 2. 1 Sam. xvii. 12.
   2. *An Ephraimite,* 1 Kings xi. 26. 1 Sam. i. 1.

אַפְתֹּם Chald. Ezra iv. 13, only: אַפְתֹּם מַלְכִין תְּהַנְזוּק *and it will injure the royal treasury,* Comp. ver. 15. 22, where אַפְתֹּם is wanting. Etymological proof of this interpretation is entirely deficient; the ancient translators also express merely the sense from the context.

אֶצְבַּע *fem.* with *suff.* אֶצְבְּעִי, plur. אֶצְבָּעוֹת with a formative *Aleph.*

1. *Finger,* Exod. xxxi. 18, especially *fore finger,* Numb. iv. 6, &c. Chron. xiv. 16. Exod. viii. 15: אֶצְבַּע אֱלֹהִים הִוא *that is the finger of God,* i. e. there the power of God is to be perceived. In plur. *fingers, hand,* Ps. viii. 4. cxliv. 1.
2. With רַגְלַיִם *toes,* 2 Sam. xxi. 20, (Chald. id. Arab. اصبع).

אָצִיל,

1. *Noble, eminent,* Exod. xxiv. 11. (Arab. اصيل descended of an ancient and noble family.)
2. אֲצִילֵי הָאָרֶץ, Isai. xli. 9, *the remote parts of the world,* connected with קְצוֹת הָאָרֶץ. It appears to be the same as the following, and is then used *meton.* as יַרְכָתַיִם, כַּנְפוֹת. Others explain it according to No. 1.

אַצִּיל (from אָצַל in the signification of יָצַל, وصل to join), *junction, combination.* Hence אַצִּיל יָדַיִם probably, *the shoulder.* Jer. xxxviii. 12. Ezek. xiii. 18. xli. 8, properly the *joint* of the arm, for which יָד seems to be used. This sense is greatly favoured by Jer. xxxviii. 12. The signification *wrist,* or according to others, the *junction* of the fingers with the hand, is more applicable to the other passages. The choice is difficult.

I. אָצַל occurs in three conjugations; in *Kal,*

1. *To take back, withdraw,* with מִן, Numb. xi. 17.
2. *To refuse,* Eccles. ii. 10, also with מִן.
3. With לְ, *to keep for, to reserve,* Gen. xxvii. 36. (Comp. הִבְדִּיל and נָזַר with לְ).

Niph. נֶאֱצַל *to be taken back, withdrawn,* Ezek. xlii. 6.

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Hiph. fut. יַאְצֵל as *Kal*, Numb. xi. 25.

II. אָצַל (*milra*) Zech. xiv. 5, only, *in pausa*, (probably for אֶצֶל), appears to be a proper name of a place; as a proper name of a person, it is likewise placed *in pausa* 1 Chron. viii. 37. ix. 44. for אָצֶל as Chap. viii. 38. ix. 43. In the signification, *at the foot of the hill*, as the Arab. اصل, it is pre-supposed that the word is pointed אֶצֶל, *in pausa* אָצֵל.

אֵצֶל *adv. At the side of, near, by;* (Root אָצַל = יָצַל, Arab. وصل *to combine, to unite*, comp. אֵצֶל). With *suff.* אֶצְלִי, &c. מֵאֵצֶל i. q. מֵעִם *de chez, from the side of*, 1 Kings iii. 20. 1 Sam. xx. 41: מֵאֵצֶל הַנֶּגֶב *from the south side;* also, suppressing the signification of מִן i. q. אֵצֶל, Ezek. xl. 7.

אֶצְעָדָה *fem.* (prop. i. q. צְעָדָה, with a formative א,) *clasp, bracelet*, 2 Sam. i. 10. Numb. xxxi. 50.

אָצַר occurs in three conjugations; in *Kal, to heap up, to accumulate*, 2 Kings xx. 17. Amos iii. 10. Derivat. אוֹצָר.

Niph. To be accumulated, Isai. xxiii. 18, only: לֹא יֵאָצֵר *it shall not be accumulated.*

Hiph. 1 *fut.* אוֹצְרָה in Chald. form, from אוֹצָר *To place some one over a treasure*, with עַל. Neh. xiii. 13.

אֶקְדָּח *m. A certain jewel*, Isai. liv. 12, only. The root קָדַח *to burn*, indicates the quality, *fiery, glittering,*

אַקּוֹ *m.* probably, *a wild goat*, Deut. xiv. 6, only. Thus the Targums, 2 Arabic, Syriac versions, and several Rabbins. Bochart compares it with the Arabic عناق *goat*, and אַקָּא *buck* in Talmud. One Samaritan MS. has עַקּוֹ.

אֹר See אוֹר, *light*, and יְאֹר.

אֲרִאֵלִם, Isai. xxxiii. 7, only, probably the *heroes*, the sing. is אֲרִיאֵל i. q. אֲרִיאֵל, and ־ִם as a collective termination, as in כְּנָם. Others suppose ־ָם a suffix, *their heroes*, and אראל itself to be collective.

אָרַב *fut.* יֶאֱרֹב occurs in three conjugations.

1. In Arabic *to tie a knot, nectere*. It does not occur as a verb in the Bible in this sense, but in the nouns אֲרֻבָּה, אָרְבָּה, q. v.

2. Metaph. *suere dolos*, κακὰ ῥάπτειν, it signifies particularly, *to lie in ambush, to lay wait for;* with לְ, Deut. xix. 11. Prov. i. 11, 18. xxiv. 15. With עַל, Judg. ix. 34. *Part.* אוֹרֵב *the watch;* collect. for those who lie in ambush, Josh. viii. 14. xix. 21. Judg. xx. 33, 36, 37, 38, hence with the verb in plur. ver. 37: הָאֹרֵב הֵחִישׁוּ *the men in ambush hastened.* Comp. Josh. viii. 12.

Piel. idem, Judg. iii. 25. 2 Chron. xx. 22.

Hiph. fut. וַיֵּרֶב for וַיַּאֲרֶב, 1 Sam. xv. 5, *to lay an ambuscade.* Others take וַיֵּרֶב in *Piel* for וַיְאָרֶב. Derivative מַאֲרָב.

אֶרֶב proper name of a town in the mountains of Judah, Josh. xv. 52, whence the *nom. gent.* אַרְבִּי, 2 Sam. xxiii. 35.

אֹרֶב *m.*

1. *Ambush*, Job xxxviii. 40.

2. *A place*, where wild beasts harbour, *a coppice, thicket*, Job xxxvii. 8.

אֹרֶב *cunning, artifice*, Jer. ix. 7.

אַרְבֵּאל, Hos. x. 14. see בֵּית אַרְבֵּאל.

אַרְבֶּה *m. The locust*, (Root רבה *to multiply,*) Exod. x. 4, &c. Levit. xi. 22. Joel i. 4. Ps. lxxviii. 46. It is often mentioned with other kinds of locusts, in which the East so much abounds, (*Bochart. Hieroz.* T. II. p. 441,) and denotes then a peculiar species; perhaps the most common of all, *gryllus gregarius*, the locust of passage. The idea, that by these different names, (Levit. xi. 22. Joel i. 4.) not different kinds of locusts, but different colours of the same species are denoted, is confuted by observing, that in the cited passage of

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Levit. לְמִינוֹ *according to its kind,* is placed with each of them.

אַרְבֶּה *plur.* אַרְבּוֹת *stat. constr.* אַרְבּוֹת, Isai. xxv. 11: *he* (Jehovah) *humbles his* (Moab's) *pride,* יָדָיו עִם אַרְבּוֹת *and the deceit of his hands,* sc. punishes it, by an easy *Zeugma.* Others explain אַרְבֶּה in the sense of *a knot,* by יָדִים, *the fist,* hence, *with his fist,* a metaphor, for, *his violence.*

אֲרֻבָּה *fem.* prop. *A grate, lattice work,* (Root אָרַב, No. 1. Hence

1. *Window,* Eccles. xii. 3.
2. With הַשָּׁמַיִם, *Windows, or sluices of heaven,* by the opening of which showers descend. Gen. vii. 11. viii. 2. 2 Kings vii. 19. Isai. xxiv. 18. Mal. iii. 10.
3. *A pigeon-house, dove-cote,* Isai. lx. 8.
4. *Chimney, opening through which the smoke passes.* Hos. xiii. 3.

אַרְבּוֹת Proper name of a place, probably in the tribe of Judah, 1 Kings iv. 10, only.

אַרְבַּע *fem.* and אַרְבָּעָה, אַרְבַּעַת *m. Four.* It is used for רְבַע, the א is formative, which also is wanting in all the derivatives, e. g. רִבְּעִי, רְבִיעִי, רֹבַע, &c. With *suff.* אַרְבַּעְתָּם *they four.* Ezek. i. 8, 10. Dual אַרְבַּעְתַּיִם *four-fold.* 2 Sam. xii. 6.

Plur. אַרְבָּעִים *forty.* Gen. viii. 6. This also, like *seven,* and *seventy,* is among the Orientals accounted a number of completion, Comp. Gen. vii. 17. Jonah iii. 3. Ezek. iv. 6. Matt. iv. 2. So also in Persian, e. g. *Thschil minar,* forty pillars, a large complete edifice of columns, especially of the Persepolitan ruins.

אַרְבַּע and עַרְבָּעָה, Chald. *idem.*

אַרְבַּע *nom. prop.* (*four*), one of the gigantic Anakims. Josh. xiv. 15. xv. 13. xxi. 11. vid. קִרְיַת אַרְבַּע.

אָרַג *fut.* יֶאֱרֹג, occurs in *Kal* only.

1. *To plat, twist,* Judg. xvi. 13.
2. *To weave,* Isai. lix. 5. *Part.* אֹרֵג *fem.* אֹרֶגֶת *weaver,* Exod. xxviii. 32. 2 Kings xxiii. 7. Whence

אֶרֶג *m. Any thing twisted or platted, texture,* Judg. xvi. 14.

2. *A weaver's shuttle, radius,* Job vii. 6.

אַרְגֹּב A proper name, of the district of the king of Basan, called Og, containing sixty towns. Deut. iii. 4, 13. 1 Kings iv. 3.

אַרְגְּוָן Chald. instead of the Hebrew אַרְגָּמָן *purple.* Dan. v. 7. xvi. 29. (Arab. ارجوان, Syr. ܐܪܓܘܢܐ). Also in Hebrew, 2 Chron. ii. 6.

אַרְגָּז *m. A chest or coffer* at the side of a waggon, 1 Sam. vi. 8, 11, 15. Root, probably רָגַז *to shake, to swing;* whence in Arab. رِجَازٌ, signifying, a sack with stones, which is hung at the side of a camel, to keep the equilibrium. The א is formative.

אַרְגָּמָן *m. Red purple,* and that which is dyed with it. Exod. xxv. 26, 27. It came from the sea-shells πορφυρα, *purpura,* which are so plentiful on the Syrian coast, and is to be particularly distinguished from the violet or blue purple (תְּכֵלֶת) q. v. The etymology is difficult. Bochart (*Hieroz.* II. p. 740, &c.) and others consider אַרְגְּוָן as the original form, and explain it by אֲרַמְגְּוָן *a Syrian colour,* from אֲרָם, *Syrian,* and ܓܘܢܐ, *colour.*

אָרָה in *Kal* only. *To pluck off, to gather.* Cant. v. 1. Also, *to trim,* with the accusative of plants, e. g. the vine, Ps. lxxx. 13. In Æthiop. ארי and ארר *idem.*

אֲרוּ Chald. *Behold! see!* Dan. vii. 5, 6. It resembles the Arab. *imper.* أَرَوْا see. Comp. אֲלוּ.

אֲרְוָד Proper name, *Aradus,* a Phœnician town on a small island, situated near the continent, Ezek. xxvii. 8, 11. The *nom. gent.* is אַרְוָדִי, Gen. x. 18. The island is now called *Ruad.*

אָרוּז *adj.* (*made*) *of cedar,* (derived from אֶרֶז), Ezek. xxvii. 24. Others, *strong, firm;* according to the Arabic ارز *firmus, stabilis.*

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אֲרוּכָה and אַרֻכָּה *fem.*

1. *Bandage,* of a wound, (Root אָרַךְ i. q. ارك, in Arab. *to be healed,* ارك a bandage, the act of healing), הֶעֱלָה אַרֻכָּה לְ *to apply a plaister to,* or, *to dress a wound,* Jer. xxx. 17. xxxiii. 6. (chiefly metaph.) Hence *pass.* Jer. viii. 22: עָלְתָה אַרֻכָּה *the bandage is applied.*

2. Metaph. *Cure, recovery, health,* Neh. iv. 7. (1): אֲרוּכָה עָלְתָה לְחוֹמוֹת *the walls are healed, repaired,* 2 Chron. xxiv. 13: וַתַּעַל אֲרוּכָה לַמַּלְאכָה. Once with צָמַח, Isai. lviii. 8: וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח *and thy prosperity shall spring forth speedily.*

אֲרוּמָה Proper name of a town not far from Sichem, Judg. ix. 41, only. Some compare with it רוּמָה, 2 Kings xxiii. 36.

אֲרוֹמִים, 2 Kings xvi. 6, in *Chethib* for אֲרַמִּים *Syrians.* But the Kri אֱדוֹמִים, *Edomites* appears preferable.

אָרוֹן *m.* Josh. vi. 8. *fem.* 2 Chron. viii. 11.

1. *A box, chest.* 2 Kings xii. 10, 11. 1 Sam. iii. 3. 6: אֲרוֹן אֱלֹהִים, Josh. xxxvi. אֲרוֹן הַבְּרִית *ark of the covenant,* Exod. xxv. 22: אֲרוֹן הָעֵדוּת *ark of the law,* are different names for the holy ark, in the tabernacle and temple, wherein the tables of the law were preserved.

2. *Coffin, mummy-chest,* Gen. l. 26. (whether the ו be radical or servile is dubious. In the latter case, it may be derived from אָרָה *to gather.*

אֲרֻוֹת *plur. fem. stat. constr.* אֲרִוֹת, 2 Chron. xxxii. 28. 1 Kings v. 6. (iv. 26.) and אֲרָיוֹת *stat. constr.* אֲרִיוֹת, 2 Chron. iii. 25. *separated stalls* for the cattle in the stables, or, the *stable* itself. (Arab. آرِيٌ and أَرِيٌّ, Aram. אֲרְיָא, אָרְוָה and ܐܘܪܝܐ *stable, and manger.*) To such a stall belonged always a certain number of horses (or cattle), so that this word was also used for the cattle themselves, as e. g. *team.* Vid. 1 Kings iv. 26, also 2 Chron. ix. 25, comp. 1 Kings x. 26.

אֶרֶז *m. Cedar.* Levit. xiv. 4, 6, 49. The Chald. and Syriac have the same word, and the inhabitants of Lebanon still call the tree *Ars;* in Aramaic it is used for several similar trees, e. g. pine-tree, on which account the old translators are themselves doubtful. Whence, *cedar-wainscot,* 1 Kings vi. 18. *Denom.* אָרַז.

אַרְזָה *fem.* of the preceding; as coll. *cedar-work, cedar-wainscot.* Zeph. ii. 14. Comp. עֵצָה *fem. collect.* from עֵץ.

אָרַח in *Kal* only, *To go, to wander,* Job xxxiv. 8. *Part.* אֹרֵחַ *wandering, wanderer.* Judg. xix. 17. 2 Sam. xii. 4. Jer. ix. 1.

אֹרַח *plur.* אֳרָחוֹת *comm.*

1. *Way, path,* i. q. דֶּרֶךְ, in Heb. only used poetically, but in Aramaic it is the common word, Gen. xlix. 17. Judg. v. 6, 7, and occurs very frequently in Job, Isaiah, Psalms and Proverbs.

2. *Wanderer,* i. q. אִישׁ אֹרַח, Job xxxi. 32. Also collect. *Caravan,* as אֹרְחָה, Job vi. 18: אָרְחוֹת תֵּימָא *the caravans of Tema.*

3. Metaph. for, *manner of acting, conduct,* as דֶּרֶךְ, Ps. xvii. 4. xxv. 10.

4. *Fate, destiny,* Job viii. 13: כֵּן אָרְחוֹת כָּל־שֹׁכְחֵי אֵל. *Thus* (is) *the fate of all the ungodly,* Prov. i. 19.

5. *Way* and *manner,* Job xxii. 15. Also in prose, Gen. xviii. 11: חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים *it had ceased to be with Sarah after the manner of women.* Comp. Chap. xxxi. 35: דֶּרֶךְ נָשִׁים לִי *it is with me after the manner of women.*

אֹרַח *plur.* אָרְחָן *Chald. idem.* Dan. iv. 34. v. 23.

אֹרְחָה *fem.*

1. *Step, progress,* Isai. iii. 12: דֶּרֶךְ אָרְחֹתֶיךָ *the way in which thou wanderest.* Prov. iii. 6. ix. 15.

2. *Travelling-company, caravan,* Gen. xxxvii. 25. Isai. xxi. 13.

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אֲרֻחָה *fem. A fixed portion, ratio,* especially of food, which one receives regularly. 2 Kings xxv. 30. Jer. lii. 34; *portion,* generally. Prov. xv. 17: אֲרֻחַת יָרָק *a portion of vegetables,* Jer. xl. 5. Root ארח, Arab. ارخ *to fix,* especially of appointing a time, making arrangements depending on time.

אֲרִי and אַרְיֵה (with ה֫ *parag.* as אִשָּׁה, הַבָּה) *m. Lion.* Isai. xxi 8: וַיִּקְרָא אַרְיֵה *he calls (as) a lion,* comp. Apoc. x. 3, Plur. אֲרָיִם, 1 Kings x. 20, and אֲרָיוֹת, Judg. xiv. 5, the latter also as *masc.* 1 Kings vii. 36. x. 19.

אַרְיֵה Chald. plur. אַרְיָוִן *m. idem.* Dan. vi. 8. vii. 4.

אֲרִיאֵל *m.* (comp. from אֲרִי and אֵל),

1. *Lion of God,* a name, which the Arabians also bestow on a brave warrior, Bochart, *Hieroz.* I. p. 716. 757. 2 Sam. xxiii. 20.
2. *Altar of God,* (comp. from אֲרִי, i. q. אֲרִיֵּה for אֲרִיָּה *hearth,* from ארה *to burn,* and אֵל). The altar of sacrifice is so called, Ezek. xliii. 15, 16, and Jerusalem, Isai. xxix. 1, 2, because the altar of God was there.

אַרְיוֹךְ Assyrio-Chald. Proper name.

1. King of Ellasar. Gen. xiv. 1, 9.
2. Captain of the king's guard at the Chaldean court. Dan. ii. 14. אֲרָוֹת vid. אֲרָוֹת.

אָרַךְ in two conjugations; in *Kal, to be long, to grow long,* Ezek. xxxi. 5. Of time, *to be lengthened* or *prolonged,* Gen. xxvi. 8: וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים *when he had tarried there a long time.* Comp. Ezek. xii. 22.

Hiph.

1. Trans. *To make long, to prolong.* To this belong the phrases,

(*a*) הֶאֱרִיךְ נַפְשׁוֹ, Job vi. 11, and אַפּוֹ, Prov. xix. 11, Isai. xlviii. 9. *to be long-suffering, patient.*

(*b*) הֶאֱרִיךְ יָמָיו *to lengthen his days, to live long,* Deut. iv. 26, 40. v. 33. xvii. 20. and frequently. Josh. xxiv. 31: אֲשֶׁר הֶאֱרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ *who outlived Joshua.* Also without יָמִים, Prov. xxviii. 2. Eccles. vii. 15: רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ *the wicked lives long in his wickedness,* Chap. viii. 12.

(*c*) With לָשׁוֹן *to put out the tongue,* in order to mock. Isai. lvii. 4.

2. Intrans. *to be long,* 1 Kings viii. 8. Referring to time, *to last long,* especially הֶאֱרִיכוּ יָמָיו *his years are long, he lives long.* Exod. xx. 12. Deut. xvi. 6. xxv. 15.
3. *To remain,* or *continue a long time,* Numb. ix. 19, 22.

אָרַךְ Chald. *idem. Part.* אָרִיךְ, but according to the Talmudical idiom, *becoming, suitable,* where אָרַךְ signifies the same as עָרַךְ *to fit, to arrange.* Ezra iv. 14.

אֹרֶךְ only in *stat. constr.* אֹרֶךְ *adj. Long.* Ezek. xvii. 3: אֹרֶךְ הָאֵבֶר *with long pinions,* Eccles. vii. 8: אֹרֶךְ־רוּחַ *long-suffering.* Besides this passage, it occurs only in the frequent phrase אֹרֶךְ אַפַּיִם *long-suffering.* Exod. xxxiv. 6, and often Jer. xv. 15: אַל־לְאֹרֶךְ אַפְּךָ תִּקָּחֵנִי *take me not away in thy long-suffering,* viz. towards my enemies. אֹרֶךְ is also here an *adj.* and the ellipsis is to be supplied by לִהְיוֹת אֹרֶךְ.

אֶרֶךְ Proper name, Gen. x. 10 only, according to the Targums, Jerom, and Ephraim the Syrian, it is *Edessa* in Mesopotamia, also called *Kallirrhöe, Orfa,* vid. Michaelis *Spicileg. Geogr.* T. I. p. 220, &c. The *nom. gent.* אַרְכִי, 2 Sam. xv. 32. xvi. 6, may also be referred to it, but more properly to the Chald. אַרְכָוֵי, Ezra iv. 9.

אֹרֶךְ *m. Length,* Gen. vi. 15; with יָמִים *length of life,* Ps. xxi. 5, לְאֹרֶךְ יָמִים *during life,* xxiii. 6.

אָרוֹךְ *fem.* אֲרֻכָּה *adj. Long, lasting long,* 2 Sam. iii. 1. Job xi. 9.

אַרְכָּה *fem.* Chald. *Time, duration.* Dan. iv. 24. vii. 12.

אֲרֻכָּה see אֲרוּכָה.

אַרְכּוּבָה *fem.* Chald. *The knee.* Dan. v. 6. In the Targums it occurs without a for-

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mative א, as רְכוּבָא, רְכִיב cognate by transposition with the Hebrew בֶּרֶךְ.

אֲרָם *fem. Aramæa, Syria,* and as *masc. The Syrians,* 1 Kings xx. 26. This name, which in a more extensive sense, includes Mesopotamia, was also known to the Greeks, at least as the name of a people, Ἄριμοι, Ἀραμαῖοι. *Strabo* xiii. p. 627. xvi. p. 785 In Gen. x. 22, Aram is immediately derived from Shem, but xxii. 21, according to a different genealogical view, from Nahor; but both are the same person. The following districts are distinguished from אֲרָם;

1. אֲרַם נַהֲרַיִם *Syria of the two rivers,* the land or country between the Tigris and Euphrates, *Mesopotamia.* Gen. xxiv. 10, whereto corresponds פַּדַּן אֲרָם Gen. xxv. 20, xxviii. 2, 5, 6, 7. xxxi. 18. *The plain of Syria.*
2. אֲרַם צוֹבָה an empire on the north-east side of Damascus, frequently involved in wars with Israel.
3. אֲרַם דַּמֶּשֶׂק, *Syria, belonging to Damascus.*
4. אֲרַם בֵּית־רְחוֹב, 2 Sam. x. 6, with the town רְחוֹבוֹת הַנָּהָר on a branch of the Euphrates.

אֲרַמִּי *m.* ־ִית *fem. An Aramean, Syrian,* 2 Sam. x. 6. *Plur.* אֲרַמִּים, 2 Kings viii. 29.

אֲרָמִי *idem.* but only *fem.* as אֲרָמִית; *adv. Aramaicè,* in the Aramaic (i. e. in the Syrian or Chaldaic) language, Dan. ii. 4. Ezra iv. 7.

אַרְמוֹן *m. Plur.* אַרְמְנוֹת *stat. constr.* אַרְמְנוֹת (from an obsolete form אַרְמָן).

1. *Palace,* Isai. xxv. 2. Jer. xxx. 18. Amos i. 4, 7, 10, 12, &c.
2. 1 Kings xvi. 18. 2 Kings xv. 25, it must be a part of the royal residence, hence אַרְמוֹן בֵּית הַמֶּלֶךְ perhaps *the Harem of the king's palace.* (Thus we use *Serail* for the whole palace, and sometimes for the Harem). Root ארם probably i. q. the Arabic ورم, وَرِمَ to be high, and cognate with רום.

אֹרֶן *m.* The name of a tree, Isai. xliv. 14 only, usually translated, (on account of the similarity of the name, which indeed, in the names of plants, is a circumstance not without weight,) *ornus,* according to *Celsius,* (*Hierobot.* Part I. p. 192,) i. q. أَرَانٌ, i. e. a thorny tree of Arabia Petræa, with berries formed like grapes, first green and bitter, and afterwards dark-red, used medicinally. But the same names sometimes signify differently in the different dialects.

אַרְנֶבֶת, Arab. أَرْنَبٌ *fem. Epicœnum, hare,* Levit. xi. 6.

אַרְנוֹן a brook, and valley of the same name, which was the northern frontier of the country of Moab, Numb. xxi. 13. Deut. iii. 9, 12, 16. iv. 48. Seetzen conjectures its present name to be *Mudsheb.*

אַרְעָא, אַרְעָא Chald.

1. *The earth,* for אֶרֶץ. Concerning the interchange of ע and ץ, see the letter ע.
2. Adverb, *below;* with מִן *lower than,* Dan. ii. 39. Hence the grammatical term, מִלְרַע properly for מִלְּאַרַע, *from below,* (*sc.* so accented) ὀξύτονον. Whence

אַרְעִי Chald. *adj. Inferior, fem.* ־ִית *the lower part, the ground.* Dan. vi. 25.

אַרְפָּד a town and district in Syria, near Hamath, in conjunction with which it is often mentioned; governed by its own kings, 2 Kings xviii. 34. xix. 13. Isai. x. 9. Jer. xlix. 23. Some incorrectly take it for the same with אַרְוָד, q. v.

אַרְפַּכְשַׁד Gen. x. 22, 24. xi. 12, 13. The name of a descendant of Shem; respecting which it is not clear, whether it is used, (like most of these proper names,) also for the name of a country, or only for the progenitor of a people. If it signify the former, it would be best explained (with Josephus) as a designation of Chaldea, *sc.* compounded from ארף, Arab. ارف boundary, district, and

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כֶּשֶׂד, i. e. the root of כַּשְׂדִּי Chaldean (Gen. xxii. 22). כֶּשֶׂד occurs indeed, Ch. xxii. 22, for a descendant of Nahor; but this appears to be a different genealogical account.

אֶרֶץ *com.* but seldom as *masc.* (Gen. xiii. 16. Isai. ix. 18.)

1. *Earth,* and for, *the inhabitants of the earth.* Gen. vi. 11. xi. 1.
2. *Land, country,* e. g. אֶרֶץ מִצְרַיִם, *the land, country of Egypt.* It is used sometimes by way of eminence, for Palestine, Joel i. 2. The Hebrew uses אַרְצִי *my country,* for *my native country,* Jonah i. 8. Gen. xxx. 25.
3. Of the district belonging to a town, Josh. viii. 1. Plur. אֲרָצוֹת *countries,* Gen. x. 5, 20, 31. The idiom of the later books is to be observed, in which אֲרָצוֹת is used expressly for the other heathen countries, in opposition to Palestine, (as גּוֹיִם), e. g. עַמֵּי הָאֲרָצוֹת *the people of other countries,* 2 Chron. xiii. 9. xvii. 10. xxxii. 13, 17. 2 Kings xviii. 35. Ezra ix. 1, 2, 11. Neh. ix. 30. x. 29. מַמְלְכוֹת הָאֲרָצוֹת *the kingdoms of other countries,* 1 Chron. xxix. 30. 2 Chron. xii. 8. xvii. 10. xxxii. 13: הֲיָכוֹל יָכְלוּ אֱלֹהֵי גּוֹיֵי הָאֲרָצוֹת *were the Gods of the nations of the other countries able,* &c. Comp. Ezra ix. 7. In Ezekiel and in several passages of Jeremiah, we see the idiom, as it were, in its origin. Ezek. v. 6. xi. 17. xii. 15. xx. 23. xxii. 15. especially comp. xx. 32. xxii. 4. With the local ה, אַרְצָה signifies *on, toward the earth,* but the ה is also sometimes merely *paragog.* and אַרְצָה signifies i. q. אֶרֶץ, as Job xxxiv. 13. xxxvii. 12. Isai. viii. 23. In these passages it cannot be considered as a feminine form on account of the accent in penultima.

אֲרַק Chald. for אֲרַע (where ע passes into the stronger ק). Jer. x. 11. In the Targums frequently.

אָרַר in four conjugations; in *Kal, To curse,* with the accusative, Gen. xii. 3, 27, 29. Job iii. 8: אֹרְרֵי־יוֹם *they who curse the day,* Sorcerers, to whose curse a certain power is attributed. Pret. אָרוֹתִי, imp. אָרָה, Numb. xxii. 6. xxiii. 7. אוֹרִי, Judg. v. 23. fut. תָּאֹר, אָאֹר. Most frequently in the participle אָרוּר *cursed,* Gen. iii. 14.

Niph. part. נֵאָר, Mal. iii. 9, after the form of נֵחַל.

Piel אֵרַר.

1. In the signification of *Kal,* Gen. v. 29
2. *To bring a curse,* Numb. v. 22, &c. הַמַּיִם הַמְאָרְרִים, *the waters causing a curse.*

Hoph. pass. יוּאָר *is cursed,* Numb. xxii. 6, only. Derivat. מְאֵרָה.

אֲרָרָט a province in Armenia between Araxes and the lakes Van and Ormias, which has the same name among the Armenians. Isai. xxxvii. 38. Jer. li. 27. הָרֵי אֲרָרָט *the mountains of Ararat* or *Armenia,* Gen. viii. 4.

אָרַשׂ occurs in two conjugations.

Piel אֵרַשׂ *to marry,* אֵרַשׂ אִשָּׁה Deut. xx. 7. xxviii. 30, and אֵרַשׂ לוֹ אִשָּׁה 2 Sam. iii. 14. Hos. ii. 21, 22, *to purchase a wife, to get in marriage, to espouse.* The price for which she is bought has בְּ prefixed.

Py. אוֹרַשׂ *to be betrothed,* of a maiden, Exod. xxii. 15. (In Chald. אָרֵס *id.*)

אֲרֻשָׁת *fem.* Ps. xxi. 3, *a longing, desire,* LXX. δέησις. Vulg. *voluntas.* Root אָרַשׂ, i. q. ورش Arab. *to desire.*

אַרְתַּחְשַׁסְתְּא Ezra iv. 8. xi. 23. אַרְתַּחְשַׁשְׂתְּא vii. 7, and אַרְתַּחְשַׁשְׁתְּא iv. 7, *Artaxerxes* king of Persia. This name originates in the old Persian *Artahschetr* (ארתחשתר) and is found in that form in the inscriptions of Nakshi-Roustam. The last part of this word is the Zendic *Khshethro,* also *Sherao,* King, the syllable *Art* (which is met with in several Persian names, as *Artabanus, Artaphernes, Artabagus,*) appears to have signified *great, mighty.* It is at least so

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rendered by the Greeks, Hesychius, Ἀρταῖοι οἱ ἥρωες, παρὰ Πέρσαις. Comp. Alberti on the passage Th. I. S. 552. *Steph. Byzant. de Urbib.* p. 173. *Reland de veteri lingua Pers.* §. 23. Upon this is founded the explanation of Ἀρταξέρξης, by μέγας, ἀρήιος, in *Herodot.* (vi. 98). The signification, however, is now lost. From this original form *Artahschetr,* the modern Persians form *Ardeschir,* اردشير, also اردهشير, (which name is also borne by three Sassanidic kings), the Armenians, *Artaschir,* the Greeks, *Artaxerxes,* the Hebrews, *Artachshashta.* Vid. *Silv. de Sacy Memoires sur diverses Antiquités de la Perse* (*Paris* 1793), p. 32. 100, 111.

אֵשׁ with *suff.* אִשִּׁי, אֶשְׁכֶם *comm.* (but seldom masc. e. g. Job xx. 26. Ps. civ. 4.)

1. *Fire,* אֵשׁ הָאֱלֹהִים *the fire of God, lightning.* Job i. 16. Metaphorically of the heat of the sun, Joel i. 19, 20.

2 *Lustre, glittering,* e. g. of steel. Nah. ii. 4.

אֵשׁ *stat. emph.* אֶשָּׁא Chald. *idem,* Dan. vii. 11.

אִשׁ, 2 Sam. xiv. 19. Micah vi. 10. i. q. יֶשׁ (q. v.) *it is, there is,* instead of אִישׁ, with a formative א, (comp. אִיתַי Chald.) Respecting the א formative, vid. p. 2.

אֻשׁ *plur.* אֻשִּׁין emph. אֻשַּׁיָּא, אוּשַׁיָּא Chald. *The base, foundation of a building.* Ezra iv. 12. v. 16.

אֶשֶׁד *m. An overflow, a stream, or rill of water,* (Aram. ܐܫܕ to pour.) Numb. xxi. 15: אֶשֶׁד הַנְּחָלִים *the overflowing of the brooks,* perhaps, the lower lands beneath the brooks, see the following,

אֲשֵׁדָה *plur.* אֲשֵׁדוֹת *the foot of a mountain,* Josh. x. 40. xii. 8. אַשְׁדוֹת הַפִּסְגָּה *the foot of Pisgah.* Deut. iii. 17. iv. 49. Josh. xii. 3. xiii. 20. Properly, the place where the water precipitates itself. See אֶשֶׁד.

אַשְׁדּוֹד *Ashdod,* one of the five capitals of Philistia, Greek Αζωτος, Josh. xi. 22. xv. 46. 1 Sam. v. 1. At present there is a village called *Esdud* or *Atzud.* The *nom. gent.* אַשְׁדּוֹדִי *fem.* ־ִית, the latter also used adv. *Asdodice,* in the dialect of Asdod, Neh. xiii. 24.

אִשֶּׁה, *stat. constr.* אִשֵּׁה; plur. *stat. constr.* אִשֵּׁי *m.* (prop. i. q. אֵשׁ *fire,* with ־ֶה *parag.* comp. אֲרִי, אַרְיֵה, עֶשְׁרֵה) a word peculiarly applied to the ritual of sacrifices; *fuel,* i. e. ready kindled, *sacrifice.* It is a general term, and comprehends all kinds of sacrifices. In Levit. xxiv. 7. it is even used of the frankincense strewed on the shew-bread, and verse 9, the shew-bread itself is included in אִשֵּׁי יְהוָֹה. Most frequently it occurs at the conclusion of precepts on sacrifices, in the following connexion; רֵיחַ נִיחוֹחַ אִשֶּׁה לַיהוָֹה הוּא *a sweet savour, a sacrifice which is* (*agreeable*) *to Jehovah.* Exod. xxix. 18. xxv. 41, or, אִשֶּׁה רֵיחַ־נִיחוֹחַ לַיהוָֹה *a sacrifice of sweet savour unto Jehovah,* Levit. i. 9. xiii. 17. ii. 2. iii. 5. Numb. xv. 10, 13, 14. &c. Also, very frequently in plur. אִשֵּׁי יְהוָֹה Levit. ii. 3, 10. vi. 17, 18.

אִשָּׁה (prop. for אִנְשָׁה *fem.* from the *masc.* אֵנֶשׁ) *stat. constr.* אֵשֶׁת (*fem.* from אִישׁ for אֲיֵשֶׁת). Plur. once, אִשּׁוֹת, Ezek. xxiii. 44. commonly, נָשִׁים (*contr.* from אֲנָשִׁים) a noun *fem.* irregular.

1. *Woman.* As a designation of gender it is applied even to brutes, Gen. vii. 2. Frequently used for a married woman, hence, אֵשֶׁת אָב *the father's wife,* i. e. step-mother.

2. It is often joined with genitives, signifying quality, as אֵשֶׁת חֵן *a lovely woman,* Prov. xi. 16. אֵשֶׁת חַיִל *a brave woman,* Ruth iii. 11. אֵשֶׁת מִדְיָנִים *a quarrelsome woman,* Prov. xxvii. 15. Also in apposition, as אִשָּׁה זוֹנָה *a whore,* Josh. ii. 1. אִשָּׁה נְבִיאָה *a prophetess,* Judg. iv. 4. אִשָּׁה אַלְמָנָה *a widow,* 1 Kings vii. 14.

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3. With אָחוֹת, *sister*, and רֵעוּת *associate*, it signifies, *the one, the other*, see these words.

4. *Any woman.*

5. *Each, every woman*, Exod. iii. 22.

Obs. The form אִשֶּׁת occurs sometimes instead of the *stat. absol.* as Ps. lviii. 9. Deut. xxi. 11. 1 Sam. xxviii. 7.

אֶשָּׁה *fem. Fire*, i. q. אֵשׁ. By this sense is best explained the Chethib, Jer. vi. 29: מֵאֶשָּׁתָם עָפְרֶת *the lead (is consumed) by the fire.* The Kri has the plainer reading מֵאֵשׁ תֻּם *by fire is consumed.*

אֶשְׁוִיָּה vid. אָשָׁה.

אֶשׁוּן *m.* Prov. xx. 20. in Keri. It signifies in Chaldee *time*. It is an explanation of the difficult and poetical, אִישׁוֹן, q. v.

אֲשׁוּר *fem.*

1. *A step*. Prov. xiv. 15. Job xxiii. 11. (see Root No. 1.)

2. Ezek. xxvii. 6: שֵׁן בַּת־אֲשֻׁרִים according to the most received interpretation, i. q. תְּאַשּׁוּר, which is rendered by, *box-tree*, hence, in the cited passage, *ivory, daughter of the box-tree*, i. e. ivory enchased in box-tree, as in *Virg. Æn.* x. 137. Simonis in his Lexicon, compares the Arabic اشر, اشر *to carve stripes*, اسور *stripes*, and translates, *ivory the daughter of stripes*, i. e. ivory in stripes, inlaid with stripes. Vid. *Rosenmüller's Comment. on Ezek.* p. 234.

אַשּׁוּר *fem.*

1. *fem. Step*, Job xxxi. 7. Root אָשַׁר No. 1.

2. Proper name, *Assyria*, and *the Assyrians*, (in the first case *f.* in the second *m.* e. g. Isai. xix. 23.) Gen. x. 10, 22. 2 Kings xv. 20, and frequently. In a more extensive sense, the name Assyria includes also Babylonia, (comp. *Herod.* i. 106.) on account of the strict alliance, in which these countries often stood; even the Persian empire is so called, comp. Ezra vi. 22, where Darius is called king of Assyria. Comp. also Numb. xxiv. 22, 24. That the classical writers frequently confound the name Syria with Assyria is here nothing to the purpose, since the Oriental idiom has no vestige of this interchange; vid. *Bocharti Phaleg.* lib. 11. cap. 8.

3. אַשּׁוּרִים *plur.* A people of Arabian descent, Gen. xxv. 3, only.

אָשְׁיָה *fem. A prop*, Jer. l. 15: אָשְׁיוֹתֶיהָ *its foundations*, in Kri. Arab. أُسّ, *pillar, prop.* Chaldaic, Syriac, Vulgate, *base, foundation.* In *Chethib*, אֲשׁוּיָה, some forms similar to which are found also in Arabic.

אֲשִׁימָא 2 Kings xvii. 30. Idol of the Hamathites, according to the (very uncertain) Jewish tradition, in the form of a bald ram.

אֲשֵׁרָה vid. אֲשֵׁרָה.

אֲשִׁישׁ *m.* only in Isai. xvi. 7: אֲשִׁישֵׁי קִיר חֲרֶשֶׁת commonly, *the foundations of Kirhareseth.* comp. אֵשׁ, אֶשֶׁן Chald. and اسّ Arabic, foundation, from اسّ to found. In the parallel passage of Jer. xlviii. 31 (a paraphrase of Isai. xvi. 7.) אַנְשֵׁי is used instead of it. If this were an explanatory gloss, as in such cases frequently happens, then אֲשִׁישֵׁי would be i. q. אַנְשֵׁי, אִישֵׁי; but these corrections contain also sometimes easier conjectures relative to difficult texts, and ought not to be considered, without restriction, as exegetical.

אֲשִׁישָׁה *fem. plur.* ־ִים and ־וֹת, *Cakes, libum*; more fully, Hos. iii. 1: אֲשִׁישֵׁי עֲנָבִים *cakes of grapes*, here alluding to idolatry, elsewhere in the sense of, refreshment. Cant. ii. 5; especially, on a journey, 2 Sam. vi. 19. 1 Chron. xvi. 3. (according to the LXX. *Sam. pan-cakes*, 1 Chron. *honey-cakes*). In Chald. אֲשִׁישְׁתָּא is used for צַפִּיחִית *cakes*, by Targ. Jonathan on Exod. xvi. 31. and in the Mishna (*apud Surenhus.* T. III. p. 125.) for *a kind of linseed cake.* Some derive it from אֵשׁ *fire, placenta frixa;*

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but the above signification is more certain, than this etymology.

אֶשֶׁךְ, *Testicle*, Levit. xxi. 20. In Syriac *id.*

אֶשְׁכֹּל *plur.* אֶשְׁכְּלוֹת and אַשְׁכְּלוֹת (as from אֶשְׁכָּל, comp. אַרְמוֹן).

1. Prop. *racemus*, the stalk on which berries or blossoms grow in the manner of grapes; used of the vine, and also of other similar plants. Cant. i. 14: אֶשְׁכֹּל הַכֹּפֶר *Cypress-berries*, of the date or palm-berries, vii. 8. Gen. xl. 10. of the stalk with the vine-blossoms and unripe grapes, הִבְשִׁילוּ אַשְׁכְּלוֹתֶיהָ עֲנָבִים literally, *the unripe grapes became ripe grapes*. So *racemus* is used for, unripe grapes, *Virg. Georg.* ii. 60. *et turpes fert uva racemos*. On account of the too vague use of the word, we find joined with it הַנֶּפֶן Cant. vii. 8. or עֲנָבִים Numb. xiii. 24, 25, *cluster of grapes*, for its more accurate determination.

2. Simply, *a bunch of grapes*. Isai. lxv. 8. Micah vii. 1.

3. Proper name of a valley in the land of Canaan. Numb. xiii. 23, 24, xxxii. 9. Deut. i. 24.

אַשְׁכְּנַז Gen. x. iii. Jer. li. 27. A people in Northern-Asia as is clearly proved by its being placed next to Gomer (Cymmeria) in the first instance, and next to Ararat (Armenia) in the second. The Jews understand by it, *Germany (!)*; and use the word in that signification. Bochart compares, *regio Ascania* in Phrygia and Bithynia.

אֶשְׁכָּר *m. A present*. Ezek. xxvii. 15, Ps. lxxii. 10. Root שכר, Arabic سكر to praise, to reward, to present.

אֵשֶׁל, Arabic أَثْل *a kind of tamarisk* which grows to the height of a middle-sized tree, is thorny, and bears on the knots of its branches little yellow-brown berries of a pea form, which resemble the gall-nuts, *Tamarix Orientalis Linn.* Gen. xxi. 33. 1 Sam. xxii. 6. xxxi. 13. The parallel passage 1 Chron. x. 12, has instead of it אֵלָה *fir-tree*, but which must not be considered as a certain explanatory gloss.

I. אָשַׁם and אָשֵׁם *fut.* יֶאְשַׁם, (Arabic أَثِمَ,) in three conjugations; in *Kal*,

1. *To trespass, to be guilty of a trespass*. Levit. iv. 13, 22, 27. v. 2, 3, 7. The person against whom the trespass is committed, has ל prefixed, as Numb. v. 7: לַאֲשֶׁר אָשַׁם לוֹ *to him against whom he has trespassed*; with לַיהוָה, Levit. v. 19. 2 Chron. xix. 10. The thing of which one is guilty, has לְ Levit. v. 5, and בְּ Hos. xiii. 1. Ezek. xxv. 12.

2. *To feel one's self guilty, to be conscious of guilt*, Lev. v. 1, 5, 24. (vi. 4.) Hos. v. 15. Zech. xi. 5.

3. *To atone for, to suffer for*, Ps. xxxiv. 22, 23. Isai. xxiv. 6. Prov. xxx. 10. Hos. xiv. 1.

Niph. נֶאְשַׁם as *Kal.* No. 3. *To be treated as guilty, to suffer the penalty of guilt*. Joel i. 18.

Hiph. To cause one to atone, to make him suffer for, i. e. *to punish*. Ps. v. 11.

II. אָשַׁם i. q. יָשַׁם, שָׁמַם *to be destroyed*. Ezek. vi. 6.

אָשֵׁם *adj.*

1. *Guilty*, Gen. xlii. 21. 2 Sam. xiv. 13.

2. *One that brings a trespass-offering*. Ezra x. 19. (Comp. הִסְגִּא.)

אָשָׁם *m.*

1. *The guilt which a person has incurred*. Gen. xxvi. 10. Jer. li. 5. Ps. lxviii. 22.

2. *The object of guilt, obtained by injustice*. Numb. v. 7, 8.

3. *A trespass-offering*. Lev. v. 6, 7. xv. 24. 1 Sam. vi. 3. 2 Kings xii. 17. Isai v. 3, 10. The Hebrew ritual of sacrifice made a distinction between חַטָּאת *sin-offering* and אָשָׁם *trespass-offering*, even the ceremonies accompanying them were, although in a small degree, different. Concerning the first, see Lev. vi. 25—30. concerning the

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other Chap. vii. 1—10. The law at the same time defined most accurately the cases, in which the sin-offering and in which the trespass-offering was to be brought, although we find no general precise distinction between the trespasses of the one, and of the other kind. In one instance there were even offered at the same time a lamb of the first year for a trespass-offering, and another for a sin-offering, Lev. xiv. 10, 19. It appears a perfectly arbitrary supposition, that the trespass-offering was for sins of omission, and the sin-offering for those of commission, comp. Lev. v. 17, 19. Other distinctions, which have been invented, are not more satisfactory. Comp. *Warnekros Heb. Alterthümer*, p. 151—55. *Bauer's götterdienstliche Verfassung*, Th. I. S. 146.

אַשְׁמָה *fem.*

1. Construed as the infinitive of the verb, like אַהֲבָה, יִרְאָה, Levit. v. 26. (vi. 7.) לְאַשְׁמָה בָּהּ *to trespass therein*, comp. Ch. iv. 3: לְאַשְׁמַת הָעָם *so that the people trespass*, bring guilt on themselves.
2. *Guilt, trespass*, 1 Chron. xxi. 3. 2 Chron. xxiv. 18. xxviii. 10. Ezra ix. 7. x. 10. Amos viii. 14: אַשְׁמַת שֹׁמְרוֹן *the guilt of Samaria*, its idols, 2 Chron. xxviii. 13: לְאַשְׁמַת יְהוָֹה עָלֵינוּ *in order to bring upon us a trespass against Jehovah.*
3. *A trespass-offering*, or rather *the presenting of the trespass-offering*, (likewise inf.) Levit. vi. 5: בְּיוֹם אַשְׁמָתוֹ *in the day in which he brings his trespass-offering.* Comp. אָשֵׁם No. 2, and the *inf.* אֲפֻדָּה.

אַשְׁמַנִּים *plur. m. Dark night, darkness*, Isai. lix. 10. Syr. ܐܘܬܡܢܝܐ *idem.*

אַשְׁמֻרָה *fem. stat. constr.* אַשְׁמֹרֶת, *plur.* אַשְׁמֻרוֹת, (Root שָׁמַר *to watch.*) *Night-watches, vigilia*, φυλακη, into which the night was divided. From Judg. vii. 19, where mention is made of the *middle watch*, it seems clear, that the Hebrews in former times counted only three watches: the first רֹאשׁ אַשְׁמֻרוֹת, Lam. ii. 19, the last אַשְׁמֹרֶת הַבֹּקֶר, Exod. xiv. 24. 1 Sam. xi. 11. In the New Testament mention is made of four watches, which, however, may be after the Roman custom.

אֶשְׁנָב *m. A lattice*, by which the cool air enters. Judg. v. 28. Prov. vii. 6. Root שָׁנַב Arab. شنب to be cool, of the air.

אַשָּׁף, *plur.* אַשָּׁפִים *A charmer, astrologer*, in the Hebrew and Chald. form Dan. i. 20. ii. 2, 10. But the form אָשְׁפִין, *stat. emph.* אָשְׁפַיָּא is Chaldaic, Dan. ii. 27. iv. 4. v. 7. Syr. ܐܫܦܐ *idem.*

I. אַשְׁפָּה *fem. A quiver.* Job xxxix. 23. Isai. xxii. 6. xlix. 2. Lam. iii. 13. בְּנֵי אַשְׁפָּתוֹ *the sons of the quiver, arrows.*

II. אַשְׁפָּה only in *plur.* אַשְׁפּוֹת *dung, dung-hill*, Ps. cxiii. 7. 1 Sam. ii. 8. Hence שַׁעַר הָאַשְׁפֹּת, Neh. ii. 13. iii. 14. xii. 31. instead of which we read, Ch. iii. 13, שַׁעַר הָשְׁפּוֹת (the א being absorbed, comp. Eccles. iv. 14,) *dung-gate.* The singular occurs in the Mishna, (T. III. p. 80. IV. p. 133. 178, *ed. Surenkus.*), and from IV. 133, we learn that the proper signification was *fimetum.* Vid. also אַשְׁפָּת.

אֶשְׁפָּר 2 Sam. vi. 19. 1 Chron. vi. 3, only, probably, according to the context, a certain kind of food. Vulg. *roast beef*, probably compounded from אֵשׁ *fire*, and פַּר *ox.* Syriac and Chaldee, *a piece of meat.* The etymology is very obscure. From the root שָׁפַר *to be handsome*, it might signify, a little ornament, or the like.

אַשְׁפָּת *fem.* i. q. אַשְׁפָּה No. II. only in plur. אַשְׁפַּתּוֹת, *dung, mire*, Lam. iv. 5: חִבְּקוּ אַשְׁפַּתּוֹת *they embrace the dung*, metaph. *they lie in dust*, Comp. Job xxiv. 8. the termination ־ָת is one of the rarer feminine terminations, as in חַטָּאת, זִמְרָת, the plural of which has been formed by retaining the ת, as דֶּלֶת, דְּלָתוֹת *door*, comp. שַׁבַּת.

אַשְׁקְלוֹן A proper name, *Askalon*, one of the

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four ducal towns of the Philistines, on the Mediterranean, 1 Sam. vi. 17. Josh. xiii. 3. At present there is a village, called *Askalon* in the same spot.

אָשַׁר occurs in three conjugations; in *Kal*, i. q. יָשַׁר *rectum esse*.

1. *To go straight on*, (comp. *Piel*,) generally, *to walk along*, Prov. ix. 6. Derivat. אֲשׁוּר and אַשּׁוּר.
2. *To be right, proper;* thence, *happy*. (Comp. יָשַׁר, Hab. ii. 4, and כָּשַׁר).

Piel, אִשֵּׁר.

1. *To guide, to lead right*. Prov. xxiii. 19: אַשֵּׁר בַּדֶּרֶךְ לִבֶּךָ *guide thine heart in the straight path*, Isai. i. 17. generally, *to guide*, Isai. iii. 12: מְאַשְּׁרֶיךָ מַתְעִים *thy leaders are misleaders*. ix. 15.
2. *Intrans.* as *Kal, To proceed, go forward*, Prov. iv. 14.
3. *To esteem, or deem one happy*, Gen. xxx. 13. Job xxix. 11. Mal. iii. 12, 15.

Py. אֻשַּׁר and אוּשַּׁר,

1. *To be guided*, Isai. ix. 15 (16.)
2. *To be esteemed happy*, hence, *to be happy*, Ps. xli. 3. Prov. iii. 18.

אָשֵׁר *m.* A proper name,

1. Son of Jacob, and progenitor of the tribe called by his name, whose district extended along the sea coast in the north of Palestine. Vid. Josh. xix. 24, 31. The *nom. gent.* is אָשֵׁרִי, Judg. i. 32.
2. The name of a town not far from Sichem, Josh. xvii. 7.

אֹשֶׁר *happiness*, only in plur. *stat. constr.* as אַשְׁרֵי *blessings* (*upon*), i. e. *happy is the man*. Ps. i. 1. ii. 12. xxxii. 1, 2. xxxiii. 12. Prov. iii. 13. viii. 34. With suff. אַשְׁרֶיךָ *thy happiness*, for, *hail to thee!* Deut. xxxiii. 29; אַשְׁרַיִךְ for אַשְׁרֵיךְ *hail to thee!* Eccles. x. 16. אַשְׁרָיו *hail to him!* Prov. xiv. 21. The vowel points in אַשְׁרֶיךָ, אַשְׁרָיו, are placed anomalously, for, אֶשְׁרֶיךָ, אֶשְׁרָיו, as פִּילַגְשִׁים from פִּילֶגֶשׁ.

אֲשֶׁר,

1. *Pron. relat.* indecl., for both *gend.* and *numb. Who, which; qui, quæ, quod.* If a preposition is prefixed, then the pronoun *he*, &c. is to be supplied between it and the relative, e. g. לַאֲשֶׁר *to him who; to them, who;* מֵאֲשֶׁר *from him, who.* אֶת אֲשֶׁר *him who.* The ellipsis, moreover, sometimes includes the notion of place or time, hence אֶל־אֲשֶׁר *in, at* (*the place*) *where*.
2. This pronoun often serves merely as a sign of relation, which gives adverbs or pronouns a relative signification (as אֵי No. 2, gives them an interrogative signification). Hence אֲשֶׁר־שָׁם *where* (from שָׁם *there*); אֲשֶׁר־מִשָּׁם *whence* (from מִשָּׁם *thence*); אֲשֶׁר־שָׁמָּה *whither* (from שָׁמָּה *thither*); in most cases one or more words are inserted between them; e. g. Gen. xiii. 3: *unto the place* אֲשֶׁר־הָיָה שָׁם אָהֳלֹה *where his tent had been*, Gen. xx. 13: *at every place,* אֲשֶׁר נָבוֹא שָׁמָּה *whither we shall come.* They are joined, Exod. xx. 18. 2 Chron. vi. 11. If joined to the oblique cases of the pron. *he*, it then expresses the oblique cases of אֲשֶׁר, *who*, e. g. אֲשֶׁר לוֹ *to whom*, from לוֹ *to him;* אֲשֶׁר אוֹתָם *quos;* אֲשֶׁר בּוֹ *wherein;* אֲשֶׁר מִמֶּנּוּ *from whom, of which, whereof;* אֲשֶׁר בְּאַרְצָם *in quorum terra* אֲשֶׁר תַּחַת כְּנָפָיו *under whose wings*, Ruth ii. 12. Somewhat similar occurs in the Swiss dialect, in which, *where*, is used as a sign of relation, e. g. *Der Fremde, wo du mit ihm gegessen hast*, for, *mit welchem du gegessen hast.*
3. לְ אֲשֶׁר *cujus ei, who or which* (*belong*) *to*, serves at times as a circumlocution for the genitive, especially in the case, where two genitives are depending on the noun, as 1 Sam. xxi. 8: אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל *the superintendent of the shepherds of Saul*, 2 Sam. ii. 8: שַׂר־צָבָא אֲשֶׁר לְשָׁאוּל *the leader of the troops of Saul.* Cant. i. 1: אֲשֶׁר לִשְׁלֹמֹה

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שִׁיר הַשִּׁירִים *the song of songs of Solomon.* Comp. 1 Sam. xvii. 40: כְּלִי רֹעִים אֲשֶׁר לוֹ *his shepherd's bag.* 1 Kings xv. 20: שָׂרֵי הַחֲיָלִים אֲשֶׁר־לוֹ *the princes of his hosts.* In the later writings, where שֶׁ (q. v.) occurs instead of אֲשֶׁר, the form שֶׁל, proceeds from it, and is the sign of the genitive (see the word) as in Aram. דִּי, דְּ and before *suff.* דִּיל, וֹ.

As a conjunction, it is, like the Greek ὅτι, the Latin *quòd.*

1. *That, so that; ut.* Gen. xi. 7. Deut. iv. 40, (with the future).
2. *That, quòd,* Exod. xi. 7. Comp. also the phrase, שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה *we have heard that Jehovah has dried up,* properly, *we have heard this, that,* &c. Josh. ii. 10. 1 Sam. xxiv. 19. 2 Sam. xi. 20. 2 Kings viii. 12. Deut. xxix. 15.
3. *Because,* Gen. xxxiv. 27: אֲשֶׁר טִמְּאוּ אֲחוֹתָם *because they dishonoured their sister,* 1 Kings viii. 33, especially in conjunction with יַעַן, עַל, as יַעַן אֲשֶׁר, עַל אֲשֶׁר.
4. *If,* Levit. iv. 22: אֲשֶׁר נָשִׂיא יֶחֱטָא *if a prince should sin,* Gen. xxx. 38.
5. *For,* Deut. iii. 24: אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם *for what God is there in heaven.* Zech. i. 15.
6. *When,* 2 Chron. xxxv. 20: אֲשֶׁר הֵכִין יֹאשִׁיָּהוּ *when Josiah had prepared,* &c.
7. *As, like,* Jer. xxxiii. 22: אֲשֶׁר לֹא־יִסָּפֵר צְבָא הַשָּׁמַיִם *as the host of heaven cannot be numbered,* 1 Kings viii. 39.
8. *Where,* Numb. xx. 13: אֲשֶׁר־רָבוּ *where they contended.* Among the compounds are to be noticed, בַּאֲשֶׁר,

1. *In (the place) where,* (vid. above No. 1,) Ruth i. 17: בַּאֲשֶׁר תָּמוּתִי *where thou diest; whither,* 1 Sam. xxiii. 13: בַּאֲשֶׁר יִתְהַלָּכוּ *whither they could go.*
2. *Because,* Gen. xxxix. 9: בַּאֲשֶׁר אַתְּ־אִשְׁתּוֹ *because thou art his wife,* ver. 23. More frequent is, כַּאֲשֶׁר,

1. Prop. *according to what, according as,* Gen. vii. 9: כַּאֲשֶׁר צִוָּה *as God has commanded,* Ch. xxxiv. 12.
2. *As if,* Job x. 19: כַּאֲשֶׁר לֹא־הָיִיתִי *as if I had not been.*
3. *Because,* (in consequence) *that,* Numb. xxvii. 14. Micah iii. 4: כַּאֲשֶׁר הֵרֵעוּ *because they have done evil.*
4. *As soon as, when,* (after וַיְהִי) Exod. xxxii. 19. Deut. ii. 16.
5. *When,* (of time, properly, *at the time in which,*) Gen. xii. 11: וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא, *when he came nigh,* &c. Ch. xxvii. 40. Exod. xvii. 11. Josh. iv. 1.

אֲשֵׁרָה seldom אֲשֵׁרָה Micah v. 13. Deut. vii. 5. The name of a Syrian Goddess, probably the same with עַשְׁתֹּרֶת, *Plur.* אֲשֵׁרִים, and אֲשֵׁרוֹת, *Astartes,* perhaps more commonly *images of idols.* Since the word has been almost uniformly translated according to the LXX, ἄλσος the grove of an idol, and the context shews, in a few passages only, the impropriety of this interpretation, it is necessary, to submit to the judgment of the reader the constructions in which the word occurs, affording ground for its acceptation.

1. It occurs almost without exception in the closest connection with words, which signify *statue,* as, עֶצֶב, עָצָב, חַמָּנִים, מַצֵּבָה, פֶּסֶל, פְּסִילָה, and is placed amongst them, Exod. xxxiv. 13. Deut. vii. 5, &c.
2. 2 Kings xxi. 7, an image of the Ashera is set up in the temple; Ch. xxiii. 7, 15, the Ashera is thrown out of the temple, broken, and demolished; 1 Kings xv. 13. 2 Chron. xv. 13, an image is erected to her; Judges vi. 25, 28, 30, the Ashera stands on the altar of Baal; according to ver. 26, it is of wood; the same which 1 Kings xiv. 9, are called, other Gods and images, are called ver. 15, אֲשֵׁרִים.
3. In several instances it is joined to בַּעַל, just as elsewhere בַּעַל and עַשְׁתֹּרֶת are joined. (Judg. ii. 13 x. 6. 1 Sam. vii. 4. xii. 10.)

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1 Kings xviii. 19. *the prophets of Baal and Ashera wait upon Jezebel,* 2 Kings xxiii. 4: *all vessels made in honor of Baal, of Ashera, and all the host of heaven.* Comp. 2 Kings xvii. 16. xxi. 3. 2 Chron. xxxiii. 3. Judg. iii. 7: וַיַּעַבְדוּ אֶת־הַבְּעָלִים וְאֶת־הָאֲשֵׁרוֹת *they worshipped Baal and the images of Ashera.* One MS. and the Vulgate have here *Astaroth,* which occurs in the text of the parallel passages, Chap. ii. 13. וַיַּעַבְדוּ לַבַּעַל וְלָעַשְׁתָּרוֹת *they served Baal and Astaroth.* Lewd women who dwelt in the temple of Jehovah wove tents בָּתִּים for the אֲשֵׁרָה, 2 Kings xxiii. 7.

4. The words, used for setting up the Ashera, are, עָשָׂה, 1 Kings xiv. 15. xv. 13. xvi. 33. 2 Kings xvii. 16. xxi. 3. הִצִּיב, 2 Kings xvii. 10. בָּנָה, 1 Kings xiv. 23. הֶעֱמִיד, 2 Chron. xxxiii. 19; for its standing (in a place). עָמַד, 2 Kings xiii. 6; words which can only be applied to erecting, or setting up a statue, and not to laying out a grove. Deut. xvi. 21: לֹא־תִטַּע לְךָ אֲשֵׁרָה כָּל־עֵץ אֵצֶל מִזְבַּח יְהוָה could only confirm the former interpretation, by translating נָטַע *to plant;* but the analogy of all the preceding passages, may be a sufficient reason for translating it *to erect, to set up.* (Comp. Dan. xi. 45. Isai. li. 16). Very ancient groves were indeed most frequently fixed on for the worship of idols, but to begin by making a grove round the altar of God, and consequently round that of the temple at Jerusalem, would of itself have been a strange undertaking.

5. In speaking of the destroying of the אֲשֵׁרִים words are used, which are peculiar to the overthrowing of the instruments of idolatry, as שִׁבֵּר, 2 Chron. xxxiv. 4. גִּדַּע, 2 Chron. xiv. 2. xxxi. 1. כָּרַת, Exod. xxxiv. 13. 2 Chron. xviii. 4. xxiii. 14. נָתַץ, 2 Chron. xxxiv. 7. So also הֵסִיר בָּעַר מִיהוּדָה 2 Chron. xvii. 6. xix. 3. נָתַשׁ Mic. v. 13, signifies indeed, *to pluck up,* but also, *to destroy,* e. g. cities.

Of the foregoing collection of passages (there still remain, Isai. xvii. 8. xxvii. 9. Jer. xvii. 2,) the context of which I recommend to the most attentive examination of the enquiring reader, No. 1, 2, 4, 5, refer most evidently to an idol-statue: No. 3, makes it very probable, that this idol is Astarte. To this may be added the Syriac translation of Judg. vi. 25, 26, 28, 30, by ܐܫܝܪܬܐ which indeed is at first rendered in Castellus agreeably to the Hebrew signification by *Lucus,* but which certainly only differs from ܥܫܬܪܬ *Venus* orthographically, as its signification is afterwards expressed by *Stella Veneris.* The Latin Version retains therefore more correctly *Ester.* The Arabic also has here, independently of the LXX. اشيرة *Asira,* to which *idolum fœmineum,* is added in ver. 25.

In the remaining passages, namely, throughout the books of Kings, the Syriac has ܨܠܡܐ *idolum;* only a few times, as Deut. xvi. 21. Micah v. 14, ܢܨܒܐ *a plant.* The Arabic has even several times in the book of Kings صنم, as 2 Kings xvii. 16. xxi. 16, and انساك *statues of idols,* where it otherwise follows the LXX. Kimchi in his Lexicon of roots, renders אֲשֵׁרָה by *omne lignum, quod colitur.* Under the circumstances of the case, the ἄλσος of the LXX. can scarcely serve as an argument against it, since they make use of it almost without any meaning in such passages, as 2 Kings xxiii. 6, and even for עַשְׁתָּרוֹת, vid. *Tromm's* and *Biel's Lexicon.* 2 Chron. xv. 16, only, they use τὴν Ἀσταρτὴ for לְאֲשֵׁרָה. But when we are convinced that *idol-statue* is the true meaning, we are then not to deviate from the once established signification, even in the pas-

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sages, Deut. xvi. 21. Micah v. 13, although they admit of both interpretations. One part of these reasons has been already exhibited by *Selden de diis Syris Synt.* II. cap. II. p. m. 232—37 (*ed.* Elzevir, Lugd. 1629). He explains himself thus: that the word indeed signifies, *wood, grove,* but was used of the statues of Astarte, to whose name it at the same time alludes. *Simulacra igitur lignea Astarte, seu* תָּה *Astoreth dicata Asherim et Asheroth seu lucos sæpius dicta sentio, ut et ad nomen simul alluderetur, et tam impari Divinitati materiæ contumelia ipso vocabulo exprobraretur.* Some suppose the Ashera to be *a Goddess of fortune,* (from אָשַׁר No. 2.)

אֹשֶׁר *m. Good fortune,* whence אָשְׁרִי, Gen. xxx. 13.

אֶשַׁרְנָא *m.* Chald. *A wall,* Ezra v. 3. Vulg. *muri,* but LXX. χορτγια *expence, pomp.* In *Talmud* אַשֵּׁר signifies, *to fasten, to make strong.*

אָשַׁשׁ only in *Hithp. To shew one's-self firm, resolute,* (as נִתְאוֹשֵׁשׁ in Talmud,) Isai. xlvi. 8: וְהִתְאַשָּׁשׁוּ *prove yourselves firm.* LXX. στεναξατε. Vulg. *confundamini.* It answers either to the Arab. اس *to fasten, to found,* (comp. אֶשֶׁשׁ, אָשִׁישׁ), or is denom. from אִישׁ, properly, *to shew one's-self as a man.*

אֶשֶׁת vid. אִשָּׁה.

אֶשְׁתָּאֹל Proper name of a town belonging to the tribe of Dan, in the plain country of the tribe of Judah. Josh. xv. 33. xix. 41. Judg. xiii. 25. xvi. 31. (The word resembles an Arabic *inf.* of שָׁאַל in conj. VIII.) The *nom. gent.* אֶשְׁתָּאֻלִי, 1 Chron. ii. 53.

אֶשְׁתַּדּוּר Chald. *Rebellion,* Ezra iv. 15, 19. Compare the Targum on Lam. i. 1. Cant. v. 17. It is a verbal noun *Ithp.* of the root שְׁדַד for שְׁדַל, *Ithp. moliri, conari.*

אֶשְׁתְּמֹה Josh. xv. 50, and אֶשְׁתְּמֹעַ Josh. xxi. 14. 1 Sam. xxx. 28. 1 Chron. iv. 17, 19. vi. 42, a town of the Levites in the mountainous country of the tribe of Judah. Eusebius calls it a great village in the southerly neighbourhood of Judea. The form resembles the *inf.* of the Arabic conjugation VIII. from שְׁמָה and שְׁמַע.

אָת *comm.* Chald. i. q. אוֹת Heb. plur. אָתִין, אָתַיָא *a sign, wonder,* synonymous with תְּמַהּ, Dan. iii. 32, 33. vi. 28.

אַתְּ i. q. אַתָּה *thou, (m).* q. v.

אַתְּ *in pausa* אָתְּ, more seldom אַתִּי, Judg. xvii. 2. 1 Kings xiv. 2, *thou, (fem.)* The י is here not pronounced, as in Syr. (ܐܢܬܝ) but it is pronounced, when the word increases at the end, e. g. in the verb קְתַלְתִּידוּ *thou (fem.) hast killed him.* Others consider it as a false punctuation, and read אַתִּי. Sometimes it is used as masculine, Numb. xi. 15. Ezek. xxviii. 14, a mere irregularity in the construction, vid. אַתָּה.

I. אֵת *m. A plough-share.* It is inflected in a double manner, אֵתוֹ and אֵתִים, 1 Sam. xiii. 20, 21, and אִתִּים, Isai. ii. 4. Joel iv. 10. In favour of the first form are several MSS., which have איתי, איתים. The above signification is supported by the authority of the most ancient translators (collected in *Michaelis Suppl.*); whereas on the contrary אֵת is put, 1 Sam. xiii. 20, 21, after מַחֲרֵשֶׁת, which, according to a more certain etymology, has that signification, and therefore cannot easily be the same. It lessens, in this respect, the difficulty, to render it, as the Hebrew commentators, and whom Vulg. and Luther in 1 Sam. xiii. 20, 21 follow, (*ligo,* Luth. *Haue*) by, *hatchet, mattock.* Etymology and the dialects offer nothing decisive on the subject.

II. אֵת with Makkeph. אֶת־, with suffix. אִתִּי, אִתְּךָ, *in pausa* and *fem.* אִתָּךְ; אִתּוֹ, אִתָּהּ; אִתָּנוּ; אִתְּכֶם, also אִתְּכֵם; אִתָּם, אִתָּן, also אִתָּהֶן, seldom אִתְּהֶם (the form with Cholem is also written in full with וֹ).

1. As a sign of the accusative, Aram. ית, יַת. This accusative, marked by אֵת, is

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used according to the Hebrew Syntax, even in cases, where in our languages the nominative is used, namely

(*a*) With the verb passive, Gen. xvii. 5: לֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *thy name shall not be called any more Abraham,* Josh. vii. 15: *he who is taken with the interdicted thing shall be burnt with fire,* אֹתוֹ וְאֶת כָּל אֲשֶׁר לוֹ *he and all that is his,* Ch. xxi. 15. Exod. x. 8. Levit. x. 18. Numb. xxvi. 55. Jer. xxxiii. 14. xxxvi. 22. xxxviii. 4.

(*b*) With the neuter verb, 2 Sam. xi. 25: אַל־יֵרַע בְּעֵינֶיךָ אֶת־הַדָּבָר הַזֶּה *let it not displease thee,* or *be not vexed at it.*

(*c*) With the verb *to be,* even when it is understood. Ezek. xxxv. 10. Josh. xxii. 17: הַמְעַט־לָנוּ אֶת־עֲוֹן פְּעוֹר *is the iniquity of Peor too little for us.*

(*d*) Even immediately before the nominative of the subject, e. g. 1 Sam. xvii. 34: *there came a lion,* וְאֶת הַדֹּב *and a bear,* 2 Kings vi. 5. Neh. ix. 19. It might be explained thus, that את is a kind of article, which is placed usually before the accusative, sometimes however, though more rarely, before the nominative; but the Arabic indeed, uses in most of the cited cases, the accusative, e. g. *exibit album, evasit facies ejus nigram,* (comp. *C. B. Michaelis de solœcismo casuum,* §. 6, 20,) so that it appears also to happen in Hebrew as very often in the Semitic languages, that some irregularity and solecism takes place in the designation of the cases.

III. אֵת with Makkeph אֶת־, with *suffix* אִתִּי, אִתְּךָ, אִתּוֹ, אִתְּכֶם, (but more rarely, as No. 2, especially in the books of Kings and the Prophets,) *prep.*

1. *With,* Gen. iv. 1: אֶת יְהוָה *with God,* i. e. *with his aid.* 1 Chron. xx. 5: *There was war again* (אֶת) *with the Philistines.* Gen. v. 22: הִתְהַלֵּךְ אֶת יְהוָה *to walk with God,* i. e. agreeably to his pleasure.

2. *By,* (through the means of) to this belongs the phrase, Gen. xxxix. 6: לֹא יָדַע אִתּוֹ מְאוּמָה *he concerned himself, through him,* (by means of his, Joseph's, assistance) *about nothing,* ver. 8: לֹא יָדַע אִתִּי מַה בַּבָּיִת *he knows through me nothing about the house,* i. e. because he has me, Chap. xxx. 29: *Thou knowest what thy flock is become,* אִתִּי *by me,* i. e. under my protection. Like the Latin *penes* and the syn. עִם (vid. No. 2.) it denotes also possession (physical or intellectual), Job xii. 3: אֶת מִי אֵין כָּמוֹ אֵלֶּה *with whom are not such things?* i. e. who knoweth not such things? also determination, Job xiv. 4: *the number of his months* (are) אִתָּךְ *with thee,* i. e. are determined by thee.

3. *On, in,* of the place where something is done. 1 Sam. vii. 16: *and judged Israel* אֶת כָּל־הַמְּקוֹמוֹת הָאֵלֶּה *in all these places.* 1 Kings ix. 25: וְהַקְטִיר אִתּוֹ אֲשֶׁר לִפְנֵי יְהוָה *and burnt incense on it* (the altar) *which was before Jehovah.*

4. *Besides,* a modification of *with, by, next.* Exod. i. 1, 14. 1 Kings xi. 25.

5. *Towards, erga,* Ruth ii. 20. 2 Sam. xvi. 17.

אָתָה In two conjugations; in *Kal, to come,* in Arab. and Aram. the usual word to indicate this idea; in Hebrew more rare and only poetically, Deut. xxxiii. 2. The forms which occur are almost all according to the Aram. analogy, or at least deviating from the usual ones. Pret. אָתָא Isai. xxi. 12. with the various reading of אָתָה. Plur. אָתָנוּ Jer. iii. 22. *fut.* יֵאתֶה and תֵּאתֶה, וַיֵּתֵא, Deut. xxxiii. 21. and *apoc.* וַיֵּאת Isai. xli. 25. Plur. יֵאתָיוּ Ps. lxix. 32. *Imper.* אֵתָיוּ Isai. xxi. 12. after the Syriac manner for אֶתְיוּ.

Part. plur. אוֹתִיוֹת *future things,* Isai. xli. 22. xliv. 7.

Hiph. הֵתָה *contr.* for הֵאֱתָה *plur.* imp. הֵתָיוּ *bring ye!* Isai. xxi. 14. Jer. xii. 9. Derivative, אֵיתוֹן.

אֶתָּה Chald. *To come,* Dan. vii. 22. *Inf.* מֵתָא

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Dan. iii. 2. *Aph.* הֵיתִי *Inf.* הֵיתָיָה *to bring*, Dan. iii. 13. v. 2. 13. *Pass.* הֵיתִי *to be brought*, the third pers. *sing. fem.* חֵיתַת Dan. vi. 18. Plur. הֵיתָיוּ Dan. iii. 13. (In the Targums, it occurs in *Ethpe.*)

אַתָּה *pers. pron. Thou* (*m*). The dagesh *forte* is in compensation for the letter *nun*, which in Aramaic and Arabic is written in full, אַנְתְּ, ܐܢܬ, أَنْتَ, but is likewise in the Syriac language omitted in the pronunciation. In *pausa* it is accented *Milel* and pronounced אָתָּה. Without ה, אַתְּ occurs only five times, viz. Eccles. vii. 22. Job i. 10. Neh. ix. 6. 1 Sam. xxiv. 19. Ps. vi. 4 in *Chetib*. Comp. the *fem.* אַתְּ, and the *plural* אַתֶּם, אַתֵּן.

אָתוֹן *f. A she ass.* Numb. xxii. 23, 33. 2 Kings iv. 24. In Syriac and Arabic, *idem.*

אַתּוּן *Comm.* Chald. *Furnace*, as in Syriac ܐܬܘܢ. Dan. iii. 6. 11. 15.

אַתּוּק Ezek. xli. 15. in Chetib. for the following, אַתִּיק.

אַתְּי i. q. אַתְּ *thou*, (*f.*) q. v.

אַתִּיק An obscure term used in architecture. Ezek. xli. 15, 16. xlii. 5 only. Probably *a pillar*, or an *ornament* belonging to it. The Targum has, verse 16. עַתִּיק, this might refer to ornaments, comp. עָתִק, עָתִיק *beautiful, shining*.

אַתֶּם *pers. pron. You* (*m.*) It is incorrectly used, with the *fem.* Ezek. xiii. 20.

אֵתָם A place at the extremity of the Arabian wilderness of Sur. Exod. xiii. 20. Numb. xxxiii. 6. From it, is named also the neighbouring part of the wilderness, vid. ver. 8. LXX. Ὀθωμ. The word is taken for the Egyptian *Atiom*, the confines of the sea.

אֶתְמוֹל and אֶתְמוּל i. q. תְּמוֹל (with Aleph formative,) *adv. Yesterday.* 1 Sam. iv. 7. iv. 21. xix. 7. Ps. xc. 4.

אֵתָן In some editions (and MSS.) for אֵיתָן (q. v.) especially Micah vi. 2. Job xxxiii. 19.

אַתֶּן *pers. pron. You*, (*fem.*) Ezek. xxxiv. 31. where however others read אַתֶּן, as, אַתֶּם. We have besides, אַתֵּנָה Gen. xxxi. 6. Ezek. xiii. 11, 20. xxxiv. 17. Chap. xiii. 20. some editions have אַתְּנָה (according to the analogy of הֵמָּה, הֵנָּה).

אֶתְנָה *fem. A present, wages*, especially *an amorous reward.* Hos. ii. 14. (ii. 12.) Root תָּנָה.

אֶתְנָן *m.* (for תָּנָן with Aleph formative, from Root תָּנָה) with *suff.* אֶתְנַנִי.

1. *An amorous reward*, Ezek. xvi. 31, 34. hence with זוֹנָה Deut. xxiii. 19.

2. Metaph. for *fertility*, the plentiful gifts of the harvest, &c. which were regarded as being bestowed by idols, (rivals to the true God.) Hos. ix. 1; said of the opulence of Samaria, here likewise considered as a gift of the idols. Micah i. 7. Comp. Isai. xxiii. 17, 18.

אָתָר *m.* Probably as in Aram. *place, neighbourhood, land.* Numb. xxi. 1: דֶּרֶךְ הָאֲתָרִים *the way to his country.* Others, *the way to* or *from Atharim.*

אֲתַר Chald. *A place*, Ezra v. 15. vi. 5, 7. verse 3: אֲתַר דִּי *in the place, where*, an Aramaic expression, for, *where*, (Syriac ; ; ;

the sound of *Becca:* e. g. דִּיבוֹן and דִּימוֹן, the name of a river; בָּרִיא and מָרִיא *fat*, זְמַן Chald. זְבַן *time*. Thus in Greek Βλίττω (*to* cut the honey-comb) for μελίττω from μέλι; μυρμηξ, Βυρμηξ *formica*, and in the modern languages, *marbre* from *marmor*, *cable* from *camelus*.

ב *Prepos. pref.* occurring in a great number of significations and constructions, which in other languages are expressed by many different particles. The principal are,

1. *In*, with the *accus.* and *abl.* also of time, e. g. בְּיָמִים אֲחָדִים *in* a few days, בַּשָּׁנָה הַשֵּׁנִית *in* the second year.
2. *With* (of instruments, of accompanying, giving assistance.) בַּחֶרֶב *with* the sword. בְּעַם עָבֵד *with* many people, Numb. xx. 20. בְּמַקְלִי *with* my staff, Gen. xxxii. 11. Ps. xviii. 30. *With thee* (בְּךָ) *I have run through a wall.* Hence the verbs, which signify *coming*, when construed with בְּ denote *bringing*, vid. בּוֹא, פָּקַד, יָרַד.
3. *At, on, in, of*, with the *accusative* and *ablative*. בָּעַיִן *at* the fountain; בַּקִּיר *on* the wall, Gen ix. 10: בָּעוֹף בַּבְּהֵמָה וגו *in fowl, in cattle, &c.* הֶחֱזִיק בְּ, אָחַז *to lay hold of a thing, to take hold of it*; קָרָא בְּ *to call upon.*
4. *By*, Gen. xxii. 16: בִּי נִשְׁבַּעְתִּי *by myself I have sworn*, Cant. ii. 7.
5. *By* (expressing the means), Numb. xii. 2: אַךְ־בְּמֹשֶׁה דִּבֶּר יְהוָה *has Jehovah only spoken by Moses?*
6. *In*, Numb. xiv. 10: בְּאֹהֶל *in the tabernacle.*
7. *To, towards*, Judg. vi. 35: בְּאָשֵׁר *unto Asher.* Hos. xii. 6: שׁוּב בְּ *to return to.*
8. *Against*, Gen. xvi. 12: יָדוֹ בַכֹּל *his hand against all.* 2 Sam. xxiv. 17. נִלְחַם בְּ *to fight against*, מָרָה בְּ, בָּגַד, מָעַל *to act perfidiously towards a person.* עָנָה בְּ *to witness against a person.*
9. *Of, de*, e. g. דִּבֶּר בְּ *to speak of something*; also as מִן e. g. מָרַד בְּ, פָּשַׁע *to revolt from, to desert, to forsake one.*
10. *Out of*, בַּצֶּמֶר *out of wool*; בִּשְׁגָגָה *out of* (by) *mistake*, בְּשִׂנְאָה *out of* (through) *hate*; שָׁתָה בְּ *to drink out of* (a vessel) Gen. xliv. 5. Comp. the French phrase, *boire dans le tasse.*
11. *Among*. בָּעַמִּים *among the people*; יָפָה בַּנָּשִׁים *the handsome*, for, *the handsomest among women*, a kind of circumlocution of the superlative. Cant. i. 8.
12. *Before*, e. g. בְּעֵינֵי פ׳ *before the eyes of one.* Gen. xxiii. 18: *before* (בְּ) *all who came into the gate of the city.*
13. *For*. נֶפֶשׁ בְּנֶפֶשׁ *life for life.* Deut. xix. 21. *in danger* בְּנַפְשׁוֹתָם *of their lives.* 2 Sam xxiii. 17. בְּבִתְּךָ *for thy daughter*, Gen. xxix. 18.
14. *On account of*, Gen. xviii. 28: בַּחֲמִשָּׁה *On account of five.* 2 Kings xiv. 6. Jonah i. 14.
15. *After, according to*, Gen. i. 26: בְּצַלְמֵנוּ *according to*, (after) *our image.* Levit. v. 15. בִּדְבַר־ *according to the word, command of one.* Hence, also.
16. *As;* Job xxxiv. 36. xxxv. 14. Hosea x. 15.
17. Several verbs of sense and of enjoyment, take, when construed with בְּ, the accessary idea of the pleasure connected with them, more rarely that of pain, vid. שָׁמַע, רָאָה, אָכַל.
18. The following construction is more frequent in Arabic than in Hebrew, Ps. viii. 17: יְהוָה בְּעֹזְרָי *Jehovah is among my helpers*, for, *my assistant.* Ps. liv. 6. Judg. xi. 35. Ps. xcix. 6. Also in the *sing.* Exod. xxxii. 22. *thou knowest the people*, כִּי בְרָע הוּא *that it is bad*, Hos. xiii. 9: כִּי בִי בְּעֶזְרֶךָ *for in me is thine help.* The בְּ here is called *Beth essentiæ.*
19. Before the *inf. while, when*, Gen. ii. 4. *after that*, Gen. xxxiii. 18. *because*, Exod. xvi. 7.

With *suffixes*, בִּי; בְּךָ, in *pausa* and *fem.* בָּךְ; בּוֹ, בָּהּ; בָּנוּ; בָּכֶם; בָּהֶם and בָּם, בָּהֵן,

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Instead of it in the poetical writings is used also בְּמוֹ, בְּדֵי vid. דֵי, מוֹ.

בְּאוּשׁ Chald. *adj. Bad.* Ezra iv. 12.

בָּאַר Occurs in *Piel.* In Kal, *to dig, grave,* obsolete, but whence the derivatives בְּאֵר, בּאֹר.

Piel בֵּאֵר.

1. *To engrave,* on tables. Deut. xxvii. 8. Hos. ii. 2.
2. *To explain, illustrate, eruere sensum.* Deut. i. 5.

בְּאֵר *fem. plur.* בְּאֵרוֹת.

1. *A well,* Gen. xxi. 25, 30, 31. xxvi. 15, 18.
2. *A pit,* generally. Ps. lv. 24. lxix. 16. Gen. xiv. 10.
3. A proper name, of an encampment of the Israelites in the wilderness. Numb. xxi. 16, 18.
4. A place belonging to the tribe of Judah, on the road from Jerusalem to Shechem, Judg. ix. 21.

בְּאֵר אֵלִים *The well of Firs,* a place in Moab, Isai. xv. 8. only.

בְּאֵר לַחַי רֹאִי *The well of life, of sight,* i. e. where one sees (God) and yet lives. The name of a well in the wilderness, between Palestine and Egypt, Gen. xxiv. 62. xxv. 11. The above etymological signification is given in Gen. xvi. 14. perhaps it would be more proper to read it with other vowels, (לְחִי רֳאִי): *the well of the conspicuous* or, far seen *rock.* In the same signification occurs לְחִי (*jaw,*) Judg. xv. 17.

בְּאֵרוֹת *Wells,* a proper name, of a town, in Benjamin, betwixt Jerusalem and Shechem, 2 Sam. iv. 2. The *nom. gent.* is בְּאֵרוֹתִי 2 Sam. iv. 2, 3. xxiii. 37.

בְּאֵרוֹת בְּנֵי יַעֲקָן *Wells of the sons of Jaakan,* an encampment of the Israelites in the wilderness, also without בְּאֵרוֹת, Deut. x. 6. Numb. xxxiii. 31.

בּאֹר (Syriasm for בְּאֹר) i. q. בּוֹר which is more frequent; *a cistern,* Jer. ii. 13 only; for 2 Sam. xxiii. 15, 16, 20, is perhaps to be read in Chethib בְּאֵר *well.* The *Keri,* and 1 Chron. xi. 17, 18, have בּוֹר.

בְּאֵר שָׁבַע *The seven wells,* a place in the southern frontiers of Palestine, hence the phrase מִדָּן וְעַד בְּאֵר שֶׁבַע *from Dan to Beersheba,* 2 Sam. xvii. 11. Seetzen has found to exist there still the (5 or 7) wells of *Szabéa.* The etymological signification of the name שֶׁבַע (Gen. xxi. 31. xxvi. 33) is explained by *oath* (otherwise expressed by שְׁבוּעָה.)

I. בָּאַשׁ *fut.* יִבְאַשׁ, occurs in four conjugations; in *Kal, to stink,* Exod. vii. 18, 21. xvi. 20.

Niph. נִבְאַשׁ reflective from *Hiph. To make one's-self stink,* i. e. *to make one's-self to be hated;* with בְּ and אֶת of the person, 1 Sam. xiii. 4. 2 Sam. x. 6: when they saw כִּי נִבְאֲשׁוּ בְּדָוִד *that they had rendered themselves hated before David,* Ch. xvi. 21. Comp. the French phrase *être en bonne, en mauvaise odeur.*

Hiph. הִבְאִישׁ,

1. *To make, to cause to stink,* Eccles. x. 1. Metaph. *To cause to be hated,* with בְּ by somebody. Gen. xxxiv. 30. A complete figurative phrase occurs Exod. v. 21: הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ *ye have made our savour stinking,* i. e. ye have made us to be hated.
2. As *Kal, to stink.* Exod. xvi. 24. Metaph. *To be hated.* 1 Sam. xxvii. 12.

Hithp. הִתְבָּאֵשׁ, *to make one's-self hated,* 1 Chron. xix. 6.

II. בָּאַשׁ i. q. בּוֹשׁ, *to be ashamed.*

Hiph. To act in a base, contemptible manner. Prov. xiii. 5: וְרָשָׁע יַבְאִישׁ וְיַחְפִּיר *the wicked acts basely and contemptibly,* Comp. הֵבִישׁ No. 3.

Obs. But it is not necessary to adopt a second signification on account of that passage if we translate יַבְאִישׁ (Prov. xiii. 5,) *the wicked man makes himself loathsome and contemptible.*

בְּאַשׁ Chald. *To be evil, (malum esse),* with

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על *to displease*, synonymous with the Hebrew רָעַע, רוּעַ. Dan. vi. 15: שַׁגִּיא בְּאֵשׁ עֲלוֹהִי *it was very displeasing to him*. A bad odour is often used in the Oriental language to express disagreeable qualities in general, as also a pleasant one to express agreeable ones.

בְּאֹשׁ *m. A stink*, Amos iv. 10, with *suffix*, בָּאְשׁוֹ, Joel ii. 20.

בָּאְשָׁה *fem.* Job xxxi. 40, and בְּאֻשִׁים, Isai. v. 2, 4. *Wolf's-bane, monk's-hood*, a well-known poisonous plant, bearing berries in the form of grapes, (*Aconitum Napellus*.)

בָּאתַר Chald. *prep.* Dan. vii. 6, i. q. בָּתַר *after*.

בָּבָה *fem.* (with an impure Kametz,) in construction with עַיִן, as בָּבַת עַיִן *the eye-ball*. Zech. ii. 12. only. In Syr. ܒܒܘܢܐ signifies *pupilla*, and בָּבוּאָה in Chaldee *image*: according to which בָּבַת עַיִן is clearly, the image or pupil in the eye, as אִישׁוֹן q. v.

בָּבֶל *fem. Babel, Babylon*, the famous capital of the Babylonians, on the Euphrates, occurs very frequently. With a local ה, בָּבֶלָה to Babel. The signification of the word is given, Gen. xi. 9, as, *confusion* (of languages), comp. the Syr. ܒܒܠ confusion of speech, stammering, stuttering. It would then be an abbreviation for בלבל from בלל, comp. e. g. גֻּלְגֹּלֶת, Chald. גּוּלְגַּלְתָּא *the scull*.

בָּג Ezek. xxv. 7. only, in *Chethib*. If the reading is correct, it would correspond with the Arabic באג, *food*, (comp. פִּתְבָּג). Kimchi expresses it by מַאֲכָל; but all old versions read בַּז *booty* as the *Kri*.

בָּגַד *fut.* יִבְגֹּד occurs only in Kal,

1. *To act perfidiously, treacherously*, 1 Sam. xiv. 33. Job vi. 15; with בְּ *against any one*, Judg. ix. 23; with בַּיהוָה *to forsake Jehovah perfidiously*. Jer. v. 11. Hos. v. 7. vi. 7; with בְּאִשָּׁה *to forsake a wife*, Mal. ii. 14, 15, 16. Exod. xxi. 8; with מִן Jer. iii. 20. only: בָּגְדָה אִשָּׁה מֵרֵעָהּ *a wife forsakes her husband*. But it may also be read מֵרֵעַ, and then it is without a preposition, as Ps. lxxiii. 15: הִנֵּה דוֹר בָּנֶיךָ בָּגָדְתִּי *behold, then I should forsake treacherously the generation of thy children*.

2. *To be arrogant, insolent*, Hab. ii. 5: הַיַּיִן בּוֹגֵד *the wine*, i. e. the drunken *is impudent*. Plur. בֹּגְדִים *the insolent, wicked*. Prov. ii. 22. xi. 3. 6. xiii. 2. xxii. 12.

3. *To deprive*, Isai. xxi. 2. xxiv. 16, xxxiii. 1. According to some, *to rob one of his coat* (from בֶּגֶד). Vid. *Cocceii Lex.* and Lowth on these passages. Others refer these examples to No. 2.

I. בֶּגֶד *masc. Faithlessness, defection*, Jer. xii. 1.

II. בֶּגֶד *comm.* (mostly *masc.*)

1. *Cover, sheet*, Numb. iv. 6, 13. e. g. of the bed-covering, 1 Sam. xix. 13. 1 Kings i. 1.

2. *Coat*, especially the upper coat of the Orientals, Gen. xxiv. 53. with suffix בִּגְדִי. Plur. בְּגָדִים, *stat. constr.* בִּגְדֵי; with the termination ־וֹת Ps. xlv. 9. only.

בְּגָדוֹת *plur. Treacheries*, Zeph. iii. 4. A verbal noun, as אֹבֶד.

בָּגוֹד *adj.* (with impure Kametz,) only in the *fem.* בְּגוֹדָה *faithless, treacherous*, Jer. iii. 7, 10.

בְּגַלַּל *on account of*, vid. גָּלַל.

I. בַּד, plur. בַּדִּים,

1. *Vain talk, gasconadings, lies*. Job xi. 3. Isai. xvi. 6. Jer. xlviii. 30.

2. *A liar, vain boaster*, Isai. xliv. 25. Jer. l. 36. Root בָּדַד i. q. בָּדָה in Syriac and Arabic, to lie, boast, cognate with בָּדָא, to invent, to devise.

II. בַּד properly *subst. The act of being separated, single, a separation*. Root בָּדַד, hence

לְבַד *adv.*

1. *Apart, separately, seorsim*. Exod. xxvi. 9: *five curtains*, (לְבַד) *separately*, and

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six curtains separately, (לְבַד) Ch. xxxvi. 16. Judg. vii. 5.

2. *Only, alone,* Eccles. vii. 29. Isai. xxvi. 13.

3. לְבַד מִן and מִלְּבַד *besides, except.* Exod. xii. 37: לְבַד מִטַּף *besides the children.* Gen. xxvi. 1: מִלְּבַד הָרָעָב הָרִאשׁוֹן *besides the first famine.* Once with עַל, Ezra i. 6: לְבַד עַל *besides that, which.* Most frequently with suffixes, in the following manner, אֲנִי לְבַדִי, *I alone,* (individually,) also without the first pronoun, when it is already expressed in the verb. (Deut. i. 9, 12:) אַתָּה לְבַדֶּךָ *thou alone.* Exod. xviii. 14. מֹשֶׁה לְבַדּוֹ, יַעֲקֹב *Jacob, Moses alone,* Gen. xxxii. 25. Exod. xxiv. 2, with the *dative* לוֹ לְבַדּוֹ *to him alone, accus.* אִתּוֹ לְבַדָּם *him alone,* Gen. xliii. 32. נִזָּה לְבַדָּהּ *the skin alone,* Judg. vi. 39. Josh. xi. 13. Gen. ii. 18: לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *it is not good that the man should be alone.* הַכֹּהֲנִים לְבַדָּם *the priests alone,* Gen. xlvii. 26. Ps. lxxi. 16: צִדְקָתְךָ לְבַדֶּךָ *thy righteousness, thine only* (prop. *justitia tui, tui solius*). בַּד בְּבַד *in equal parts,* Exod. xxx. 34.

Plur. בַּדִּים prop. *Separations,* things which have separated themselves, hence

1. *Boughs, branches.* Ezek. xvii. 6. xix. 14. whence

2. *Bars, poles, levers.* Exod. xxv. 13, &c. Numb. iv. 6, &c.

3. *Bolts,* Job xvii. 16. Metaph. perhaps *dukes, leaders* (as it were, the bolts, the shields or bucklers of the people,) Hos. xi. 6. Others take it in the proper sense, i. e. *branches.*

4. בַּדֵּי הָעוֹר and simply בַּדִּים Job xviii. 13. xli. 4, poet. *members,* as it were the branches of the body.

III. בַּד *masc. White, fine linen,* i. q. שֵׁשׁ, Exod. xxviii. 42. xxxix. 28. Levit. vi. 10. Plur. בַּדִּים *linen cloths.* Ezek. ix. 2, 3. Dan. x. 5.

בָּדָא only in *Kal. To excogitate, to invent, devise* something, 1 Kings xii. 33. Neh. vi. 8: בּוֹדָאם for בִּדְאָם *per Syriasm.* Comp. בַּד, No. 1.

בָּדַד *to separate one's self, to part.* In Arabic *idem.* It occurs in *Kal* as *participle* only: בּוֹדֵד *solitary, separated.* Ps. cii. 8. Hos. viii. 9. Deriv. בַּד, No. 2. Also

בָּדָד *the state of being alone, separated.* Whence לְבָדָד and בָּדָד *adv. alone,* Jer. xlix. 31: בָּדָד יִשְׁכְּנוּ *they shall dwell alone,* Isai. xxvii. 10: עִיר בְּצוּרָה בָּדָד *the fortified city is alone,* Lam. i. 1. In the latter passage it includes moreover the idea of *desolation.*

בְּדֵי i. q. בְּ, vid. דֵּי.

בְּדִיל *masc.*

1. The *stannum* of the ancients, the *alloy* of our Metallurgists, i. e. the lead with which the silver is intermixed, which is separated from it by fusion (from בָּדַל *to separate*). Comp. *Plin. H. N.* xxxiv. 16, and *Schneider's Griech. Wörterbuch, u. d. W.* κασσιτερος. Isai. i. 25: אָסִירָה כָּל־בְּדִילַיִךְ *I will remove all thine alloy,* i. e. the impure metal intermixed with thee.

2. *Pewter, plumbum album* of the ancients, Numb. xxxi. 22.

בָּדַל occurs in two conjugations, in *Kal* obsolete.

Hiph. הִבְדִּיל,

1. *To divide, to make a distinction, to separate,* it is construed with בֵּין וּבֵן Exod. xxvi. 33. Lev. x. 10. xi. 47. בֵּין לְ Gen. i. 6. בֵּין לְבֵין Isai. lix. 2, *to make a distinction between one and the other;* with מִן Levit. xx. 24: הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים *I have separated you from the people,* ver. 26. Numb. viii. 14. It is also used absolutely, as Levit. i. 17: *and he shall cleave the bird by its wings,* וְלֹא יַבְדִּיל *but not divide it.*

2. With לְ *to segregate, to single out, to appoint,* Deut. xxix. 20. 1 Kings viii. 53. Also without a case, Deut. iv. 41: אָז יַבְדִּיל מֹשֶׁה שָׁלֹשׁ עָרִים *then Moses appointed*

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three cities, Ch. x. 8. xix. 7. Ezek. xxxix. 14.

Niph. נִבְדַּל *to be separated,* 1 Chron. xxiii. 13; *to separate one's-self, to depart from,* with מִן Numb. xvi. 21. Ezra ix. 1. x. 8, 11; with אֶל *to separate themselves (and resort) unto some one,* 1 Chron. xii. 8.

3. *To be appointed, ordered,* Ezra x. 16. Derivatives בְּדִיל, מִבְדָּלוֹת.

בָּדָל *m. Part, piece,* only in conjunction with אֹזֶן *the ear-lap.* Amos iii. 12.

בְּדֹלַח *m.* Gen. ii. 12. Numb. xi. 7. According to *Symm. Theod.* in *Num.*, the *Vulgate* in both passages, and *Josephus, Bdellium,* βδολχον, i. e. an odoriferous rosin, which is transparent and like wax, the produce of a tree growing in Arabia, India and Media, perhaps the vine-palm (*Borassus flabelliformis, Linn.*) According to LXX. ἀνθραξ. Arab. *pearls.*

בָּדַק occurs in *Kal* only, see No. 2.

1. *To tear, to rend,* (Arab. بَثَقَ), whence בֶּדֶק, which see.

2. (Denom. from בֶּדֶק) *to repair, sc.* what is in a ruinous condition (of buildings), 2 Chron. xxxiv. 10 only: לִבְדֹּק *to repair.*

בֶּדֶק *m.* with *suff.* בִּדְקֵךְ, *crack, chink, ruinous state* of a house, 2 Kings xii. 6—13. Ezek. xxvii. 9, 27.

בְּדַר Chald. i. q. בָּזַר, in Hebrew, *to strew, to scatter about,* Dan. iv. 11.

בֹּהוּ *m. subst. A waste, uninhabited place, wilderness,* for בָּהוּ (after the form קֹדֶשׁ), Root בָּהָה, in Arabic, to be empty, waste, of a house. It is always combined with תֹּהוּ, Gen. i. 2. Jer. iv. 23. Isai. xxxiv. 11: אַבְנֵי בֹהוּ vid. אֶבֶן.

בֹּהַט *m.* Esth. i. 6 only, probably a kind of marble. LXX. σμαραγδιτης, by which they understand perhaps the *verde antico,* half-porphyry of Egypt.

בְּהִילוּ *fem.* Chald. *Haste.* Ezra iv. 23.

בָּהִיר *adj. Shining, glittering.* Job xxxvii. 21. (Root בהר in Chald. and Arab. *to shine, to glitter.*)

בָּהַל occurs in four conjugations, in *Kal inus.*

Niph. נִבְהַל.

1. *To be agitated, shaken,* (with fear, anxiety,) *to be confounded.* Exod. xv. 15. 1 Sam. xxviii. 21. 2 Sam. iv. 1. Ps. vi. 3: נִבְהֲלוּ עֲצָמַי *my bones tremble.* Ezek. vii. 27: וְיֵדֵי עַם־הָאָרֶץ תִּבָּהַלְנָה *the hands of the people shall tremble.*

2. *To flee terrified.* Judg. xx. 41.

3. *To be destroyed, to be annihilated.* Ps. civ. 29: *thou hidest thy face,* יִבָּהֵלוּן *they* (the creatures) *are annihilated,* pass away. Hence *part. fem. subst. destruction,* Zeph. i. 18: כִּי כָלָה אַךְ־נִבְהָלָה יַעֲשֶׂה אֵת כָּל־יֹשְׁבֵי הָאָרֶץ *for he will bring desolation and sudden destruction upon all the inhabitants of the land.*

4. *To hasten after something,* with לְ, Prov. xxviii. 22.

Pi. בִּהֵל *fut.* יְבַהֵל.

1. *To perplex, to terrify, to dishearten,* Ezra iv. 4. 2 Chron. xxxii. 18. Job xxii. 10.

2. *To hasten,* Eccles. v. 1. vii. 9.

3. *To accelerate, to hasten on,* Esth. ii. 9.

Py. To hasten, Esth. viii. 14. Prov. xx. 21. in *Kri* נַחֲלָה מְבֹהֶלֶת *a rapid fortune,* i. e. a fortune hastily and eagerly obtained.

Hiph. הִבְהִיל,

1. As *Piel,* No. 1. Job xxiii. 16.

2. As *Piel,* No. 2. Esth. vi. 14.

3. *To drive away in haste,* 2 Chron. xxvi. 20.

בְּהַל Chald. *Pa. To frighten,* Dan. iv. 2, 16. vii. 15.

Ithpael pass. v. 9.

Inf. Ithpael הִתְבְּהָלָה *subst. Haste.* Dan. ii. 25. iii. 24. vi. 20.

בְּהָלָה *fem.*

1. *Consternation, terror,* Levit. xxvi. 16.

2. *Destruction,* Isai. lxv. 23.

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בְּהֵמָה *fem. stat. constr.* בְּהֶמַת with *suff.* בְּהֶמְתְּךָ *a quadruped of the larger kind, cattle,* Eccles. iii. 19, 21. especially

(*a*) Of tame cattle, as opposed to חַיָּה other animals, Gen. i. 24. Ch. iii. 14. and vii. 21. צֹאן and בָּקָר *small* and *great cattle,* are mentioned as subordinate to it, Levit. i. 2. Ch. xi. 2, it comprehends all quadrupeds.

(*b*) Of the wild animals of the field, Deut. xxxii. 24. Hab. ii. 17; mostly with the addition of חַיַּת הָאָרֶץ, Deut. xxvii. 26. Isai. xviii. 6; חַיַּת הַשָּׂדֶה, שָׂדַי, 1 Sam. xvii. 44. Joel i. 20. ii. 22; חַיַּת הַיַּעַר Micah v. 7. It refers here chiefly to ravenous animals; in the latter passage, more to the tame ones.

Plur. בְּהֵמוֹת, *animals,* but also as *plur. excellentiæ,* with a singular signification. Ps. lxxiii. 22. Thus also *Behemoth* in Job xl. 15. From ver. 18 it is pretty clear that the poet understood by it, the Hippopotamus, (comp. *Bocharti Hieroz.* II. p. 753), *Ludolf. Hist. Æth.* I. e. 11.), and not the Elephant, as *Grotius Schultens Michaelis* understood it. In the etymology of the word the Hebrews immediately had recourse to the *plur. excellentiæ,* although perhaps it owes its origin to the Egyptian word *Pehemout,* i. e. water-animal, (comp. אַבְרֵךְ).

בֹּהֶן *fem.* with יָד *the thumb;* with רֶגֶל the *great toe,* Levit. viii. 23, 24. xiv. 17, 28. Plur. בְּהֹנוֹת Judg. i. 6, 7, from the sing. בְּהֹן which the Samaritan Text always uses instead of בֹּהֶן.

בֹּהַק *m.* Levit. xiii. 39, the name of a harmless eruption, which appears on the brown skin of the Orientals, whitish and without brightness. The Arabians still call it, *Bohak.* (Root בָּהַק *Syr. Aph.,* to be white, of leprosy).

בַּהֶרֶת *fem. The white scab, tetter,* which causes suspicion of the leprosy, λεύκη of Hippocrates, *morphea,* or *vitiligo alba* of the Latins, Levit. xiii. 2—39. Plur. בְּהָרוֹת, ver. 38, 39. Comp. בָּהִיר.

בּוֹא occurs in three conjugations; in *Kal,*

1. *To enter,* Gen. vi. 18, vii. 1, 9, 13. (see the frequent opposition of יָצָא under letter *d.* It is construed with בְּ, אֶל, and with the *accus.* as *ingredi urbem,* Ps. c. 4: בֹּאוּ שְׁעָרָיו *enter into his gates.* Ps. cv. 18. Hence with the *gen.* בָּאֵי שַׁעַר *they who entered in at the gate.* Gen. xxiii. 10, 18. especially,

(*a*) Of the Sun, *to enter, to go in,* (below the horizon,) hence, *to go down,* Gen. xv. 17. xxviii. 11. (In opposition to יָצָא *to come out, to rise.*)

(*b*) בּוֹא אֶל אִשָּׁה *inire feminam,* of cohabitation, Gen. xvi. 2, 4. xxx. 3. xxxviii. 8. Deut. xxii. 13. 2 Sam. xvi. 21; also with עַל, Gen. xix. 31. Deut. xxv. 5.

(*c*) Of a young woman, who is entering the house of her husband, Josh. xv. 18. Judg. i. 14.

(*d*) בָּא וְיָצָא *to go in and out,* an usual circumlocution for, *to act,* (as הָלַךְ), 1 Kings iii. 7: לֹא אֵדַע צֵאת וָבוֹא *I know not how to get out and in,* i. e. *to live, to act.* 1 Sam. xxix. 6. 2 Kings xix. 27, (with the addition שֶׁבֶת *to sit,*) comp. Deut. xxviii. 6. Ps. cxxi. 8. With לִפְנֵי הָעָם *before the people,* i. q. *to lead the people, to preside over,* or *to govern them,* Numb. xxvii. 16. 1 Sam. xviii. 16. 2 Chron. i. 10, also perhaps Deut. xxxi. 2. Josh. xiv. 11, without that addition. Hence in *Hiph.* הֵבִיא וְהוֹצִיא אֶת יִשְׂרָאֵל *to lead Israel out and in,* in the same sense, 1 Chron. xi. 2. Numb. xxvii. 17. It is used in another sense, Jer. xxxvii. 4: יִרְמְיָהוּ בָּא וְיֹצֵא בְּתוֹךְ הָעָם *Jeremiah went out and in among the people,* i. e. went about freely.

(*e*) *To come in,* of money and other revenues, 1 Kings x. 14. 2 Chron. ix. 13. In opposition to יָצָא, to go out, to be expended.

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(*f*) בּוֹא בַּבְּרִית *to enter into a covenant*, vid. בְּרִית.

2. *To come*, with אֶל, עַל, עַד and the *accus.* Lam. i. 10. Jer. xxxii. 24: סוֹלְלוֹת בָּאוּ הָעִיר *the ramparts will extend unto the town*, Lam. i. 4: בָּאֵי מוֹעֵד *they who come to the festival*. Especially,

(*a*) *To come upon a person;* hence *to meet with, to happen upon, to fall in with*, with the *accus.* Ezek. xxxii. 11: *the sword* תְּבוֹאֲךְ *shall come upon thee*, Job xxii. 21: תְּבוֹאָתְךָ טוֹבָה *good shall come upon thee*, Ps. xxxv. 8. xliv. 18: כָּל זֹאת בָּאַתְנוּ *all this has happened to us*, Ps. cix. 17. cxix. 41, 77. Prov. x. 24: מְגוֹרַת רָשָׁע הִיא תְּבוֹאֶנּוּ *that which the wicked fears, befalls him.* Also with עַל, Job ii. 11. iii. 25. and לְ, Isai. xlvii. 9: תָּבֹאנָה לָךְ שְׁתֵּי אֵלֶּה *both these things shall come upon thee.*

(*b*) *To occur, to happen, to come to pass*, of any thing future, of a wish, Prov. xiii. 12: תַּאֲוָה בָּאָה *a desire which is fulfilled;* of a request, Job vi. 8: מִי יִתֵּן תָּבוֹא שְׁאֵלָתִי *O that my request might be fulfilled!* of the fulfilment of a sign, 1 Sam. x. 7: כִּי תָבֹאנָה לְךָ הָאֹתוֹת *when these signs are accomplished unto thee;* especially, of a prophecy, 1 Sam. ix. 6: כָּל אֲשֶׁר יְדַבֵּר בּוֹא יָבוֹא *all that he says comes to pass*, Deut. xiii. 3. xviii. 22.

(*c*) With בְּ *to come with something, to bring it*, Ps. lxvi. 13. (Vid. בְּ, No. 2.)

(*d*) *To come to a thing, to get, obtain it*, with בְּ, Ps. lxix. 28: וְאַל יָבֹאוּ בְּצִדְקָתְךָ *let them not come into thy righteousness*, with אֶל Numb. xxxii. 19.

לְבֹא and עַד לְבֹא *until the arriving at*, i. q. *unto*, Numb. xxxiv. 8: לְבֹא חֲמָת *unto Hamath.* Numb. xiii. 21: עַד־רְחֹב לְבֹא חֲמָת *unto Rehob and Hamath.* Instead of it also עַד בֹּאֲךָ *until thou comest*, i. e. until one arrives, Gen. xix. 22. Judg. vi. 4. xi. 33, and merely בּוֹאֲךָ, Gen. xiii. 10. 1 Sam. xv. 6. מִלְּבוֹא־עַד *from—unto*, 1 Kings viii. 65. 2 Kings xiv. 25. Amos vi. 14.

(*e*) הַבָּאִים Isai. xxvii. 6. supply בָּיָמִים *the time to come*, i. e. the future.

3. More rarely, *to go*, (as ἔρχομαι to come and to go,) Jonah i. 3: *he found a ship* בָּאָה תַּרְשִׁישָׁה *which went to Tarsis.* With עִם and אֵת *to go with, to have intercourse with*, (as הָלַךְ עִם) Ps. xxvi. 4. Prov. xxii. 24.

Hiph. הֵבִיא,

1. *Causat.* of No. 1, *To bring in*, or *to get in*, e. g. the corn from the field, 2 Sam. ix. 10. Hag. i. 8. *To bring Israel out and in*, i. e. to lead, to preside, to govern. Numb. xxvii. 17. 1 Chron. xi. 2. (comp. No. 1. letter *d*).

2. *To cause to come, to bring.* Gen. iv. 4, &c. Metaph. *to let come, to bring to pass*, Isai. xxxvii. 26. xlvi. 11. Ps. lxxviii. 29.

Hiph. הוּבָא,

1. *To be placed, put.* Lev. xi. 32.

2. Generally, *to be brought.* Gen. xliii. 18. Levit. xiii. 2, 9, and frequently. Deriv. תְּבוּאָה, מָבוֹא.

בוּב *To be hollow, empty*, it occurs as participle *Niph.* only. Exod. xxvii. 8. xxxviii. 7. Jer. lii. 21. Metaph. *hollow-headed, stupid.* It is placed by some Lexicog. under בִּיב, by others under נבב.

בוּז *fut.* יָבוּז only in *Kal. To despise, contemn*, with the *accus.* Prov. i. 7, more frequently with לְ, Prov. xi. 12. xiii. 13. xiv. 21. Cant. viii. 7. Prov. vi. 30: לֹא־יָבוּזוּ לַגַּנָּב *they neglect not the thief*, i. e. let him not go unpunished, (Zech. iv. 10, בַּז occurs for בָּז as from בָּזַז).

I. בּוּז *m. Contempt*, Ps. cxxiii. 3, 4. Job xxxi. 34.

II. A proper name, the second son of Nahor, the brother of Abraham, Gen. xxii. 21; hence, a people and district in the desarts of Arabia, Jer. xxv. 23, 24. The *nom. gent.* is בּוּזִי, Job xxxii. 2.

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בּוּזָה *fem. Contempt,* here, the object of it, Neh. iii. 36.

בּוּזִי vid. בּוּז No. 2.

בּוּךְ only in *Niph.* נָבוֹךְ *to be confused, confounded.* Esth. iii. 15: וְהָעִיר שׁוּשַׁן נָבוֹכָה *the town Shushan was perplexed.* Exod. xiv. 3: נְבֻכִים הֵם בָּאָרֶץ *they wander about confounded in the land.* Joel i. 18, (of herds of cattle). In Arab. *idem.* Deriv. מְבוּכָה.

I. בּוּל (for יְבוּל from the root יָבַל No. 1. equivalent with בּוּא),

1. *Proventus, produce,* Job xl. 20.

2. בּוּל עֵץ, Isai. xliv. 19, according to the Chaldee idiom *a piece of wood.*

II. בּוּל (for יְבוּל from יָבַל, No. 2. to rain hard) *the month of rain,* the eleventh month of the Hebrews, beginning with the new moon in November, 1 Kings vi. 38.

בּוֹם see בָּמָה.

בּוֹן see בִּין *to observe, to perceive.*

בּוּס *fut.* יבוּס and יָבוֹס *part.* בּוֹסִים, occurs in four conjugations; in *Kal, to tread* with the feet, Prov. xxvii. 7; *to tread under foot* (enemies), *to crush,* Ps. xliv. 6. lx. 14. Isai. lxiii. 6.

Piel בּוֹסֵס *to tread down,* (a place,) Jer. xii. 10. Isai. lxiii. 18. Here, of the trampling upon the sanctuary by profane men, consequently, the profanation of it: comp. καταπατέομαι τὰ ἁγια, το ἁγιασμα 1 Macc. iii. 45, 51, and מִרְמָס, Dan. viii. 13.

Hoph. מוּבָס *to be trodden down,* Isai. xiv. 20, only.

Hithp. הִתְבּוֹסֵס Ezek. xvi. 6, 22. *conculcandum se præbere, to be exposed to the trampling of the feet.* Derivat. תְּבוּסָה מְבוּסָה.

בּוּץ *m. Byssus,* the finest and whitest cotton of the Egyptians, which was obtained from several sorts of *Gossypium,* as likewise from the more precious *Bombax gossypium* in Egypt; also, the stuff manufactured from it, synonymous with שֵׁשׁ, but בּוּץ occurs only in the latter books, 1 Chron. xv. 27. 2 Chron. ii. 13. iii. 14. v. 12. Esth. i. 6. viii. 15. Ezek. xxvii. 16. Root בּוּץ or בִּיץ, Arab. بَاصَ to be glittering white, (comp. Rev. xix. 8, 14). From the same root is derived בֵּיץ *an egg.* Comp. *J. R. Forster de Bysso Antiquorum lib. singularis.* London 1776. 8. *Celsii Hierobotan.* II. p. 167 &c.

בּוֹקָה *fem. Vacuity, emptiness.* Nah. ii. 11. only. Root בּוּק equivalent to בָּקַק *to be empty.*

בּוֹקֵר *m. A herdsman,* denom. from בָּקָר *a herd of cattle,* (but in Syr. merely, *herd,*) Amos vii. 14. The more particular sense, a herdsman of oxen, would not agree with Chap. i. 1.

I. בּוֹר *plur.* בֹּרוֹת *m.* (properly for בְּאֹר, בְּאֵר, from the root בָּאַר *to dig.*)

1. *Pit,* 1 Sam. xiii. 6. 1 Chron. xi. 22.

2. Especially *cistern,* Gen. xxxvii. 20, &c. בֹּרוֹת חֲצֻבִים *hewn* or *cut cisterns,* Deut. vi. 11. &c.

3. *Prison,* because they used also dry cisterns as prisons, Zech. ix. 11. Jer. xxxviii. 6, Isai. xxiv. 22, especially בֵּית הַבּוֹר, Jer. xxxvii. 16. Exod. xii. 29.

4. *Grave,* frequently in the connexion יוֹרְדֵי־בוֹר *they who go down into the pit,* the dying, Ps. xxviii. 1. cxliii. 7. Prov. i. 12. Isai. xiv. 19: יוֹרְדֵי אֶל־אַבְנֵי בוֹר *they who were interred in stone sepulchres,* עַד בּוֹר *unto the grave,* Prov. xxviii. 17. Hence

5. *The subterranean world,* Isai. xiv. 15: יַרְכְּתֵי בוֹר *the depths of the subterranean world, lower regions.*

II. בּוֹר the same as בֹּר q. v.

בּוֹר i. q. בָּרַר *to investigate,* Eccles. ix. 1, only.

I. בּוֹשׁ pret. בּוֹשׁ, בּשְׁתִּי *fut.* יֵבוֹשׁ, occurs in three conjugations; in *Kal,*

1. *To be ashamed,* Job vi. 20. xix. 3. Ezra

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viii. 22. ix. 6; with מִן of the thing of which one is ashamed, Ezek. xxxvi. 32. (Comp. xliii. 10, 11.)

2. *To be put to shame*, especially, *to be disappointed* in one's hope, in the event of one's undertaking, wherewith a certain shame is connected. Luther, *zu Schanden werden*, (to be confounded). Ps. xxii. 6: בְּךָ בָּטְחוּ וְלֹא־בוֹשׁוּ *they trusted in thee, and were not confounded*, xxv. 2, 3, 20. xxxi. 2, 18. lxxi. 13: יֵבוֹשׁוּ שׂטְנֵי נַפְשִׁי *may they be disgraced that persecute me*, may their design be frustrated to their disgrace. The idea is completely expressed in Job vi. 20: בּוֹשׁוּ כִּי בָטָחוּ *they are disgraced through their hopes*. The object of the disappointed hope is expressed by מִן Jer. ii. 36: גַּם מִמִּצְרַיִם תֵּבוֹשִׁי כַּאֲשֶׁר בּוֹשְׁתְּ מֵאַשּׁוּר *thy hopes on Egypt shall also be disgraced* (frustrated) *as those on Ashur were disgraced*. xii. 13. xlviii. 13. Hos. iv. 19. x. 6. Ps. lxix. 7: יֵבוֹשׁוּ בִי קוֶיךָ *let those who hope in thee, not be disgraced through me*, i. e. cause them not to be ashamed, disappointed in their hopes. Hereto belongs also the phrase עַד בּוֹשׁ e. g. Judg. iii. 25: *and they tarried* עַד בּוֹשׁ *unto shame*, till they saw themselves deceived by tarrying so long. 2 Kings ii. 17. viii. 11. In the latter passage, perhaps, *until he was ashamed*, (i. e. confused).

3. Of inanimate things, used metaphorically, Hos. xiii. 15: יֵבוֹשׁ מְקוֹרוֹ *his fountain is disgraced*, i. e. *dried up*. Comp. בּוֹשׁ No. 2. According to others בּוֹשׁ is here equivalent to יָבֵשׁ *to dry up, to grow dry*.

Hiph. הֵבִישׁ,

1. Causat. from *Kal* 1, 2. *to make one ashamed, to deceive his hope, to let him be disgraced*. Ps. xiv. 6. xliv. 8. cxix. 31. 116: אַל־תְּבִישֵׁנִי *let me not be disgraced on account of my hope*.

2. *To bring shame upon one*, Prov. xxix. 15: וְנַעַר מְשֻׁלָּח מֵבִישׁ אִמּוֹ *a youth left to himself brings disgrace on his mother*.

3. Intrans. *To act wickedly, disgracefully*, Prov. xiii. 5. Hence part. מֵבִישׁ *careless, wicked, foolish*, frequently in opposition to מַשְׂכִּיל *prudent*, e. g. Prov. x. 5: בֵּן מַשְׂכִּיל *the wise* (*prudent*,) *gathereth in summer*, נִרְדָּם בַּקָּצִיר בֵּן מֵבִישׁ *the* (*careless*) *fool sleepeth in harvest*. xii. 4. xiv. 35. xvii. 2. xix. 26. Another *Hiph.* see under יָבֵשׁ, No. 2.

Hithp. הִתְבּשֵׁשׁ Gen. ii. 25. *To be ashamed of one's self*. Derivat. בָּשְׁנָה, בֹּשֶׁת and מָבוּשׁ.

II. בּוֹשׁ only in *Piel* בֹּשֵּׁשׁ *to tarry*. Exod. xxxii. 1. Judg. v. 28. But this might also be derived from בָּשַׁשׁ.

בּוּשָׁה *fem. Shame, disgrace, reproach, ignominy*, Ps. lxxxix. 46. Micah vii. 10.

בּוּת Chald. *To lodge, to pass the night*, whence in Hebrew בַּיִת *house*, plur. בָּתִּים.

בָּז *m.* with *suff.* בִּזִּי *booty*, of booty in men (otherwise שְׁבִי), animals (מַלְקוֹחַ), and other possessions, as Numb. xiv. 3: נָשֵׁינוּ וְטַפֵּנוּ יִהְיוּ (*that*) *our wives and our children should become a booty*, Jer. xv. 13: חֵילְךָ וְאוֹצְרוֹתֶיךָ לָבַז אֶתֵּן *thy goods and treasures I will give as booty*. xlix. 32: הָיוּ גְמַלֵּיהֶם לָבַז *and their camels shall be a booty*, most frequent is the phrase הָיָה לָבַז *to become a booty*, Numb. xiv. 31. Deut. i. 39. Isai. xlii. 22. Jer. ii. 14, and נָתַן לָבַז *to give as booty*, Ezek. xxv. 7. Root בָּזַז.

בָּזָא Arab. بزأ *to subject one's self*, Isai. xviii. 2, 7 only: אֲשֶׁר־בָּזְאוּ נְהָרִים אַרְצוֹ *whose land is subdued by streams*. The Chald. and Vulg. take it as synonymous with בּוז, according to the Jewish acceptation, signifying here perhaps, to destroy, and so is explained by the reading בּוּז in four MSS. See Lowth's Translation, and note on the passage.

בִּזָּה *fem.* from בַּז *booty*, 2 Chron. xiv. 13. Esth. ix. 10, 15, 16. שְׁבִי and שָׁלָל are often mentioned with it. 2 Chron. xxviii. 14. Ezra ix. 7. Dan. xi. 24, 33.

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בָּזָה i. q. בּוּז *to despise, to make light of,* with the *accus.* Numb. xv. 21, more frequently with לְ, 2 Sam. vi. 16. 2 Kings xix. 21; once with עַל, Neh. ii. 19. Esth. iii. 6: וַיָּבֶז בְּעֵינָיו לִשְׁלֹחַ *and he thought scorn to lay hands on,* &c. Prov. xix. 16: בּוֹזֵה דְרָכָיו *he that neglects his conduct,* he that thinks but little of his conduct, is indifferent to it, Isai. xlix. 7: לִבְזוֹת נֶפֶשׁ *to the contempt of the soul,* i. e. to the despised.

Niph. Part. נִבְזֶה *despised.* Ps. xv. 4. Isai. liii. 3.

Hiph. as *Kal,* Esth. i. 17.

בִּזָּיוֹן *m. Contempt.* Esth. i. 18.

בָּזַז *plur.* בָּזְזוּ, בָּזְזוּ, also בַּזּוֹנוּ *fut.* יָבֹז, occurs in three conjugations; in *Kal inus.*

1. *To plunder, to make booty.*

(*a*) Without a case. Numb. xxxi. 53: כִּי אַנְשֵׁי הַצָּבָא בָּזְזוּ אִישׁ לוֹ *for the men of war had taken booty, every man for himself,* 1 Sam. xiv. 36: נָבֹזָה בָהֶם *let us make booty among them.*

(*b*) With the accus. *to get something as booty,* Gen. xxxiv. 29. Deut. ii. 35: רַק הַבְּהֵמָה בָּזַזְנוּ לָנוּ *only the cattle we took as booty for ourselves,* iii. 7. xx. 14. Josh. viii. 17. Ps. cix. 11. Ezek. xxvi. 12.

2. With the accusative, *to pillage, to ransack a place,* Gen. xxxiv. 27: וַיָּבֹזּוּ הָעִיר *and they pillaged the town,* 2 Kings vii. 16. Ezek. xxxix. 10. 2 Chron. xiv. 13.

Niph. נָבֹז *plur.* נָבֹזּוּ *inf.* הִבּוֹז *fut.* יִבּוֹז, *to be taken as booty, pillaged.* Amos iii. 11. Isai. xxiv. 3.

Py. id. Jer. l. 37 only. Deriv. בַּז, בְּזָה.

בָּזָק *m.* Ezek. i. 14 only, according to the Versions, *lightning.* Root בזק, in Syriac and Arabic, to strew, to scatter, to shiver; in Arabic also, to radiate, to beam.

בֶּזֶק a proper name of a town, to the southward of Bethshean or Scythopolis. Judg. i. 4. 1 Sam. xi. 8 only.

בָּזַר *fut.* יִבְזֹר occurs in two conjugations; in *Kal, to scatter,* as פָּזַר, Dan. xi. 24.

Pi. as *Kal, to scatter,* Ps. lxviii. 31. In Arabic *idem,* in Aramaic בְּדַר q. v.

בָּחוֹן *m. adj.* from בָּחַן, *an assayer of metals,* Jer. vi. 27. This form has often the active signification, comp. עָשׁוֹק equivalent to עֹשֵׁק *oppressor.*

בָּחוֹן *m.* Isai. xxiii. 13 only, in *Chethib;* probably *a tower,* used in a siege, comp. בָּחַן Chald. *specula.* The root is either בָּחַן, Arab. بحن *conj.* ix. and xi, to be erected, or the Hebrew בָּחַן with the accessary idea *to spy,* equivalent to צָפָה.

בָּחוּר *plur.* בַּחוּרִים, בַּחוּרֵי (*forma dagessenda* to distinguish it from בְּחוּרִים) *m. a youth,* very frequently, Deut. xxxii. 25, &c. probably prop. *select,* thence used of young soldiers, otherwise it may be compared with the Arabic بِكْر, بِكْر youth, by the interchange of ח and כ.

בְּחוּרִים *m. plur.* Numb. xi. 28, and בְּחוּרוֹת *fem. plur. youth; the time, age of youth.* Eccles. xi. 9. xii. 1.

בָּחִין Isai. xxiii. 13, in *Kri,* vid. בָּחוֹן.

בָּחִיר *adj.* and *subst. he that is elected,* (*of God*) Isai. xlii. 1. xliii. 20. xlv. 4. Ps. cvi. 23.

בָּחַל, in *Kal* only,

1. *To have an aversion, to loath,* with בְּ, Zech. xi. 8. Thus also in Aram.

2. According to the Arab. *to be avaricious.* Prov. xx. 21, in Chethib: מְבֹחָלֶת *got by avarice.*

בָּחַן *fut.* יִבְחַן *to try,* prop. of metallurgists, who assay metals by fire and refine them, Jer. ix. 6. Zech. xiii. 9. Ps. lxvi. 10, hence Metaph. Job xxiii. 10, בְּחָנַנִי כַּזָּהָב אֵצֵא *let him try me, as gold I shall come forth,* then without the metaph. Ps. vii. 10: בֹּחֵן לִבּוֹת וּכְלָיוֹת *thou triest the hearts and reins,* xvii. 3. Jer. xi. 20. xvii. 20; of men, who tempt God, Mal. iii. 10, 15.

בַּחַן *m.* probably, *tower.* Isai. xxxii. 14 only. Comp. בָּחוֹן.

בֹּחַן *examination, trial;* Isai. xxviii. 16.

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בָּחַר *fut.* יִבְחַר occurs in two conjugations; in *Kal, to choose, elect, select,* with the accus. Josh. xxiv. 15: בַּחֲרוּ לָכֶם הַיּוֹם אֵת־מִי תַּעַבְדוּן *choose ye then now whom you will serve.* 2 Sam. xxiv. 12. 1 Kings xviii. 25. More frequently with בְּ, Numb. xvi. 5. xvii. 20. Deut. vii. 6: בְּךָ בָּחַר יְהוָה אֱלֹהֶיךָ לִהְיוֹת *Jehovah thy God has chosen thee to be,* &c. With לְ, 1 Sam. xx. 30 only, (where many MSS. have בְּ). With עַל, Job xxxvi. 21: כִּי עַל־זֶה בָּחַרְתָּ מֵעֹנִי *for this* (iniquity) *hast thou chosen rather than affliction.* With מִן following, it signifies *to prefer to;* Ps. lxxxiv. 11.

2. *To take pleasure in* a thing, person, (comp. *diligere* and *delectari*) with the accus. and בְּ, Gen. vi. 2: מִכֹּל אֲשֶׁר בָּחָרוּ *of all who pleased them,* in whom they took pleasure. Isai. i. 29. 2 Sam. xv. 15: כְּכֹל אֲשֶׁר־יִבְחַר אֲדֹנִי *according to all which shall please my Lord.* Similar is 2 Sam. xix. 39: כֹּל אֲשֶׁר תִּבְחַר עָלַי *all which thou desirest of me.* Prov. i. 29. iii. 31. Isai. xiv. 1: *Jehovah loves Jacob,* וּבָחַר עוֹד בְּיִשְׂרָאֵל *and has still pleasure in Israel,* Zech. i. 17. ii. 12. iii. 2.

3. According to the Aramaic idiom, *to try,* which precedes the choice; Isai. xlviii. 10: בְּחַרְתִּיךָ בְּכוּר עֹנִי *I tried thee in the furnace of affliction,* 1 MS. has בחנתיך, an explanatory gloss. Comp. Job xxxiv. 4.

Part. בָּחוּר *plur. stat. constr.* בְּחוּרֵי, (by which it is distinguished from בַּחוּרִים *youths*) *selected.* Judg. xx. 15: שֶׁבַע מֵאוֹת אִישׁ בָּחוּר *seven hundred chosen men.* Ver. 16, 34. 1 Sam. xxiv. 3. 2 Sam. vi. 1: אֶת־כָּל־בָּחוּר בְּיִשְׂרָאֵל *all chosen* (*men*) *in Israel.* Distinct from בָּחִיר or בְּחִיר, which signifies *the elect,* e. g. Isai. xlii. 1: בְּחִירִי רָצְתָה נַפְשִׁי *my elect in whom I delight,* xliii. 20. xlv. 4. Ps. cvi. 23: מֹשֶׁה בְּחִירוֹ *Moses his elect,* ver. 5. cv. 6, 43.

Niph. part. נִבְחָר,

1. *Eligendus, to be chosen,* hence *valuable, excellent,* Prov. xvi. 16: קְנוֹת בִּינָה נִבְחָר מִכֶּסֶף *to possess wisdom is more valuable than silver,* xxii. 1. Jer. viii. 3: וְנִבְחַר מָוֶת מֵחַיִּים לְ *death is better than life, for,* &c. Prov. x. 20: כֶּסֶף נִבְחָר לְשׁוֹן צַדִּיק *the most excellent silver is the tongue of the just.* viii. 10, 19.

2. *Agreeable, pleasant,* Prov. xxi. 3: נִבְחָר לַיהוָה מִזֶּבַח *more agreeable to Jehovah than sacrifice.* Deriv. בָּחִיר, מִבְחָר, מִבְחוֹר.

בָּטָא and בָּטָה occurs in two conjugations; in *Kal, to speak inconsiderately.* Part. בּוֹטֶה, Prov. xii. 18.

Piel בִּטֵּא, Lev. v. 4: נֶפֶשׁ כִּי תִשָּׁבַע לְבַטֵּא בִּשְׂפָתַיִם *If one swears, so that* (*the oath*) *drops from his lips indiscreetly,* שְׂפָתַיִם is also joined with it, in Ps. cvi. 33. Numb. xxx. 7, 9, and strengthens the notion of *indiscreet* prattling. Comp. שָׂפָה. Derivative, מִבְטָא.

בָּטַח occurs in two conjugations; in *Kal,*

1. *To confide,* most frequently with בְּ, Ps. xiii. 6. xxviii. 7, also with עַל, 2 Kings xviii. 20, 21, 24. and אֶל, Ps. iv. 6. xxxi. 7. Judg. xx. 36. Sometimes a dative *commodi* is added to it, as Jer. vii. 4: אַל־תִּבְטְחוּ לָכֶם אֶל־דִּבְרֵי הַשָּׁקֶר *confide ye not in lying words,* ver. 8. 2 Kings xviii. 21, (comp. Isai. xxxvi. 6, where לְךָ is wanting,) Isai. xxxvi. 9.

2. Without a case, *to be peaceable, safe, secure, without fear,* Isai. xii. 2: *Behold God is my help,* אֶבְטַח וְלֹא אֶפְחָד *therefore I am safe, and fear nothing,* Prov. xi. 15: שׂוֹנֵא תֻקְעִים בּוֹטֵחַ *he that hates surety, is safe,* (opposed to רַע יֵרוֹעַ). Sometimes applied to carelessness, security; especially with the *part.* בּוֹטֵחַ *securus,* Judg. xviii. 7: שֹׁקֵט וּבֹטֵחַ *peaceable and unconcerned.* ver. 10, 27. Isai. xxxii. 9: בָּנוֹת בֹּטְחוֹת *ye careless daughters,* ver. 10, 11. Jer. xii. 5. Prov. xiv. 16. (Comp. the Arts. שָׁאַן, שָׁלָה, שַׁלְוָה).

Part. pass. בָּטוּחַ as *confisus,* with an active signification. Isai. xxvi. 3. Ps. cxii. 7.

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Hiph. To cause one to confide, to infuse, to excite confidence, with עַל, Jer. xxviii. 15: הִבְטַחְתָּ אֶת־הָעָם הַזֶּה עַל שָׁקֶר *thou causest this people to trust in a lie,* xxix. 31. Ps. xxii. 10. with אֶל, 2 Kings xviii. 30. Isai. xxxvi. 15. Deriv. מִבְטָח.

בֶּטַח *m. Confidence, security.* Isai. xxxii. 17, whence לָבֶטַח and בֶּטַח *adv. confidently, safely;* without fear and without danger, (*secure et tute*), Gen. xxxiv. 25. Hence often, יָשַׁב, שָׁכַן בֶּטַח *to inhabit the land in peace and safety.* 1 Sam. xii. 11. 1 Kings v. 5. Jer. xxiii. 6. Also, *secure,* Jer. xlix. 31. Judg. viii. 11: וְהַמַּחֲנֶה הָיָה בֶּטַח *and the host was secure,* it did not expect an attack.

בֶּטַח Proper name of a town in the territory of Aram Zobah, 2 Sam. viii. 8, but the parallel passage, 1 Chron. xviii. 8. has טִבְחַת.

בִּטָּחָה *fem.* Isai. xxx. 15. and

בִּטָּחוֹן *m. Confidence,* Isai. xxxvi. 4. Eccles. ix. 4.

בַּטְּחוֹת *plur. fem. idem.* Job xii. 6.

בָּטַל in *Kal* only, *to cease* (to work,) *to rest,* after labour. Eccles. xii. 3 only. In Arab. and Syr. *idem.*

בְּטֵל Chald. *idem.* Ezra iv. 24.

Pa. בַּטֵּל, *plur.* בַּטְּלוּ, *inf.* בַּטָּלָא, *to hinder, to withhold,* Ezra iv. 21, 23. v. 5. vi. 8.

בֶּטֶן *fem.* with *suff.* בִּטְנִי.

1. *Body, belly,* Judg. iii. 21, especially *womb.* Gen. xxv. 23, 24. Job iii. 10: כִּי לֹא סָגַר דַּלְתֵי בִטְנִי *because it did not shut up the doors of my* (*mother's*) *womb,* Judg. xvi. 17: מִבֶּטֶן אִמִּי *from my mother's womb.* Ps. xxii. 10, 11. פְּרִי בֶטֶן *the fruit of the body, children;* but which is applied also to the male sex, as Deut. vii. 13. xxviii. 4, 11. xxx. 9. Micah vi. 7. Job xix. 17: לִבְנֵי בִטְנִי *my children* (used by Job).

2. Metaph. the seat of the thoughts and feelings, as, *the breast, heart,* Job xv. 35: וּבִטְנָם תָּכִין מִרְמָה *and their heart prepares deceit,* Prov. xxii. 18: כִּי־תִשְׁמְרֵם בְּבִטְנֶךָ *if thou preservest them in thy breast,* Job xxxii. 18: תְּצִיקַתְנִי רוּחַ בִּטְנִי *the thoughts of my breast crowd upon me.* xv. 2, 35. חַדְרֵי בָטֶן *the inmost part of the breast,* Prov. xviii. 8. xx. 27. xxvi. 22.

3. In architecture, it signifies the convexity of pillars, raised in the form of a belly; 1 Kings vii. 20.

בָּטְנִים *m. plur.* Gen. xliii. 11. *Pistach-nut* the fruit of the *Pistacia vera, L.* a kind of oblong nut, resembling hazel nuts, but in a double shell, and flat on one side. They grow in Palestine. Comp. *Celsii Hierob.* T. I. p. 24—27.

בִּי a particle of solicitation, always in connection with אָדוֹן, as בִּי אֲדֹנָי, or בִּי אֲדֹנִי *pray,* or *hear, my lord,* or *Lord,* Gen. xliii. 20. xliv. 18. Exod. iv. 10, 13. Numb. xii. 11. LXX. δεόμαι δεόμεθα, Vulg. *obsecro.* The particle may be, like many similar ones, original and without etymology. Among those proposed, the most probable are

(*a*) בִּי *per me, sc. obsecro.* So the Arabians swear; but the expressions for confirmation by oath and solicitation are often one and the same. Others compare with it the expression *mein!* used in the country along the Rhine.

(*b*) בִּי for, בְּעִי *request,* (q. v.) contr. as בֵּל for בַּעַל. The accus. of the noun is often used as a particle. The Aramaic translators render it by the same word, בְּבָעוּ.

בִּיאָה *fem. Entrance.* Ezek. viii. 5. Root בּוֹא.

בִּין *pret.* בָּן, בָּנָתָ and בִּינוֹתִי *fut.* יָבִין. The primitive signif. is prop. *to be separated,* (as in Arabic, hence בֵּין, between), whence *to be distinct, clear.* It occurs in five conjugations; in *Kal,*

1. *To observe, perceive,* (comp. in German *merken,* cognate with *Marke,* in English, to mark, and, a mark, in Latin *videre,* cognate with *vidĕre,* to divide, hence *dividere, vidua; intelligere,* prop. to see the difference; *cernere* [*decernere*] to separate, and, to see). With the accus. Prov. vii.

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אָבִינָה נַעַר חֲסַר־לֵב : 7 *I observed a young man void of understanding,* Dan. x. 1, with בְּ Neh. xiii. 7 : אָבִינָה בָּרָעָה *I perceived the evil.* Ezra viii. 15. and לְ Job xxiii. 8. וְלֹא־אָבִין לוֹ *and perceive it not.*

2. *To discern, to understand,* Isai. vi. 9. Dan. xii. 8 : שָׁמַעְתִּי וְלֹא אָבִין *I heard, but understood it not.*

3. *To know* Ps. cxxxix. 2 : בַּנְתָּה לְרֵעִי מֵרָחוֹק *Thou knowest my thoughts afar off.* xix. 13. To which belong also בִּין דַּעַת *to know* (to possess) *wisdom.* Prov. xxix. 7. and בִּין מִשְׁפָּט *to know what is right, just.* Job xxxii. 9. Prov. xxviii. 5.

4. Absolute, *to have discretion; to be prudent, wise.* Ps. xlix. 21. Part. בָּנִים *the intelligent, wise,* Jer. xlix. 7.

Niph. נָבוֹן as *Kal* No. 4. Isai. x. 13. *Part.* נָבוֹן, *prudent, intelligent.* Gen. xli. 33, 39. Deut. i. 13. נְבוֹן דָּבָר *expert in speaking, eloquent,* 1 Sam. xvi. 18. comp. Isai. iii. 3.

Piel בּוֹנֵן Deut. xxxii. 10 only, *to observe, to attend to, something.*

Hiph. הֵבִין.

1. *To cause to understand, to interpret.* Dan. viii. 16: הָבֵן לְהַלָּז אֶת הַמַּרְאֶה *interpret to that man the vision,* verse 27: וְאֵין מֵבִין *and no one interpreted it (to me).*

2. *To teach, to inform,* Neh. viii. 9 : הַמְבִינִים אֶת־הָעָם *they who taught the people,* Ps. cxix. 34, 73, 130. With a double accusative, Ps. cxix 27 : דֶּרֶךְ־פִּקּוּדֶיךָ הֲבִינֵנִי *teach me the way of thy commandments.* Prov. viii. 5. Less frequently with לְ of the person or thing. Job vi. 24 : וּמַה־שָּׁגִיתִי הָבִינוּ לִי *inform me wherein I have erred,* Dan. xi. 33. Neh. viii. 7.

3. *To make wise,* Job xxxii. 8 : אָכֵן רוּחַ־הִוא בֶּאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם *but verily, it is the spirit of man and the breath of the almighty that make (men) wise.*

4. *Intrans.* as *Kal, To pay attention.* Dan. viii. 5, 17 : הָבֵן בֶּן־אָדָם, *mortal! pay attention.* ix. 23. x. 11, 12.

5. *To know.* Job xxviii. 23 : אֱלֹהִים הֵבִין דַּרְכָּהּ *God knoweth the way thereof;* with אֶל Ps. xxxiii. 15 : הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם *he knoweth of all their works.* With בְּ Dan. i. 17 : הֵבִין בְּכָל־חָזוֹן וַחֲלוֹמוֹת *he had knowledge in all visions and dreams,* i. e. in the interpretation of them. Part. מֵבִין *expert, versed, skilled;* by way of eminence, versed in the sacred writings, a divine. 1 Chron. xxvii. 32. Ezra viii. 16.

6. *To be wise, judicious.* Part. מֵבִין, Prov. viii. 9. xvii. 10, 24.

Hithp. הִתְבּוֹנֵן.

1. *To mind, observe, pay attention to,* without a case, Jer. ii. 10; with the accusative, Job xxxvii. 14 : וְהִתְבּוֹנֵן נִפְלְאוֹת אֵל *observe the wondrous works of God.* Ps. cxix. 95; with אֶל 1 Kings iii. 21. Isai. xiv. 16. with עַל Job xxxi. 1 : וּמָה אֶתְבּוֹנֵן עַל־בְּתוּלָה *why should I regard a young woman.* Ps. xxxvii. 10; with עַד Job xxxii. 12. xxxviii. 18; with בְּ Job xxx. 20.

2. *To comprehend,* Job xxvi. 14. *the thunder of his power,* מִי יִתְבּוֹנָן *who hath comprehended?*

3. *To be expert, judicious.* Ps. cxix. 100. Deriv. תְּבוּנָה.

בֵּין *Stat. constr.* בֵּין prop. *subst. A space between two things, the middle,* Dual. בֵּנַיִם, hence 1 Sam. xvii. 4, 23 : אִישׁ בֵּנַיִם *an arbiter;* here, *a duellist.* Hence בֶּבֶן Isai. xliv. 4, and בֵּן with suff. בֵּינִי, בֵּינְךָ, also בֵּינֶיךָ, בֵּינֵיכֶם and בֵּינוֹתֵינוּ, בֵּינוֹתָם. Prep. *between.* For the repetition (between and between) is used בֵּין—וּבֵין Exod. xi. 7; בֵּין־לְ Gen. i. 6; בֵּין לְבֵין Isai. lix. 2. Neh. v. 18: בֵּין עֲשֶׂרֶת יָמִים *within ten days,* Prov. xxvi. 13 : בֵּין הָרְחֹבוֹת *in the street.* Several verbs expressive of, seeing, knowing, teaching, are construed with בֵּין in the signification of, seeing, knowing, teaching, the difference between, &c. Mal. iii. 18 : וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע *ye shall see the difference between the righteous and the wicked;* with

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יָדַע 2 Sam. xix. 36. Jon. iv. 11. with הֵבִין 1 Kings iii. 9; with הוֹרָה to teach, Ezek. xliv. 23. comp. Levit. xxvii. 12.

With other prepositions,

1. אֶל בֵּין *between*, with the accusative Ezek. x. 2. xxxi. 10.
2. מִבֵּין *from between*, Ps. civ. 12: מִבֵּין עֲפָאִים *out from between the branches*. Numb. xvii. 2. Deut. xxviii. 57: *the after-birth*, (secondine) הַיּוֹצֵאת מִבֵּין רַגְלֶיהָ *coming forth from between her feet*, (comp. *Hom. Il.* xix. 110.) Gen. xlix. 10: מְחֹקֵק מִבֵּין רַגְלָיו *the scepter* (*shall not depart*) *from between his feet*, (where the prince suffered it to rest.) מִבֵּין signifies less frequently the same as בֵּין, 2 Kings xvi. 14.
3. מִבֵּינוֹת לְ *between*, *intra*, as מֵעַל לְ, מִתַּחַת לְ Ezek. x. 2.

בִּינָה *fem.*

1. *The act of understanding, comprehension*, Isai. xxxiii. 19.
2. *Understanding, judgment, wisdom.* Prov. ii. 3. Job xxviii. 12, 20. Isai. xi. 2: יָדַע בִּינָה *to have or get an insight into something*. Job xxxviii. 4. Prov. iv. 1. Isai. xxix. 24; יוֹדֵעַ בִּינָה *full of judgment*. 2 Chron. ii. 12. 1 Chron. xii. 32: יוֹדְעֵי בִינָה לָעִתִּים i. q. יוֹדְעֵי עִתִּים *the intelligent* (*men*).
3. *Explanation, interpretation* (*of visions*) Dan. viii. 15. comp. ix. 22.

בֵּיץ *m.* plur. בֵּיצִים, *an egg*. Deut. xxii. 6, 7. Root בוּץ or בִּיץ Arab. *to be white*, comp. בּוּץ.

בַּוֹר, in *Kri*, בַּיִר i. q. בְּאֵר *a well*. Jer. vi. 7 only. Comp. the Arabic بِئْر.

בִּירָה *fem.*

1. *Palace, castle.* שׁוּשַׁן הַבִּירָה *the palace Shushan*. Neh. i. 1. Esth. i. 2. ii. 3, 8. iii. 15. Dan. viii. 2. all these passages may be understood as applicable to the palace itself. It is also called הָעִיר שׁוּשָׁן Esth. iii. 15. viii. 15. In other passages the former is used of the whole town, as Esth. ix. 6. 11, 12. Compare the account of Herodotus, that Shushan was originally only the name of the castle, but afterwards applied to the whole town. Of the castle of the temple in Jerusalem, Neh. ii. 8: שַׁעֲרֵי הַבִּירָה אֲשֶׁר לַבַּיִת *the gates of the castle belonging to the temple*, vii. 2: שַׂר הַבִּירָה *the commandant of the castle*. *Joseph.* (*Archaeol.* xv. 14. xviii. 6. *de Bell. Jud.* i. 16. vi. 15.) gives a copious account of the citadel of the temple, which he also calls Βᾶρις.
2. *Temple*, as it were, the palace of God. 1 Chron. xxix. 1, 19. (In Syr. ܒܝܪܬܐ *id.*)

בִּירָה Chald. *idem*. Ezra vi. 2.

בִּירָנִית *f.* only in plur. בִּירָנִיּוֹת *a fortified place, castle*. 2 Chron. xvii. 12. xxvii. 4.

בַּיִת *m.* (as to Prov. ii. 18. vid. שׁוּחַ) *st. constr.* בֵּית pl. בָּתִּים (*bottim*), for בִּתִּים or בָּתִּים from an obsolete sing. בֹּתֶת (comp. in Syr. ܒܝܬܐ; plur. ܒܬܝ, Root בוּת).

1. *House, habitation.* בֶּן הַבַּיִת *the son of the house, verna*. Gen. xv. 3. Eccles. xxvii. בֵּית עוֹלָם *the eternal house*, grave. Eccles. xii. 5: אֲשֶׁר עַל הַבַּיִת *he who is placed or appointed* (as overseer) *over the house*, a steward, major-domo. Gen. xliv. 1. The accus. בֵּית is often placed for בְּבֵית *in the house of*. Gen. xxiii. 24. Numb. xxx. 11. With ה *locale* as בֵּיתָה *to the house*, Gen. xix. 10. *stat. constr.* בֵּיתָה e. g. בֵּיתָה יוֹסֵף *to the house of Joseph*, Chap. xliii. 17.
2. *Tent*, Gen. xxxiii. 17. 2 Kings xxiii. 7. Ps. v. 2. (In Arabic بَيْت *id.*)
3. *Palace, temple*, בֵּית פַּרְעֹה *the palace of Pharaoh*. Gen. xii. 15. בֵּית הַמֶּלֶךְ *the royal palace*, אֲשֶׁר עַל הַבַּיִת *superintendent of the palace, præfectus palatii*, in the East one of the great officers of the state, 1 Kings iv. 6. 2 Kings xv. 5. xix. 2. Isai. xxxvi. 3. comp. Dan. ii. 49. בֵּית דָּגוֹן *the temple of Dagon*. 1 Sam. v. 2: בֵּית יְהוָה *the temple of Jehovah*, also, of the tent of the congregation Exod. xxiii. 19. Of a beautiful tomb, mausoleum. Isai. xiv. 18.

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4. Also of a part of the house, palace. בֵּית מִשְׁתֵּה הַיַּיִן *a banquetting room.* Esth. vii. 8. (comp. Dan. v. 10.) בֵּית הַנָּשִׁים *a seraglio, harem,* Esth. ii. 3.

4. In the most extensive sense, any place where something is kept in store. בָּתֵּי נֶפֶשׁ *a smelling bottle,* Isai. iii. 20. בָּתִּים לַבְּרִיחִים לַבַּדִּים Exod. xxvi. 29. xxxvi. 34. xxxvii. 14. xxxviii. 5. *a place for the poles.* בֵּית עֲכָבִישׁ *a spider's web,* cobweb, Job viii. 14. 1 Kings xviii. 32: *a trench,* כְּבֵית סָאתַיִם *about the space of two Seah,* i. e. literally, which could contain two Seah. בֵּית אֲבָנִים *a layer of stone* (in a quarry.) Job viii. 17. Neh. ii. 3: הָעִיר בֵּית־קִבְרוֹת אֲבוֹתַי *the town where my fathers are buried.* Ezek. xli. 9: בֵּית צְלָעוֹת אֲשֶׁר לַבַּיִת *the place for the side chambers of the house.* Prov. viii. 2: בֵּית נְתִיבוֹת *the place where roads meet.*

5. *The inner part, within,* (opp. to חוּץ without). Hence בַּיְתָה *to the interior.* Exod. xxviii. 26. xxxix. 19. מִבַּיִת *from within,* Gen. vi. 14. בַּיְתָה Ezek. i. 27. מִבַּיִת 1 Kings vi. 16, and לְמִבַּיִת Numb. xviii. 7. אֶל מִבַּיִת *into, within* a place, 2 Kings xi. 15.

6. Metaph. *Family, tribe, people,* Gen. xvii. 23. Exod. xii. 4. (Comp. in Arabic اهل tent, family, tribe, people.) Also for, those belonging to some one, his people. Gen. l. 4: בֵּית פַּרְעֹה *the people, servants of Pharaoh.* Exod. ii. 1: בֵּית לֵוִי *the house of Levi.* בֵּית יְהוּדָה, יִשְׂרָאֵל *the house of Judah, Israel,* בֵּית יְהוָה *house, family of Jehovah,* i. e. *Israel.* Hos. viii. 1. ix. 8, 15. Jer. xii. 7. Comp. 1 Tim. iii. 15. Heb. iii. 6. Especially

7. *Posterity,* Gen. xviii. 19. Hence Ruth iv. 11: בָּנוּ בֵּית יִשְׂרָאֵל *they built the house of Israel,* i. e. they laid a foundation to the posterity of Israel. בָּנָה בַּיִת לְ *to revive the posterity of,* (by procreation), e. g. חֵקִים שֵׁם ל (of the leviratic marriage), Deut. xxv. 9. Otherwise said of God, *to give him posterity,* 2 Sam. vii. 27. 1 Kings xi. 38. i. q. עָשָׂה בַּיִת לְ 2 Sam. vii. 11. 1 Kings ii. 24.

8. בֵּית אָב prop. *the father's house,* Gen. xxiv. 38, 40, hence, *the family, the relatives* of the father. Gen. xlvi. 31: וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו וְאֶל־בֵּית אָבִיו *Joseph said to his brethren, to his father's house;* thence, *family, original house,* the subdivision of the tribes, less than מִשְׁפָּחָה q. v Numb. i. 2: *count the children of Israel* לְמִשְׁפְּחֹתָם לְבֵית אֲבוֹתָם *after their lineage and the houses of their fathers,* ver. 18, &c. רָאשֵׁי בֵּית אֲבוֹתָם *the heads of their father's house,* as Exod. vi. 14, or רָאשִׁים לְבֵית אֲבוֹתָם 1 Chron. v. 24, also elliptically, רָאשֵׁי אָבוֹת 1 Chron. viii. 6. xxvi. 32. Numb. xxxi. 26. Josh. xiv. 1; also שָׂרֵי אָבוֹת 1 Chron. xxix. 6. נְשִׂיאֵי אָבוֹת 2 Chron. v. 2. (Syr. ܒܝܬ ܐܒܗܬ Patriarch.)

בֵּית is placed before many geographical names of cities and districts. The most remarkable joined with it are,

(*a*) בֵּית a city in Moab, Isai. xv. 2 only, otherwise more fully, בֵּית בַּעַל מְעוֹן.

(*b*) בֵּית אָוֶן *a house of idols,* a city belonging to the tribe of Benjamin. Josh. vii. 2. xviii. 12. 1 Sam. xiii. 5. xiv. 23. Herewith בֵּית־אֵל which follows, is not to be confounded, which is sometimes so called by the Prophets, (vid. אָוֶן No. 1).

(*c*) בֵּית־אֵל *the house of God,* a city between Sichem and Jerusalem, otherwise לוּז. After Jeroboam's time, a notorious seat of the worship of calves, hence by the Prophets called בֵּית אָוֶן *the house of idols.* Concerning the origin of the name, see Gen. xxxv. 1, 7, 15. Ch. xxviii. 19.

(*d*) בֵּית הָאֵצֶל a place not far from Samaria, Micah i. 11.

(*e*) בֵּית בַּעַל מְעוֹן Josh. xiii. 17, a place in the tribe of Reuben, which afterwards belonged to Moab, also called merely בַּעַל מְעוֹן.

(*f*) בֵּית־בָּרָה Judg. vii. 24 only, a place

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by the Jordan, probably for בֵּית־עֲבָרָה *domus transitûs*, perhaps Βηθαβαρὰ, John i. 28.

(*g*) בֵּית גָּדֵר *house of inclosure*, a place in Judah, 1 Chron. ii. 51, otherwise גְּדֵרָה Josh. xv. 36, and גֶּדֶר xii. 13.

(*h*) בֵּית דָּגוֹן *the temple of Dagon*, a city in the tribe of Judah, Josh. xv. 41, and an homonymous one in Asher, Ch. xix. 27. 1 Macc. x. 83.

(*i*) בֵּית חוֹרוֹן a city of the Levites in the tribe of Ephraim, 2 Chron. xxv. 13, more fully, *the upper Bethhoron*, Josh. xvi. 5. xxi. 22. in opposition to the lower, on the confines of the tribes of Ephraim and Benjamin, Josh. xvi. 3. xviii. 13.

(*k*) בֵּית לֶחֶם *the house of bread*, a place in Judah, the native place of David and Jesus. Micah v. 1. Ruth i. 2. Comp. אֶפְרָתָה. Another was situated in the tribe of Zebulon, Josh. xix. 15.

(*l*) בֵּית־מִלּוֹא a fort not far from Sichem, Judg. ix. 6, 20, probably also 2 Kings xii. 21, where others however understand מִלּוֹא on mount Sion.

(*m*) בֵּית־נִמְרָה Numb. xxxii. 36. Josh. xiii. 27, also merely נִמְרָה Numb. xxxii. 3, a city in the tribe of Gad. By Eusebius called Βηθναβρὶς.

(*n*) בֵּית־עֵזֶק Amos i. 5, a village on the west of Damascus, with a valley of the same name, which it still bears.

(*o*) בֵּית־פְּעוֹר a city in Moab, not far from the Jordan, so called from the worship of Baal-Peor. Deut. iii. 29. xxxiv. 6.

(*p*) בֵּית־צוּר *house of rocks*, a strong city in the mountains of the tribe of Judah, between Jerusalem and Hebron. Josh. xv. 58. Neh. iii. 16. 1 Chron. ii. 45. 2 Chron. xi. 7. Comp. *Josephus Archæol.* viii. 3. xii. 1, 14. xiii. 9. 1 Maccab. iv. 29. vi. 7, 26.

(*q*) בֵּית־רְחֹב a city or dictrict in Syria, once at war with David, Judg. xviii. 28. 2 Sam. x. 6.

(*r*) בֵּית־שְׁאָן *house of peace*, Josh. xvii. 11, 16, also בֵּית שָׁן 1 Sam. xxxi. 10, 12. בֵּית־שָׁן 2 Sam. xxi. 12, a city in the tribe of Manasseh, on this side of the Jordan, afterwards Σκυθοπολις, among the Talmudists *Baisan*.

(*s*) בֵּית־שֶׁמֶשׁ *house of the sun*.

(*α*) A city of the Levites in the tribe of Judah, near the frontiers of Philistæa, Josh. xxi. 16. 1 Sam. vi. 12. 1 Kings iv. 9. 2 Kings xiv. 11. 1 Chron. vi. 44. 2 Chron. xxviii. 18. The *nom. gent.* is בֵּית־הַשִּׁמְשִׁי 1 Sam. vi. 14, 18.

(*β*) A place in the tribe of Naphtali. Josh. xix. 38. Judg. i. 33.

(*γ*) Another in the tribe of Issachar or Zebulun, Josh. xix. 22.

(*δ*) i. q. *On*, Heliopolis in Egypt, Jer. xliii. 13.

בַּיִת Chald. *stat. emph.* בַּיְתָא, בַּיְתָה i. q. Heb.

1. *House, temple, palace.* Ezra v. 3, &c.

2. A place where something is kept, בֵּית־גַּנְזַיָּא בֵּית מַלְכָּא *royal treasury*. Ezra v. 17. vii. 20. בֵּית סִפְרַיָּא *house of Archives*. Ezra vi. 1.

בִּיתָן *m. stat. constr.* בִּיתַן *palace*, Esth. i. 5. vii. 7, 8.

בָּכָא plur. בְּכָאִים.

I. Probably, *the Baka-shrub* (Arab. بكا), which also grows in Arabia round about Mecca, and resembles the balm-shrub; (*Amyris Gileadensis,*) 2 Sam. v. 23, 24. 1 Chron. xiv. 15. According to the Rabbins, *the mulberry-tree.*

II. i. q. בְּכִי, בְּכָה *weeping*. Ps. lxxxiv. 7: עֵמֶק הַבָּכָא *the valley of weeping*, i. e. of lamentation, suffering. Others, *valley of Baka*, for, barren valley, or, as a proper name.

בָּכָה *fut. Kal,* יִבְכֶּה *Apoc.* יֵבְךְ occurs in two conjugations; in *Kal, to weep*, with the accus. *to bewail*, Gen. xxiii. 2. xxxvii. 35. l. 3. Levit. x. 6. With עַל *to weep on account of* something, Judg. xi. 37: אֶבְכֶּה עַל בְּתוּלָי *I will weep for my virginity*,

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ver. 38. Lam. i. 16; also with אֶל, 2 Sam. i. 24: אֶל שָׁאוּל בְּכֶינָה *weep for Saul*, with לְ, Jer. xxii. 10. Job xxx. 25. The construction with עַל is also to be met with in other combinations, as Numb. xi. 13: יִבְכּוּ עָלַי לֵאמֹר *they weep unto me, saying*, Gen. xlv. 15: *he kissed all his brethren,* וַיֵּבְךְּ עֲלֵיהֶם *and wept upon them*, i. e. in embracing them. Gen. xlv. 14. l. 1. Judg. xiv. 16.

Piel. To bewail, with the accus. Jer. xxxi. 15. Ezek. viii. 14. Derivat. בְּכוּת, בְּכִי, בְּכִית.

בֶּכֶה *m. Weeping*, Ezra x. 1.

בְּכוֹר *m.*

1. *The first-born*, of men and cattle, Exod. xi. 5. xii. 29, and often. Plur. *fem.* בְּכוֹרוֹת *the firstlings*, Gen. iv. 4. Deut. xii. 17.

2. Metaph. Isai. xiv. 30: בְּכוֹרֵי דַלִּים *the first-born of the poor*, i. e. the poorest, the lowest. Job xviii. 13: בְּכוֹר מָוֶת *the first-born of death*, i. e. *the most dreadful death*, or, *the most dreadful disease*. As fem. occurs the form בְּכִירָה, (from בָּכִיר). Root בָּכַר.

בְּכוֹרָה *fem.*

1. *Primogeniture.* Gen. xliii. 33. מִשְׁפַּט הַבְּכוֹרָה *the right of primogeniture.* Deut. xxi. 17.

2. For *birthright* itself. Gen. xxv. 31, 34. xxvii. 32, 36. (Comp. נְאֻלָּה).

בִּכּוּרִים and בִּכֻּרִים *plur. m. The first-fruits*, Levit. ii. 14. xxiii. 17. לֶחֶם הַבִּכּוּרִים *the bread of the first-fruits*, the first bread, from new corn. Levit. xxiii. 20. 2 Kings xiv. 42. יוֹם הַבִּכּוּרִים *the festival of the first-fruits*, otherwise *the festival of weeks*, (the feast of Pentecost.) Numb. xxviii. 26.

בִּכּוּרָה *fem.* Plur. בִּכֻּרִים *the early fig.* (In Arabic *Bokkora*, in Spanish *Albacora*) which is ripe so early as June, while the common one is not eatable till August, Hos. ix. 10. Micah vii. 1. Isai. xxviii. 4. The same signification has תְּאֵנִי הַבִּכּוּרוֹת in Jer. xxiv. 2.

בְּכוּת *fem. Weeping.* Gen. xxxv. 8. Root בָּכָה *to weep.*

בְּכִי *in pausa* בְּכֵי, with suff. בְּכְיִי (Root בָּכָה).

1. *Weeping*, בָּכָה בְּכִי גָּדוֹל *to weep bitterly*, 2 Sam. xiii. 36. Isai. xxxviii. 3. Comp. Jer. xxxi. 15: בְּכִי תַמְרוּרִים רָחֵל מְבַכָּה *with bitter weeping, Rachel bewailing*, &c.

2. *A trickling, dropping* (of the water in mines) Job xxviii. 11. Thus in Greek and Latin δακρυον, *lacryma.*

בְּכִירָה *adj. fem. The eldest, first-born*, Gen. xix. 31, &c. According to usage, *fem.* of the form בְּכוֹר.

בְּכִית *fem. Weeping*, Gen. l. 4.

בָּכַר in Arabic, to do a thing early, to make haste with it, (cognate with בקר), occurs in three conjugations; in *Pi.*

1. *To bear early* (fruits,) Ezek. xlvii. 12.

2. Denom. from בְּכוֹר *to make one the first-born*, i. e. *to give him the birth-right.* Deut. xxi. 16.

Py. To be the first-born, Lev. xxvii. 26.

Hiph. To bear, bring forth, for the first time, Jer. iv. 31. Deriv. בִּכֵּר, בִּכּוּרִים, בְּכִירָה.

בֶּכֶר *m.* and בִּכְרָה *fem. A young camel*, (Arab. بِكْر and بِكْرَة), Isai. lx. 6. Jer. ii. 23. Others, *a swift camel, dromedary.*

בַּל prop. *Annihilation*, (as בְּלִי, from בָּלָה). It is used,

1. As adverb, *not*, Isai. xxvi. 10, 14. Prov. x. 30. xxiv. 23.

2. Preposition, *lest*, Isai. xiv. 21. In both significations exclusively poetical.

בָּל Chald. *m. Heart*, Dan. vi. 15. (In Syriac and Arabic *idem.*)

בֵּל (*contr.* from בְּעַל i. q. בַּעַל). *Bel, Belus*, the God of the Babylonians. Isai. xlvi. 1. Jer. l. 2. li. 44. Dan. xiv. of the LXX. Comp. *Cic. de Nat. Deor.* III. 16.

בְּלָא Chald. i. q. the Hebrew בָּלָה. *Pa. To oppress, to afflict.* Dan. vii. 25. See in Hebrew, *Pi.* No. 3.

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בָּלַג occurs only in *Hiph.* in Arab. *to glitter, to shine,* (of the dawn of the morning,) conj. II. *to rejoice,* (from the brightness of the countenance, see אוֹר), Conj. V. *to smile, to be clear, serene.*

1. *To cause to rise,* only metaph. Amos v. 9: הַמַּבְלִיג שֹׁד עַל־עָז *he causes destruction to arise upon the mighty,* causes to come upon them. (Comp. the very similar metaphors in Isai. xlii. 9. xlvii. 11. lviii. 8.)
2. Intrans. *To be serene, happy,* Ps. xxxix. 14: הָשַׁע מִמֶּנִּי וְאַבְלִיגָה *turn (thy face) from me, and I shall again be happy,* Job ix. 27. x. 20.

בָּלָה *fut. Kal* יִבְלֶה, occurs in two conjugations; in *Kal,*

1. *To be old, worn out by use, shabby,* said of clothes, Josh. ix. 13. Neh. ix. 21. Deut. viii. 4. xxix. 4: בָּלָה מֵעַל *to be worn off,* to fall away from off one. It is applied to heaven and earth, Isai. l. 9. li. 6. Ps. cii. 27.
2. *To grow old, fade,* of persons, Gen. xviii. 12.
3. *To be destroyed, consumed,* (In Arab. e. g. of bones being consumed, by putrefaction, worms). Ps. xxxii. 3: בָּלוּ עֲצָמַי *my bones consumed away,* Job xiii. 28: וְהוּא כְּרָקָב יִבְלֶה *and he consumes as (a garment) worm-eaten.*

Piel,

1. *To cause to grow old, decay.* Lament. iii. 4: בִּלָּה בְשָׂרִי וְעוֹרִי *he has made my flesh and skin old.*
2. *To use up, to consume, to enjoy,* Job xxi. 13: יְבַלּוּ בְטוּב יְמֵיהֶם *they pass away their life in happiness,* Isai. lxv. 22: וּמַעֲשֵׂה יְדֵיהֶם יְבַלּוּ *the work of their hands they shall consume,* i. e. enjoy, Ps. xlix. 15.
3. *Atterere; to use one ill, to afflict,* 1 Chron. vii. 9. Comp the Chaldaic בְּלָא. Deriv. בַּל, בְּלִי, בְּלוּאִים, תַּבְלִית.

בָּלֶה *adj. fem.* בָּלָה *old, worn out,* applied to clothes. Josh. ix. 4, 5, to persons, Ezek. xxiii. 43: בָּלָה נְאָפִים *adulteriis effœta.*

בָּלָה only *m. Piel* בִּלֵּהַ *to frighten,* i. q. בָּהַל, Ezra iv. 4, in Chethib. Comp. קָהַל and קָלַהּ (In Syriac ܒܠܗ *quadrilitt,* to be frightened.)

בַּלָּהָה,

1. *Terror,* especially in plur. Job viii. 11, 24. xvii. 20, 27. xxx. 15. xviii. 14: מֶלֶךְ בַּלָּהוֹת *the king of terrors,* i. e. of the subterraneous world, lower regions.
2. *Sudden destruction, ruin,* Ps. lxxiii. 19: תַּמּוּ מִן־בַּלָּהוֹת *they sink into sudden destruction,* Isai. xvii. 14. As concrete, Ezek. xxvi. 21: בַּלָּהוֹת אֶתְּנֵךְ וְאֵינֵךְ *I will make thee a destruction,* (i. e. a perishing thing), *and thou shalt be no more,* xxvii. 36. xxviii. 19.

בְּלוֹ Chald. a kind of *tribute, tax,* perhaps on consumption; or rather, in the sense of oppression, (בְּלָה No. 3), *tribute* generally. Comp. the etymology of נֶשֶׁךְ. Ezra iv. 13, 20.

בְּלוּאִים *m. plur.* Jer. xxxviii. 12, and בְּלוּיִם, ver. 11, *old clothes, rags,* (Syr. ܒܠܐ).

בִּלְטְשַׁאצַּר *m.* a Chaldaic name assigned to Daniel by the Babylonian court. Dan. i. 7. ii. 26. iv. 5. Its signification is very little different from בִּלְשַׁאצַּר (see below,) which may be explained, *Bel (est) rex, princeps,* from בֵּל شاه *king,* and سر *chief,* or, *Belis princeps, Beltsha-Sar,* so that *tsha* would be the sign of the Zendic genitive, joined to it. As to the termination צַּר, vid. נְבוּכַדְנֶאצַּר.

בְּלִי,

1. *Subst. Annihilation, destruction,* Isai. xxxviii. 17. (Root בָּלָה).
2. *Adv. Not,* 2 Sam. i. 21. Job xli. 18. Hence

(*a*) בִּבְלִי *without,* e. g. בִּבְלִי דַעַת *without knowing it,* Deut. iv. 42. xix. 4; also simply בְּלִי, Job viii. 11. xxiv. 10. xxxi. 39. xxxiii. 9. In connection with the following word, (as לֹא), Job xxx. 8: בְּנֵי בְלִי שֵׁם *an infamous brood.*

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(*b*) לִבְלִי *idem,* Josh v. 14. Job xli. 25.

(*c*) מִבְּלִי *because* (it is, was) *not, so that not,* equivalent to מֵאֵין Jer. ii. 15: מִבְּלִי יֹשֵׁב *so that no inhabitant was there,* Zeph. iii. 6. Job iv. 20. Lament. i. 4: מִבְּלִי בָּאֵי מוֹעֵד *because none come to the festival.* The participle always follows, as after מֵאֵין, except in Deut. xxviii. 55, where it occurs with the finite verb, and ix. 28, with the infinitive, as, מִבְּלִי יְכֹלֶת יְהוָֹה *because Jehovah was not able.* Sometimes with another negative, as הַמִּבְּלִי אֵין *as if there were not,* 2 Kings i. 16. Exod. xiv. 11. Hence, *without,* Isai. v. 13. Job vi. 6. מִבְּלִי אֲשֶׁר לֹא *so that not,* Eccles. iii. 11.

(*d*) עַל בְּלִי *because not,* Gen. xxxi. 20.

(*e*) עַד בְּלִי *until not,* Ps. lxxii. 4.

בְּלִיל *m. A mixture, a medley, fodder; farrago,* (from בָּלַל *to mix*), Job vi. 5. xxiv. 6. Isai. xxx. 24. The two latter passages are most clearly understood by a reference to the Roman *farrago,* which consisted of barley or oats mixed with vetches and beans, which were sown and reaped together. See *Plin. H. N.* xviii. 15. p. 41.

בְּלִימָה *nothing.* Job xxvi. 7. compounded of בְּלִי *not* and מָה *something* (thus *nothing* in English, from *no* and *thing*).

בְּלִיַּעַל (Comp. of בְּלִי *not,* and יַעַל probably, *use, advantage,* comp. יָעַל in Hiph. *to be of use,*) properly, *uselessness;* hence

1. *Worthlessness, baseness, wickedness,* אִישׁ בְּלִיַּעַל *a worthless man,* 1 Sam. xxv. 25. xxx. 22. Plur. frequently, אֲנָשִׁים, אַנְשֵׁי, בְּנֵי בְּלִיַּעַל *worthless, wicked men,* Deut. xiii. 14. Judg. xx. 43. 2 Sam. ii. 12. 1 Kings xxi. 10. בַּת בְּלִיַּעַל *a worthless woman,* 1 Sam. i. 16. עֵד בְּלִיַּעַל *a false witness.* Prov. xix. 18. דְּבַר בְּלִיַּעַל *a wicked action.* Ps. xli. 9. ci. 3. Deut. xv. 9.

2. *Mischief, destruction,* Nah. i. 11: יֹעֵץ בְּלִיַּעַל *he that devised,* or, *counselled destruction,* i. e. a pernicious, bad counsellor. Ps. xviii. 5: נַחֲלֵי בְּלִיַּעַל *brooks or streams of destruction,* metaph. for *misfortunes, great dangers.* Others incorrectly, *streams of the subterraneous world,* (which is never the signification of בְּלִיַּעַל.) The signification, king of the subterraneous world, is still more inapplicable.

3. בְּלִיַּעַל as concrete, for אִישׁ בְּלִיַּעַל (as אֹרַח *traveller* Job xxxi. 32. for אִישׁ אֹרַח) *a wicked man,* Job xxxiv. 18. 2 Sam. xxiii. 6. *destroyer, spoiler,* Nah. ii. 1.

בָּלַל *fut. Kal* יָבֹל occurs in three conjugations; in *Kal,*

I. *To wet, to moisten.* (In Arabic *idem*). Hence Part. בָּלוּל בַּשֶּׁמֶן *moistened with oil,* Lev. ii. 4, 5. בָּלַל according to the LXX. is rendered here *to mix,* hence בָּלוּל בַּשֶּׁמֶן *mixed with oil;* verse 7. בַּשֶּׁמֶן תֵּעָשֶׂה *it shall be made with oil;* verse 15. וְנָתַתָּ עָלֶיהָ שֶׁמֶן *thou shalt pour oil on it.* vii. 10, 12. xiv. 21. and frequently *intrans.* Ps. xcii. 11: בַּלֹּתִי בַּשֶּׁמֶן רַעֲנָן *I am poured over,* (i. e. anointed) *with fresh oil.*

II.

1. *To mix, meddle, confuse.* (Syriac ܒܠܒܠ to mix, confuse, Arabic بلبل *idem,* II. to stammer), Gen. xi. 9: כִּי שָׁם בָּלַל יְהוָֹה שְׂפַת *for there God confounded the language of the whole earth.* With the form נָבְלָה in verse 7. for נָבֹלָה comp. the fut. יָוְמוּ for יָזֹמּוּ Gen. xi. 6; יָבֹזּוּ Gen. xxxiv. 27. and the fut. *Niph.* of similar forms.

2. Denom. from בְּלִיל *to give fodder,* Judg. xix. 21: וַיָּבָל לַחֲמֹרִים *and he gave the asses food.*

Hithp. To intermix, to mingle one's self. Hos. vii. 8: אֶפְרַיִם בָּעַמִּים הוּא יִתְבּוֹלָל *Ephraim has mixed himself with the people,* i. e. has to do with them. Deriv. בְּלִיל, תֶּבֶל, תְּבַלֻּל.

III. i. q. נָבַל *to wither, to fade.* Whence *fut. Hiph.* וַנָּבֶל *we fade,* Isai. lxiv. 5. Others place incorrectly וַנָּבֶל in the *fut.* of נָבַל, hence בָּלַל occurs in two conjugations.

בָּלַם *To bind, to fasten, to cord,* especially of the bridle, bit, which fastens the mouth of

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an animal. It occurs in the *inf. Kal.* Ps. xxxii. 9 only: לִבְלוֹם *to be held.* Syr. ܟܡܰ to bind, e. g. the mouth, ܟܡܳܐ a muzzle.

בָּלָס (*Denom.* from בָּלַס, in Arabic and Æthiopic, a fig, also, an Ægyptian fig, Sycamore.) *συκαζω, to gather, to cultivate figs,* or *to live upon them.* It occurs in the *part. Kal* Amos vii. 14 only: בּוֹלֵס שִׁקְמִים LXX. *κνιζων συκαμινα, he who nips the figs,* i. e. by nipping, brings them forward, cultivates them. Comp. on that subject שִׁקְמִים and *Bocharti Hieroz.* I. p. 384.

בָּלַע (Arabic بلع) occurs in five conjugations; in *Kal*

1. *To devour, to swallow,* Gen. xli. 7, 24. Exod. vii. 12. Jonah ii. 1. Numb. xvi. 30: וּפָצְתָה הָאֲדָמָה אֶת־פִּיהָ וּבָלְעָה אֹתָם *the earth opened its mouth and swallowed them up.* ver. 32. Ch. xxvi. 10. Ps. cvi. 17. The expression in Job vii. 19: עַד בְּלָעִי רֻקִּי *till I have swallowed my spittle,* for, a moment's time, is proverbial. The Arabians say frequently: let me only swallow my spittle, for, give me only a few moments' time. Perhaps this expression is also used elliptically, hence Numb. iv. 20: וְלֹא יָבֹאוּ לִרְאוֹת כִּבְלַע אֶת־הַקֹּדֶשׁ *and they shall not see for one moment the holy things.* LXX. *εξάπινα.* Others, *when covered.* Others, *to their destruction.*

2. Metaph. *To destroy, to ruin,* (vid. *Piel*) but retaining the metaphor. Prov. i. 12: נִבְלָעֵם כִּשְׁאוֹל חַיִּים *we will devour them up, as the realms of the dead devour the living.* Jer. li. 34: בִּלָּעַנִי כַּתַּנִּין *he hath swallowed me up like a sea monster.*

Piel בִּלַּע.

1. *To swallow up,* metaph. בִּלַּע אָוֶן *to swallow up iniquity,* i. e. *to sin heinously.* Prov. xix. 28. (comp. Job xv. 16. שְׁתֵה עָוְלָה *to drink iniquity*).

2. *To destroy,* but also retaining the metaph. Ps. xxxv. 25. cxxiv. 3, comp. אָכַל No. 2. Job ii. 3: וַתְּסִיתֵנִי בּוֹ לְבַלְּעוֹ חִנָּם *and thou hast persuaded me to destroy him without a cause,* Ch. x. 8. xxxvii. 20. Ps. xxi. 10: כִּי בְּאַפּוֹ יְבַלְּעֵם *for in his anger he destroyeth them,* Isai. iii. 12: דֶּרֶךְ אָרְחוֹתֶיךָ בִּלֵּעוּ *they destroy the way of thy path.* xix. 3: עֲצָתוֹ אֲבַלֵּעַ *I will frustrate his design.* xxv. 7: וּבִלַּע בָּהָר הַזֶּה פְּנֵי הַלּוֹט *and he shall destroy, (remove, take away) the veil on that mountain,* &c. ver. 8: בִּלַּע הַמָּוֶת לָנֶצַח *he will destroy death for ever.* Of the destruction of places 2 Sam. xx. 19, 20. Lam. ii. 2, 5: בִּלַּע יְשֻׂרָאֵל בִּלַּע כָּל־אַרְמְנוֹתֶיהָ *he destroyeth Israel, destroyeth all his palaces.* (The same metaphorical signification belongs to the Chald. סַלַּע *to swallow up,* and the Greek *καταπίνω* of the New Test. 2 Cor. ii. 7. v. 4. 1 Pet. v. 8.)

Pual pass. of *Pi.* No. 2. Isai. ix. 15. Job xxxvii. 20. 2 Sam xvii. 16: פֶּן־יְבֻלַּע לַמֶּלֶךְ *lest the king be swallowed up.*

Niph. נִבְלַע.

1. *Pass.* of *Piel* No. 2. Hos. viii. 8. Isai. xxviii. 7: נִבְלְעוּ מִן הַיַּיִן *they are disordered by wine.* Comp. הֲלוּמֵי יַיִן xxviii. 1 *they are destroyed by wine,* (others suppose here another word بلغ to conquer, in Arabic also applied to wine, which conquers one, and as it were knocks one down, comp. עָבַר and רוּן).

Hithp. Ps. cvii. 27. כָּל חָכְמָתָם תִּתְבַּלַּע *all their wisdom was destroyed.*

בֶּלַע with suff. בִּלְעִי..

1. *Something swallowed,* Jer. li. 44.

2. *Destruction,* Ps. lii. 6.

3. A proper name, of a small town at the southern point of the Dead Sea, afterwards צֹעַר; it belonged with the other four ruined cities, to the district of the five cities, Pentapolis. Gen. xiv. 2, 8. xix. 20, 22.

בַּלְעֲדֵי and בִּלְעָדַי with *suff.* בִּלְעָדַי, בִּלְעָדֶיךָ, compounded from בַּל *not,* and עַד, עֲדֵי, *to, in.*)

1. Properly, *non ad, nihil ad,* Gen. xli. 16: בִּלְעָדַי

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אֱלֹהִים יַעֲנֶה *it is not in my power, God will declare,* &c. xiv. 24: בִּלְעָדַי *nothing for me.*

2. *Besides,* Job xxxiv. 32. בַּלְעָדַי אֲחֶזֶה prop. *besides that which I see,* Isai. xlv. 6. Gen. xli. 44. More frequently, מִבַּלְעָדַי,

1. *Except, save,* Ps. xviii. 32: מִי אֱלוֹהַּ מִבַּלְעֲדֵי יְהוָה *who is God besides Jehovah?* Numb. v. 20. Josh. xxii. 19.

2. *Without,* Isai. xxxvi. 10. (In Syriac is the singular form ܒܠܟܝ also with ܡ following).

בִּלְעָם *m.* (probably for בְּלַע עָם *absorptio populi*) a proper name, of a prophet engaged by the Moabites against Israel. Numb. xxii. 5, &c. Greek Βαλαάμ.

בָּלַק Occurs in two conjugations; in *Kal, to empty, to make empty, waste.* (In Arabic بلق to open, but بَلَوٌّ desert, waste) Isai. xxiv. 1: וּבוֹלְקָהּ *and makes it waste.*

Pual pass. Nah. ii. 11: וּמְבוּקָה *and is desolate,* or *laid waste.*

בָּלָק *m.* A proper name, (*waste, emptiness.*) King of the Moabites. Numb. xxii. 2. Josh. xxiv. 9. Judg. xi. 25. Micah vi. 5.

בֵּלְשַׁאצַּר Dan. v. 1, 2. and בֵּלְאשַׁצַּר vii. 1. Proper name of the last king of the Chaldeans. It is clear, by comparing Dan. v. with *Herod.* I. 191. and *Xenoph. Cyr.* VII. 5, 15, &c. that he is the same, who by the Greeks is called Nabonned and Labynetus, comp. בֵּלְטְשַׁאצַּר.

בִּלְתִּי *adv.*

1. *Not,* 1 Sam. xx. 26. (perhaps properly, *subst. separation, parting,* from בָּלַת, בלת to separate, *intrans.* to be separated, whence בֶּלֶת, with jod *parag.* בִּלְתִּי).

2. *Without, except* Gen. xxi. 26. Exod. xxii. 19. בִּלְתִּי אֶל, *besides,* Numb. xi. 6. With suff. בִּלְתֶּךָ 1 Sam. ii. 2.

3. בִּלְתִּי אִם *nisi, but,* after a preceding negation. Gen. xlvii. 18: *there remains nothing but our body.* בִּלְתִּי אִם נְוִיָּתֵנוּ

4. *Except that, unless,* Gen. xliii. 3: בִּלְתִּי אֲחִיכֶם אִתְּכֶם, *except that your brother be with you,* Dan. xi. 18.

As compounds, occur:

1. לְבִלְתִּי before the *inf. not to,* (לְ before the *inf.* with the negation, has always this signification) Gen. iii. 11: לְבִלְתִּי אֲכָל *not to eat,* Ruth ii. 9: לְבִלְתִּי נָגְעֵךְ *not to touch thee,* Gen. xxxviii. 9. Exod. viii. 18, 25; *so that not,* Gen. iv. 15.; *since not,* Jer. xlii. 13. לְבִלְתִּי לְ *in order not,* 2 Kings xxiii. 10. With the finite verb, *that not, lest,* Jer. xiii. 14: לְבִלְתִּי שָׁבוּ *that they return not,* xxvii. 18. but Ezek. xiii. 3: לְבִלְתִּי רָאוּ *without their seeing.*

2. מִבִּלְתִּי *because not,* (the negation with מִן before the *inf.*) Numb. xiv. 16. Ezek. xvi. 28: מִבִּלְתִּי שָׂבְעָתֵךְ *because thou art not satisfied.*

3. עַד בִּלְתִּי *until not,* with the preterite, Numb. xxi. 35. Deut. iii. 3. Josh. viii. 22. Job xiv. 12: עַד בִּלְתִּי שָׁמַיִם *until the heavens are no more,* i. e. never.

בָּמָה *f.* (with impure Kametz, as from בּוּם, but which does not occur).

1. *Height,* 1 Sam. ix. 12, 13, 14, &c. Ch. x. 5, 13. 1 Chron. xvi. 29. xxi. 29. Ezek. xxxvi. 2: בָּמוֹת עוֹלָם *the ancient heights.* Ps. xviii. 34: עַל בָּמוֹתַי יַעֲמִידֵנִי *he places me upon my heights,* i. e. on lofty secure places. On such high places the Hebrews made oblations to idols; but also to God himself, before the idea obtained, that unity of place, for the divine worship, was indispensable, the Jewish historians therefore describe this for the most part as an unlawful worship. Hence, כֹּהֲנֵי הַבָּמוֹת *priests of high places,* 1 Kings xii. 32. 2 Kings xvii. 32. xxiii. 9. בָּתֵּי הַבָּמוֹת, בֵּית *houses, or temples of high places;* probably small *sacella* (for the worship of the true God, as well as idols.) 1 Kings xiii. 32. 2 Kings xvii. 29, 32. xxiii. 19. Hence

2. *i. q.* בֵּית הַבָּמָה of those sanctuaries which were dedicated to unlawful worship only. 1 Kings xi. 7. xiv. 23. 2 Kings xxi.

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3. xxiii. 8. e. g. in the cities of Judah, 2 Kings xvii. 9; on the mountains of Judah 2 Chron. xxi. 11; in the valley of Hinnom, Jer. vii. 31. The word is plainly distinguished from, altars, 2 Kings xxiii. 15. 2 Chron. xiv. 2. Isai. xxxvi. 7. From Ezek. xvi. 16, where the בָּמוֹת טְלֻאוֹת are composed of garments, might be inferred, that their little sanctuaries were tents, or moveable temples, as the tent of the congregation, (comp. 2 Kings xxiii. 7. and Amos v. 26).

Plur. בָּמוֹת with a singular signification,

1. *Height.* Jer. xxvi. 18. Micah iii. 12.
2. *An elevated sepulchre, mausoleum.* Isai. liii. 9. With *suff.* בְּמוֹתָיו (here with a pure Kametz). The plur. in *st. constr.* (as distinguished from the sing. No. 2.) בָּמוֹתֵי or according to the Kri בָּמֳתֵי (read, *bāmŏthe*) with a double plur. termination, as מְרַאֲשׁוֹתֵי 1 Sam. xxvi. 12. comp. לְהוֹתַם Ezek. xxvii. 5. According to the reading בָּמֳתֵי the ו is abbreviated as in צִפֳּרִים, צִפּוֹר. Hence the phrase: דָּרַךְ עַל בָּמֳתֵי אֶרֶץ *to walk along on the high places of the earth,* or *the land,* a poetical description of a triumphant victor, viz. the Supreme Being. Deut. xxxiii. 29. Micah i. 3. Amos iv. 13; also with רָכַב Deut. xxxii. 13. Isai. lviii. 14. similarly occurs בָּמֳתֵי יָם *the heights of the sea,* Job ix. 8, and בָּמֳתֵי עָב *the heights of the clouds.* Isai. xiv. 14.

בְּמוֹ as בְּ see מוֹ.

בֵּן (for בִּנָה, from בָּנָה *to build,* in Arabic *conjug.* i. ii. viii. to bring forth, to bear, produce children; concerning the metaph. use, comp. the word בַּיִת No. 7.) *st. constr.* בֶּן, more rarely בִּן (Prov. xxx. 1. and before the proper name, נוּן), once בְּנִי (as אֲבִי) Gen. xlix. 11, and בְּנוֹ Numb. xxiv. 3, 15. With suff. בְּנוֹ, בִּנְךָ. Plur. בָּנִים, בְּנֵי, (as from בֶּן, בָּנָה) *m.*

A. *Son, plur.* and *comm. children,* but this word is applied in Hebrew in a far more extensive sense, and in a variety of constructions, which are foreign to our language, though partly similar to those of אָב, אָח.

1. *Grandson, descendant.* Gen. xxix. 5. xxxii. 1. *instead of which, however,* by a more exact mode of expression, is used the plur. בְּנֵי בָנִים *son's sons.* Hence

(*a*) בְּנֵי יִשְׂרָאֵל *the children of Israel, Israelites,* בְּנֵי עַמּוֹן *Ammonites,* בְּנֵי לֵוִי *Levites,* instead of which, are used the patronymics, as יִשְׂרְאֵלִים, לְוִיִּם, &c. Herewith is connected

(*b*) The combination with the names of people and countries, for, the members and inhabitants thereof. בְּנֵי צִיּוֹן *the Zionites,* Ps. cxlix. 2; בְּנֵי הַיְוָנִים *the sons of the Greeks,* for, *the Greeks,* Joel iv. 6: בְּנֵי כֻשִׁיִּים *the sons of the Ethiopians,* for, *the Ethiopians,* Amos ix. 7. comp. υἱες Ἀχαίων, and hereto belong

(*c*) The following circumlocutions, as בְּנֵי נֵכָר *the sons of strangers,* for *strangers,* Ps. xviii. 45; בְּנֵי אֶבְיוֹן *the sons of the poor,* for, *the poor,* Ps. lxxii. 4; בֶּן־חוֹרִים *a son of the nobles,* Eccles. x. 7. Comp. δυστηνων παιδες, *Iliad.* φ. 151. בֶּן־אָדָם under אָדָם.

2. *Pupil, follower, adherent.* (Comp. אָב, No. 4). Hence בְּנֵי נְבִיאִים *the sons of the Prophets,* for, the disciples of the Prophets, as in Persian *filii magorum,* 1 Kings xx. 35. 2 Kings ii. 3, 5, 7, 15, &c. (Comp. Amos vii. 14. Isai. xix. 11. in Greek παιδες μουσικῶν, φιλοσοφῶν for μουσικοι, φιλοσοφοι). בְּנֵי אֱלֹהִים *followers, reverers of God,* vid. אֱלֹהִים, p. 38, *b.* So is used Prov. x. 5, מַשְׂכִּיל, בֵּן מֵבִישׁ *a contemptible, a prudent son,* for, a contemptible, a prudent person, generally. The Poet usually addresses the reader by, *my son!* Prov. ii. 1. iii. 1, 21. iv. 10, 20. v. 1. vi. 1. vii. 1. Comp. בַּת, Ps. xlv. 11.

3. *A protegé, darling, a favourite minion.* Thus, when the people of Israel are called, the son of Jehovah, Ps. lxxx. 16: בֵּן

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אִמַּצְתָּה לָּךְ *the son whom thou hast confirmed to thee,* Hos. xi. 1. Exod. iv. 22. Perhaps also בֶּן אֱלֹהִים *son of God,* applied to kings, is to be thus understood, (vid. אֱלֹהִים, p. 38. *a.*)

4. In conjunction with substantives which denote an age, circumstance, or the like, it indicates the person to whom they are ascribed, e. g. Gen. v. 32: נֹחַ בֶּן חֲמֵשׁ מֵאוֹת שָׁנָה *Noah was a son of* 500 *years,* i. e. 500 years old. Levit. xii. 6: בֶּן שְׁנָתוֹ *a son of a year,* i. e. a year old, a yearling. Jonah iv. 10: שֶׁבֶּן לַיְלָה הָיָה וּבֶן לַיְלָה אָבָד *which arose and perished as the son of a night,* i. e. existed for one night only. (In Syriac ܒܪ ܠܝܐ *eodem die*). בֶּן חַיִל *a valiant, brave man.* Deut. iii. 18. בֶּן בְּלִיַּעַל *a wicked, profligate man,* (see under these words) בְּנֵי הַתַּעֲרֻבוֹת *the sons of security, hostages,* 2 Kings xiv. 14. Isai. v. 1: קֶרֶן בֶּן שָׁמֶן *a hill, the son of fertility,* for, a verdant, fruitful hill, (comp. אִישׁ, בַּעַל).

5. Other metaphors are: בֶּן מָוֶת *son of death,* i. e. one who deserves death, 1 Sam. xx. 31. So, בֶּן הַכּוֹת *son of beating,* i. e. who deserves to be beaten, punished, Deut. xxv. 2. בְּנֵי אַשְׁפָּתוֹ *sons of the quiver, arrows,* Lam. iii. 13; בֶּן קֶשֶׁת *the son of the bow,* Job xli. 20; בֶּן שַׁחַר *the son of the dawn, morning star,* Isai. xiv. 12; *the sons of the bear,* or Charles's wain, (the constellation of Ursa major,) the three stars forming the tail, Job xxxviii. 32.

B. *The young,* of creatures of all kinds, as, בֶּן יוֹנָה *a young pigeon,* Levit. xii. 6: בְּנֵי עֹרֵב *young ravens,* Ps. cxlvii. 9. בֶּן בָּקָר *young horned cattle,* (see בָּקָר). even of eggs, (comp. in Syriac ܒܪ daughter, and, egg). Job xxxix. 16: (said of an ostrich) הִקְשִׁיחַ בָּנֶיהָ לְלֹא־לָהּ *he treats his young ones (eggs) hardly, as if they were not his.*

C. *A set, slip,* of plants; or *sprig* of a tree, as it were, the son of the tree, comp. (יוֹנֵק יִנֵּק, in Latin *pullus* and *pullulare*). It is used in the *fem. gend.* as neuter, in order to denote inanimate things, Gen. xlix. 20: בֶּן פֹּרָת probably *a fruitful set* or *sprig.* According to some also in Ps. lxxx. 16.

בֶּן Chald. *idem,* but in *plur.* only. בְּנִין, בְּנֵי (sing. בַּר) e. g. בְּנֵי גָלוּתָא *the exiles,* Dan. ii. 25; בְּנֵי תוֹרִין *young doves,* Ezra vi. 9. (The same in Syriac ܒܪ, plur. ܒܢܝ).

בֶּן־הֲדַד *m.* A common name of several kings of Syria belonging to Damascus, 1 Kings xv. 18. xx. 1. 2 Kings vi. 24. viii. 7. xiii. 3. Jer. xlix. 27. Amos i. 4. Comp. הֲדַד and הֲדַדְעֶזֶר.

בֵּנִים see בֵּן.

בָּנוֹת *daughters,* see בַּת.

בָּנָה *fut. Kal,* יִבְנֶה, וַיִּבֶן occurs in two conjugations; in *Kal, to build, to erect,* with the accus. Gen. viii. 20. x. 11. xii. 7, 8, seldom improperly, as Gen. ii. 22: וַיִּבֶן יְהוָה אֱלֹהִים אֶת הַצֵּלָע לְאִשָּׁה *Jehovah built the rib into a woman,* i. e. made a woman out of it. The material of which a thing is built is always put in the accus. 1 Kings xviii. 32: וַיִּבֶן אֶת הָאֲבָנִים מִזְבֵּחַ *he built the altar of stones,* i. e. he built the stones into an altar, 1 Kings xv. 22. Exod. xx. 25. Deut. xxvii. 6. Isai. ix. 9. Ezek. xxvii. 5. Comp. *Niph.,* 1 Kings vi. 7. Comp. עָשָׂה, Exod. xxx. 25. xxxvii. 3. The materials seldom take the preposition בְּ, 1 Kings xv. 22 at the end of the verse. The following constructions are yet to be observed. 1 Kings xvi. 24: וַיִּבֶן אֶת הָהָר *and he built upon the hill.* vi. 15: וַיִּבֶן אֶת קִירוֹת הַבַּיִת מִבַּיִתָה בְּצַלְעוֹת אֲרָזִים *he built over,* i. e. covered the walls of *the temple within with boards of cedar.* With בְּ, *to work at a building,* Zech. vi. 15. Neh. iv. 4, 11.

2. *To rebuild,* (that which is destroyed,) Amos ix. 14: בָּנוּ עָרִים נְשַׁמּוֹת *they shall rebuild the ruined cities.* Ps. cxxii. 3. cxlvii. 2. Josh. vi. 26: בָּנָה חָרְבוֹת *to reclaim desarts,* vid. חָרְבָה.

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3. Metaph. of persons and people, *to grant them a lasting habitation,* consequently, happiness and prosperity. Jer. xxiv. 6: בְּנִיתִים וְלֹא אֶהֱרֹס נְטַעְתִּים וְלֹא אֶתּוֹשׁ *I will erect them, and not pull (them) down, I will plant them, and not pluck (them) up,* xxxi. 4. xxxiii. 7. xlii. 10. Ps. xxviii. 5. Comp. the rest of verbs of the cited passage. So also Exod. i. 22: וַיַּעַשׂ לָהֶם בָּתִּים *and he (God) built them houses.* (In Arab. also metaph. to load one with kindness, to grant him favours).

4. בָּנָה בַּיִת ל *to raise up descendants, to give posterity,* see בַּיִת, No. 7. Comp. *Niph.* No. 3.

Niph. נִבְנָה.

1. *To be erected, rebuilt,* Deut. xiii. 17. Job xii. 14.

2. Metaph. *To be placed, reinstated in happiness, prosperity,* Jer. xii. 16: נִבְנוּ בְתוֹךְ עַמִּי *so they shall prosper among my people.* Mal. iii. 15. Job xxii. 23.

3. *Pass.* of *Kal,* No. 4. Gen. xvi. 2: אִוָּלַי אִבָּנֶה מִמֶּנָּה *perhaps I may be built up by her,* obtain descendants by her, xxx. 3. Arab. بنا, conj. I. II. and VIII. to produce, bear, bring forth children. Derivat. תַּבְנִית, בִּנְיָה, בִּנְיָן, בַּת, בֵּן.

בְּנָא, בְּנָא Chald. *To build,* Ezra iv. 12. v. 2, 13. part. pass. בְּנֵה, v. 11. *inf.* מִבְנֵא and מִבְנְיָה, v. 9. *Ithpael* pass. with the accus. of the material, Ezra v. 8: וְהוּא מִתְבְּנֵא אֶבֶן גְּלָל *and (that) it be built of hewn stone.*

בִּנְיָה *fem.* Ezek. xli. 13 and

בִּנְיָן *m. Edifice,* Ezek. xl. 5; according to xli. 12, 15, a particular building, within the temple. In Chald. Ezra v. 4, (Syr. ܒܢܝܢܐ, Arab. بُنْيَان).

בְּנַס Chald. *To be angry,* Dan. ii. 12. In the Targums more frequently.

בָּסַס vid. בּוּס *Hithp.*

בֹּסֶר *m.* Job xv. 33, and בֹּסֶר *an unripe grape, a bicane, or sour grape,* Isai. xviii. 5. Jer. xxxi. 29. (Syr. ܚܣܪܐ *idem.* ܚܠ vinegar),

בְּעַד and בַּעַד with suff. בַּעֲדִי, בַּעֲדוֹ, בַּעֲדָכֶם preposition.

1. *Behind,* (Arab. بعد after), Gen. vii. 16. Judg. iii. 22. ix. 51. Amos ix. 10: לֹא־תַגִּישׁ וְתַקְדִּים בַּעֲדֵינוּ הָרָעָה *the evil shall not overtake nor come after us,* 2 Sam. xx. 21; בְּעַד הַחוֹמָה *beyond the wall,* perhaps, for מִבְּעַד *from behind the wall.*

2. *For,* 1 Sam. vii. 9. 2 Sam. x. 12. Jer. xxi. 2. Job ii. 4. עוֹר בְּעַד עוֹר *skin for skin,* הָיָה בְּ, לְ הָיָה בְּעַד as i. e. *to become as,* Isai. xxxii. 14. Hence frequently כִּפֶּר, הִתְפַּלֵּל בְּעַד *to pray, to atone for.* (Æthiop. בעד to change, exchange).

3. *Between,* Joel i. 8; hence, *through the midst of, through,* בְּעַד הַחַלּוֹן *through the window,* Gen. xxvi. 8. Josh. ii. 15. Judg. v. 28. With מִן as מִבַּעַד (here only is used the form בַּעַד) *from between.* Cant. iv. 1. 3. vi. 7.

4. *Round about, about.* Ps. cxxxix. 11: וְלַיְלָה אוֹר בַּעֲדֵנִי *thus the night shall be light about me.* Job iii. 23. Lam. iii. 7: גָּדַר בַּעֲדִי *he has walled up round about me.* In this signification it is used idiomatically with several verbs, denoting, to lock up, or fasten, (prop. to enclose about,) as סָגַר בְּעַד, 1 Sam. i. 6; עָצַר בְּעַד, Gen. xx. 18; חָתַם בְּעַד, Job ix. 7, which signifies properly to lock behind, instead of which we say in English, to put a lock upon, or, to lock up. Comp. סָגַן בְּעַד, Ps. iii. 4. Zech. xii. 8.

5. *By,* 1 Sam. iv. 18: בְּעַד יָד *by the side.*

I. בָּעָה occurs in two conjug.; in *Kal, to seek, ask,* (as in Arab. and Aram.) Isai. xxi. 12.

Niph. pass. Obad. ver. 6. Deriv. בְּעִי.

II. בָּעָה occurs in two conjugations; in *Kal, to swell,* of water; *to boil, to boil up.* (Arab. لغي to swell up, cognate with בּוּעַ, the Chald. and Talmudical בַּעְבַּע *to swell, to bubble,* is related to it; v. אֲבַעְבָּעוֹת), Isai. lxiv. 1: כְּמַיִם תִּבְעֶה אֵשׁ *(as) fire boils the water,* i. e. makes it boil.

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Niph. Isai. xxx. 13: בְּפֶרֶץ נֹפֵל נִבְעָה בַּחוֹמָה *as a ruinous part, which is ready to fall, projects, (swells forth) fromthe wall.*

בְּעָה and בְּעָא Chald.

1. *To seek,* Dan. ii. 13. vi. 5.
2. *To desire,* with מִן and מִן קֳדָם, Dan. ii. 16. xviii. 23. Whence

בָּעוּ *fem.* Chald. *A request,* Dan. vi. 8, 14.

בְּעוֹר a proper name, father of Balaam, Numb. xxii. 5. xxiv. 3. Josh. xxiv. 9. Micah vi. 5. in the New Testament, 1 Pet. ii. 15, Βοσσορ is used instead of it, perhaps owing to an interchange of ע with ץ, see the letter ע.

בֹּעַז a proper name, a relation, and afterwards husband, of Ruth. Ruth ii. 1.

2. The name of a pillar in front of the temple of Solomon, so called from the name of the architect or the donor. 1 Kings vii. 21. 2 Chron. iii. 17.

בְּעִי *m. Request, prayer,* Job xxx. 24: לֹא בְּעִי *prayer (prevails) nothing.* Others consider it as a compound from בְּ and עִי *hill, tomb.*

בְּעִיר *cattle,* (also in Syriac and Arabic,) Gen. xlv. 17. Exod. xxii. 5. Numb. xx. 4, 8, 11. Root בָּעַר, No. 1.

בָּעַט, *to kick,* occurs in *Kal* only, figurative of wantonness, the insolence thence arising, (Deut. xxxii. 15, וַיִּבְעַט *and kicked,*) in contempt of a benefactor, 1 Sam. ii. 29: לָמָּה תִבְעֲטוּ בְּזִבְחִי וּבְמִנְחָתִי *wherefore despise ye my sacrifice and my oblations, which I have instituted?* The best parallel passage is Numb. xiv. 9. Jonah בַּשֵּׁשׁ בְּפִקְדָּא דִּי for, מָרַד בִּי, also in Talmud בטשה ביה *she despised him,* prop. *recalcitrabat contra eum.* Rightly therefore the Vulgate *Quare calce rejecistis?* (Syr. ܟܒܛ *calcavit, recalcitravit.*)

בָּעַל *fut.* יִבְעַל, occurs in two conjugations; in *Kal.*

1. *To possess, to govern,* Isai. xxvi. 13: בְּעָלוּנוּ אֲדוֹנִים זוּלָתֶךָ (*other*) *lords besides thee have governed us,* 1 Chron. iv. 22.
2. *To take for a wife, to marry,* (because the husband is considered as the lord of the wife). Deut. xxi. 13. xxiv. 1. Isai. lxii. 5. Part. בּוֹעֲלַיִךְ Plur. *majest. thy husband,* Isai. liv. 5. Part. pass. בְּעוּלָה and בְּעֻלַת־בַּעַל *a married woman,* Gen. xx. 3. Deut. xxii. 22. (Syr. and Arab. *idem.*)
3. Construed with בְּ, *to despise, to loathe,* (Arab. بعل ب comp. *Pococke ad Port. Mosis,* p. 2.) Jer. xxxi. 32, and iii. 14: in the latter passage: *return, ye backsliding children, although I have rejected you, I will yet,* &c. But the interpretation, *return ye faithless children* (says Jehovah), כִּי אָנֹכִי בָּעַלְתִּי בָּכֶם *for I will yet rule over you,* or, *I am yet your Lord, and I will take,* &c. is not only more applicable to the context, but the signification of *possession, dominion,* which the noun בַּעַל and the verb bear throughout the Bible, as well as the similar construction מָשַׁל בְּ, are evidently more in favour of the latter interpretation.

Niph. To be received again as a wife. Prov. xxx. 23. metaph. Isai. lxii. 4.

בַּעַל with *suff.* בְּעָלָיו, בְּעָלֶיהָ, (plural form, with singular signification, as *plur. excellentiæ,* comp. אֲדֹנִים p. 12.), Exod. xxi. 29, 34, 36. Isai. i. 3, but בַּעֲלֵיהֶם, Esth. i. 17, 20, (with the plural signification).

1. *Master, possessor, owner,* בַּעַל הַבַּיִת, הַשּׁוֹר *the owner of the house, of the steer,* Exod. xxi. 18. Judg. xix. 22. Also in the following constructions, Prov. iii. 27: *withhold not benevolence* מִבְּעָלָיו *from its owner,* i. e. the poor to whom it is due. xvii. 8. xvi. 22: מְקוֹר חַיִּים שֵׂכֶל בְּעָלָיו *wisdom is a fountain of happiness to its owner,* i. xix. Eccles. viii. 8: *wickedness saves not* אֶת־בְּעָלָיו *the owner,* i. e. him who practises it, comp. vii. 12.
2. *Husband, consort,* 2 Sam. xi. 26. Exod. xxi. 22: בַּעַל הָאִשָּׁה *the husband of the woman;* ver. 3: בַּעַל אִשָּׁה *a married man.* Joel i. 8: בַּעַל נְעוּרֶיהָ *the spouse of her youth.*

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3. In conjunction with several substantives, it denotes the owner of the thing, him, in whom it is to be found; or else a quality, relation to it, (comp. אִישׁ, No. 2, בֵּן, No. 4), e. g. בַּעַל דְּבָרִים, *he who has law suits*, Exod. xxiv. 14; בַּעַל קְרָנַיִם כָּנָף *he that has horns, wings*, Prov. i. 17. Dan. viii. 6, 20. Isai. xli. 15: בַּעַל פִּיפִיּוֹת *the having thorns, thorny*, Gen. xxxvii. 19: בַּעַל הַחֲלֹמוֹת *the master of dreams, dreamer*. Gen. xlix. 23: בַּעֲלֵי חִצִּים *masters of arrows, archers*. Gen. xiv. 13: בַּעֲלֵי בְרִית *masters of covenants*, i. e. *confederates*, Neh. vi. 18, &c. Combined with names of cities, it denotes their inhabitants, Josh. xxiv. 11. Judg. ix. 2, &c. 1 Sam. xxiii. 11, 12. בַּעֲלֵי is here also synonymous with בְּנֵי, אַנְשֵׁי, (comp. 2 Sam. xxi. 12, with Chap. ii. 4, 5,) and all the old versions understand it thus. Others incorrectly render it by, *men of power, proceres*, perhaps supported by Judg. ix. 51: כֹּל הָאֲנָשִׁים וְהַנָּשִׁים וְכֹל בַּעֲלֵי הָעִיר, which however, is to be translated, *all the men and women, all the inhabitants of the town*, ו indicating the apposition, as Josh. vi. 23.

4. The name of a national idol in Phœnicia, which the Hebrews also frequently worshipped, but always with the article, as, הַבַּעַל, לַבַּעַל, בַּבַּעַל, Judg. vi. 25, &c. 1 Kings xviii. 19, &c. Jer. xxiii. 13, 27. Under the same name it appears in the Phœnician inscriptions and coins, and in several Punic proper names, as Hannibal, i. e. חַנִּיבַעַל *mercy or grace of Baal; Hasdrubal, Adherbal*, &c. In some of those inscriptions, to which a Greek translation is joined, Ηρακλης, is used instead of it and this is the usual name, which the Greeks (misled by some similarity of attributes) gave to that national deity. *Herod.* II. 44. *Arrian. exped. Alex.* II. 16. Comp. with 1 Kings xix. 18, *Cic. in Verrem.* IV. 43. Plur. הַבְּעָלִים *the Baals* (as עַשְׁתָּרוֹת *the Astartes*,) either, the statues of Baal, or, in reference to the different titles under which he was worshipped, as

(*a*) בַּעַל בְּרִית *the Baal of covenant*, Judg. viii. 33. ix. 4, 46, as it were Ζεὺς ὅρκιος.

(*b*) בַּעַל זְבוּב *the Baal of flies*, as it were Ζευς Απομυιος, vid. זְבוּב.

(*c*) בַּעַל פְּעוֹר, vid. פְּעוֹר.

5. With No. 3, is connected the use of this word before geographical names. It then signifies, the place, wherein something is to be found, i. q. בֵּית. The most remarkable places of this kind are,

(*a*) בַּעַל גָּד a town at the foot of Lebanon on the frontiers of Palestine, Josh. xi. 17. xii. 7. xiii. 5.

(*b*) בַּעַל הָמוֹן, Cant. viii. 11, otherwise unknown. One of these two cities is perhaps the famous *Baalbec*, Heliopolis in Syria, the ruins of which are still admired by travellers of the present day.

(*c*) בַּעַל חֶרְמוֹן a part of the mountains of Antilebanon, Judg. iii. 3. 1 Chron. v. 23.

(*d*) בַּעַל מְעוֹן, Ezek. xxv. 9. Josh. xiii. 17; also called, בֵּית מְעוֹן, Jer. xlviii. 23, a place in the tribe of Reuben, afterwards in possession of the Moabites, according to Eusebius, near *Baaru* in Arabia.

(*e*) בַּעַל פְּרָצִים (*a place of defeat*,) a place where David defeated the Philistines, 2 Sam. v. 20.

(*f*) בַּעַל צְפוֹן a town in Egypt, Exod. xiv. 2. Numb. xxxiii. 7, usually, *Heliopolis*, so called from the worshipping of Typhon.

(*g*) בַּעַל תָּמָר (*place of palms*,) Judg. xx. 33.

בְּעַל Chald. *id.* Ezra iv. 8, vid. טְעֵם.

בַּעֲלָה *fem.*

1. *Possessor*, 1 Kings xvii. 17. בַּעֲלַת אוֹב, בְּשָׁפִים *sorceress, enchantress*, see these words.

2. A city in the tribe of Judah, otherwise, *Kirjath Jearim*, Josh. xv. 9, 10.

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בְּעָלוֹת a town in the southern part of the tribe of Judah, Josh. xv. 24. 1 Kings iv. 16.

בַּעֲלִיס *m.* A proper name. King of the Ammonites, Jer. xl. 14. Sixteen MSS. and *Joseph. Archæol.* IX. 3, have בַּעֲלִים.

בַּעֲלַת *fem.*

1. A town in Lebanon, 1 Kings ix. 18. 2 Chron. viii. 6.
2. as בַּעֲלָה, No. 2.

בָּעַר *fut.* יִבְעַר *Kal,* occurs in four conjugations; in *Kal,*

1. Probably, *to graze.* In that sense it does not occur in *Kal,* but in *Piel, Hiph.* No. 1. Whence בְּעִיר *cattle,* so called from grazing, feeding.
2. *To burn, to consume,* (comp. אָכַל applied to fire). Ps. lxxxiii. 15: כְּאֵשׁ תִּבְעַר יַעַר *as fire consumes the forest.* More frequently with בְּ, Job i. 16: *The fire of God fell from Heaven,* וַתִּבְעַר בַּצֹּאן וּבַנְּעָרִים *and consumed the flocks and the lads.* Numb. xi. 3. Ps. cvi. 18. Isai. xlii. 25. Also *intrans.* for, *to burn, to be consumed by fire,* Exod. iii. 2: הִנֵּה הַסְּנֶה בּוֹעֵר בָּאֵשׁ *behold the bush burnt with fire;* ver. 3: מַדּוּעַ לֹא יִבְעַר הַסְּנֶה *why the bush is not burnt,* consumed by fire, Isai. i. 31. Judg. xv. 14. and inchoative, *to begin to burn, to kindle,* of fire, Jer. xx. 9. Isai. lxii. 1; metaph. of *wrath.* Ps. ii. 12: כִּי יִבְעַר כִּמְעַט אַפּוֹ *for soon will his wrath kindle.* Ps. lxxix. 5: תִּבְעַר כְּמוֹ אֵשׁ קִנְאָתֶךָ (*how long*) *shall thy fury burn like fire,* lxxxix. 46. Esth. i. 12. Ps. xviii. 9: גֶּחָלִים בָּעֲרוּ מִמֶּנּוּ literally, *coals caught fire from him,* i. e. burning coals went forth from him.
3. *To be stupid,* denom. from בְּעִיר *cattle,* Jer. x. 8. Part. בּוֹעֵר, Ps. xciv. 8. Ezek. xxi. 36. The same in

Niph. נִבְעַר, Jer. x. 14, 21. li. 17. Isai. xix. 11. (Syr. ܐܬܒܥܪ *ferus factus est, ferociit, stultè fecit*).

Piel בְּעֵר *inf.* בָּעֵר *fut.* יְבַעֵר,

1. *To let (cattle) graze,* or *feed,* Exod. xxii. 4. With the *accus.* of the field: *to graze, feed on,* Isai. iii. 14. v. 5.
2. *To kindle, to burn,* Exod. xxxv. 3. Levit. vi. 5. Isai. xliv. 15: הָיָה אָדָם לְבָעֵר *and it shall serve unto man for fuel,* Isai. xl. 16: *and Lebanon would not be sufficient* בָּעֵר *to kindle* (a fire for an offering,) Neh. x. 35. 2 Chron. iv. 20. xiii. 11.
3. *To put aside, remove, to extirpate,* Deut. xxvi. 13, 14. 2 Sam. iv. 11. 1 Kings xxii. 47: *and the rest of the lewd men* בִּעֵר מִן הָאָרֶץ *he extirpated from the land,* 2 Kings xxiii. 24. 2 Chron. xix. 3: בִּעַרְתָּ הָאֲשֵׁרוֹת *thou hast cleared away the statues of idols.* Hereto belongs the judicial form, in ordaining the punishment of death, Deut. xiii. 6: בִּעַרְתָּ הָרָע מִקִּרְבֶּךָ *thou shalt clear away the evil from the midst of thee,* xvii. 7. xix. 19. xxi. 21. xxii. 21, 24. xxiv. 7, also with מִיִּשְׂרָאֵל xvii. 12. xxii. 22. In the earlier statutes is used, instead of it, נִכְרְתָה נֶפֶשׁ מֵעַם or similar phrases. Gen. xvii. 14. Exod. xii. 15, 19. But that הָרָע is here in the neuter gender, is plain from Deut. xxii. 21, 24, where it is used with the feminine and plural. Also with אַחֲרֵי, as 1 Kings xiv. 10: בִּעַרְתִּי אַחֲרֵי בֵּית יָרָבְעָם *I will sweep away the house from behind Jeroboam, as mud is swept away,* Ch. xxi. 21.

Hiph. הִבְעִיר,

1. *To graze,* Exod. xxii. 4.
2. *To kindle,* Exod. xxii. 5; *to burn,* Nah. ii. 14. 2 Chron. xxviii. 3.
3. *To clear away, to sweep away,* with אַחֲרֵי, 1 Kings xvi. 3. Deriv. תַּבְעֵרָה

בָּעֵר *adj. Burning,* Isai. iv. 4.

בַּעַר *m. Brutus; stupid,* (as cattle). See the verb, No. 3. Ps. xlix. 11. lxxiii. 22. xcii. 7.

בְּעֵרָה *fem. Brand, fire, flame,* Exod. xxii. 5.

בַּעְשָׁא a proper name, king of Israel, son of Ahijah. 1 Kings xv. 16. 2 Chron. xvi. 1. LXX. Vulg. Baασα, *Baasa.* (Root בעשׁ, in Chald. i. q. בְּאֵשׁ *to be bad*).

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בָּעַת (In Syriac *to be afraid, to be affrighted,*) it occurs in two conjugations; in *Pi* בִּעֵת fut. יְבַעֵת

1. *To terrify,* Ps. xviii. 5. Job vi. 4. ix. 34. xiii. 11. xv. 24.
2. *To fall upon suddenly.* 1 Sam. xvi. 14. וּבִעָתַתּוּ רוּחַ רָעָה *and an evil spirit fell suddenly upon him,* ver. 15. (Arabic بغت *to happen unexpectedly,* III. *to come upon unawares*).

Niph. To be terrified, afraid. Dan. viii. 17; with מִפְּנֵי, מִלִּפְנֵי 1 Chron. xxi. 30. Esth. vii. 6.

בְּעָתָה *f. Terror,* Jer. viii. 15. xiv. 19.

בְּעָתִים *m. plur. idem.* Job vi. 4. Ps. lxxxviii. 17.

בֹּץ *m.* Jer. xxxviii. 22. and בְּצָה *f.* Job viii. 11. xl. 21. *a swamp.* (In Chald. *idem.*) Plur. with suff. בְּצֹאתָיו Ezek. xlvii. 11. an incorrect manner of writing for בְּצוֹתָיו. (Root בצץ, in Arabic بَضَّ *to be moist, to moisten.* بَضٌّ *dampness, a little water.*)

בָּצִיר *m.*

1. *subst. Vintage,* Levit. xxvi. 5. Judg. viii. 2. Root בָּצַר No. 1.
2. *adj.* i. q. בָּצוּר *fortified,* Zech. xi. 2. in Chetib.

בָּצָל *m. Onion.* plur. בְּצָלִים Numb. xi. 5. In Syriac and Arabic *idem.* root بَصَّلَ *to peel,* comp. in Heb. פָּצַל.

I. בָּצַע Occurs in two conjugations; in *Kal, to break off, to break in pieces,* Amos ix. 1: וּבְצָעֵם בְּרֹאשׁ כֻּלָּם *and break them in pieces on the head of all,* i. e. that the pieces may fall on the heads of all. The form וּבְצָעֵם is used for בְּצָעֵם. Joel ii. 8: *they rush through drawn swords,* וְלֹא יִבְצָעוּ *and break not off* (*their course*).

Piel בִּצַּע,

1. *To cut off.* Isai. xxxviii. 12.
2. *To finish,* Isai. x. 12. Zech. iv. 9. Job vi. 9: *that he would lift up his hand and make an end of me;* so in *Kal,* xxvii. 8: כִּי יִבְצָע *if* (*God*) *makes an end of* (*him*), takes his life away. Lam. ii. 17: בִּצַּע אִמְרָתוֹ *he has fulfilled his word.* (Arabic بصع *to cut off, to cut in pieces*).

II. בָּצַע, Arabic بصع *to heap up,* especially of accumulating unjust wealth. Part. בּוֹצֵעַ בָּצַע *he that looks for unjust gain,* Prov. i. 19. xv. 27. Jer. vi. 13. viii. 10. Inf. Ezek. xxii. 27.

Piel. To defraud one, with the accus. Ezek. xxii. 12. Hence

בָּצַע *m.* with suff. בִּצְעוֹ.

1. *Gain, profit,* מָה בָּצַע *what is the profit?* Gen. xxxvii. 26. Job xxii. 3. especially *unjust gain.* 1 Sam. viii. 3. Exod. xviii. 21: שֹׂנְאֵי בָצַע *enemies to gain, to selfishness,* Prov. xxviii. 16. Hence
2. *Dishonest gain.* Ezek. xxii. 13: אֶל־בִּצְעֲךָ אֲשֶׁר עָשִׂית *at thy dishonest gain which thou hast extorted,* Micah iv. 13. See בּוֹצֵעַ בָּצַע.
3. *Eagerness after gain, avarice,* Isai. lvii. 17.

בָּצַק *To swell,* only in *Kal,* Deut. viii. 4: רַגְלְךָ לֹא בָצֵקָה *thy feet did not swell,* Neh. ix. 21. (In Samaritan אבדק *idem.*)

בָּצֵק *m. Dough,* Exod. xii 34, 39. 2 Sam. xiii. 8.

בָּצְקַת (*Vicus elatior,* according to the Arabic بَصَّةٌ) a place in the plain country of the tribe of Judah. Josh. xv. 39. 2 Kings xxii. 1. (*Jos. Archæol.* x. 5.)

בָּצַר *fut. Kal.* יִבְצֹר occurs in three conjugations; in *Kal,*

1. *To cut off,* (comp. in Syriac ܒܨܪ *Pa.* to shorten, to lessen), almost exclusively applied to the cutting of grapes in the vintage. Levit. xxv. 5, 11. With the accusative of the vineyard, Deut. xxiv. 21. Judg. ix. 27. Part. בּוֹצֵר *vine-dresser,* Jer. vi. 9, and, metaphorically, for, *a dreadful enemy,* Jer. xlix. 9. Obad. 5. (comp. Rev. xiv. 18, 20.). Meton. Ps. lxxvi. 13: יִבְצֹר רוּחַ נְגִידִים *he shall cut off the spirit of princes.*

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2. *To make inaccessible,* and hence, *to fortify.* Part. בָּצוּר.

(*a*) *Strong.* חוֹמָה בְּצוּרָה *strong wall.* Deut. xxviii. 52 Isai. ii. 15. Metaph. גְּדוֹלוֹת וּבְצוּרוֹת *magna et ardua (intellectu),* Jer. xxxiii. 3.

(*b*) Of cities, *fortified.* Deut. i. 28. iii. 5. 2 Sam. xx. 6.

Niph. To be cut off, prohibited, with מִן Gen. xi. 6. Job xlii. 2: וְלֹא יִבָּצֵר מִמְּךָ מְזִמָּה *no undertaking is forbidden,* or *too difficult, for thee.*

Pi. בִּצֵּר *to fortify* (of cities), Isai. xxii. 10. Jer. li. 53. see מִבְצָר.

I. בָּצָר Job xxii. 24. and plur. בְּצָרִים ver. 25. *a precious metal,* or some costly substance, but which can neither be positively determined by etymology, nor by Jewish authorities and versions. According to David Kimchi, *gold;* according to Aben Ezra, and others, *silver,* ver. 24, it is in parallelism with gold from Ophir, ver. 25, with silver.

II. בָּצֶר a proper name, of a city of the Levites, and a place of refuge, in the tribe of Reuben, Josh. xx. 8.

בְּצָר i. q. בָּצָר Job xxxvi. 19.

בָּצִירָה *f.*

1. *A fold.* Micah ii. 12. (from בָּצַר No. 2. as מִכְלָא from כָּלָא). In Chald. בְּצִירְתָא *septum conclave.*

2. A town in Idumea. Gen. xxxvi. 33. Isai. xxxiv. 6. lxiii. 1. Jer. xlix. 13, 22. Amos i. 12. another in Moab, Jer. xlviii. 24.

בְּצָרוֹן *m.* A fortified place, Zech. ix. 12.

בַּצֹּרֶת *f.* Jer. xvii. 8. and plur. בְּצָרוֹת xiv. 1. *the absence of rain, drought.* (comp. עָצַר) In Chald. more frequently. Root, בָּצַר *to cut off, to hinder, to stop.*

בַּקְבּוּק *m. A bottle.* 1 Kings xiv. 3. Jer. xix. 1, 10. (formed according to the sound; in Arabic بقبق בקבק is used of the sound which a bottle makes when emptied, hence also in Syriac ܒܩܒܩ. Comp. in Latin *bombus,* in Greek *βομβύλιον*).

בְּקִיעַ *plur.* בְּקָעִים, *m. A crack, crevice,* Amos vi. 11. especially, a crack or chink in a wall. Isai. xxii. 9.

בָּקַע *fut.* יִבְקַע in Syr. ܒܨܥ, occurs in seven conjugations; in *Kal,*

1. *To divide,* e. g. *the sea,* Exod. xiv. 16. Neh. ix. 11.

2. *To cleave, to break through,* 2 Sam. xxiii. 16: וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבֹּרִים בְּמַחֲנֵה, *then the three heroes broke into the camp;* hence, *to break into a hostile city, to lay it open, and conquer it,* 2 Chron. xxxii. 1: לְבָקְעָם *to lay them open, to conquer them,* 2 Chron. xxi. 17: וַיַּעֲלוּ בִיהוּדָה וַיִּבְקְעוּהָ *they came up into Judah and conquered it.*

3. *To break* (of eggs), hence, to hatch, Isai. xxxiv. 15: וְתַמְלֵט וּבָקְעָה דָּגְרָה *she* (the serpent) *lays eggs, hatches them, and broods* (*over the young ones*).

4. *To cut, rip up* (the bellies of pregnant women), Amos i. 13.

5. *To tear,* (of wild beasts), Hos. xiii. 8.

Niph. נִבְקַע,

1. *To cleave asunder, to open,* (of the earth), Numb. xvi. 31. Zech. xiv. 4. Hence, *to quake,* (of the earth), 1 Kings i. 40; also *to burst,* (of pipes), Job xxxii. 19.

2. *To be broken open, conquered,* (of a city), 2 Kings xxv. 4. Jer. lii. 7. Ezek. xxx. 16.

3. *To break out,* (vid. *Pi.* No. 3.) of water. Isai. xxxv. 6: נִבְקְעוּ בַמִּדְבָּר מַיִם *water shall break out in the wilderness,* Prov. iii. 20; of light, Isai. lviii. 8.

4. *To be hatched, to go out of the egg,* Isai. lix. 5.

5. *To be rent, to rend,* (intrans.) Job xxvi. 8. *to be dashed in pieces,* 2 Chron. xxv. 12.

Piel בִּקַּע,

1. As *Kal,* No. 1, *to cleave, divide,* e. g. of wood, Gen. xxii. 3. the rock, Ps. lxxviii. 15.

2. *To break forth, out, to cause to break*

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out. Job xxviii. 10. Ps. lxxiv. 15. Hab. iii. 9.

3. *To hatch,* as *Kal,* No. 3. Isai. lix. 7.

4. *To rip up,* as *Kal,* No. 4. 2 Kings viii. 12. xv. 16.

5. *To tear,* as *Kal,* No. 5. 2 Kings ii. 24.

Pual בֻּקַּע.

1. *To be rent,* Josh. ix. 4.

2. *To be broken,* pass. of *Kal,* No. 2. Ezek. xxvi. 10.

3. *To be ripped up,* pass. of *Kal* and *Piel,* No. 4. Hos. xiv. 1.

Hiph. הִבְקִיעַ *to break through,* as *Kal,* No. 2. 2 Kings iii. 26. Isai. vii. 6.

Hoph. הָבְקָעָה *to be broken, split,* Jer. xxxix. 2.

Hithp. הִתְבַּקַּע *To rend one's-self, to separate itself.* Micah i. 4. Josh. ix. 13.

בֶּקַע *m. Half,* especially, *a half shekel,* Gen. xxiv. 22. Exod. xxxviii. 26.

בִּקְעָה *fem. A valley, a low plain,* (Syr. ܦܣܩܐ; Arab. بَقْعَة بَقِيع a plain), Gen. xi. 2. Ezek. xxxvii. 1, 2. בִּקְעַת הַלְּבָנוֹן *the valley of Lebanon,* i. e. *the valley Bukka* between Lebanon and Antilebanon, Josh. xi. 17. xii. 7.

בָּקַק occurs in three conjugations; in *Kal,* properly, *to pour out, to empty,* (Arab. بَقْبَق, vid. בַּקְבּוּק). Hence, *to make empty, to depopulate,* e. g. a country, Isai. xxiv. 1. Nah. ii. 3. Jer. xix. 7: בַּקֹּתִי אֶת עֲצַת יְהוּדָה *I make empty the counsel of Judah,* i. e. deprive it of counsel, wisdom.

2. *Intrans. To be poured, spread out,* Hos. x. 1. גֶּפֶן בּוֹקֵק *a broad spreading vine,* (Arab. بَقَّ to have many children).

Niph. נָבַק, *inf.* הִבּוֹק, *fut.* יִבּוֹק, *pass.* of *Kal,* No. 1. Isai. xxiv. 3. xix. 3: נִבְקָה רוּחַ מִצְרַיִם *the spirit of the Egyptians shall vanish.* With the form נִבְקָה for נִבַּקָה, comp. יָמּוּ for יָמֻּוּ.

Piel as *Kal,* No. 1. Jer. li. 2: וּבוֹקְקוּ *and shall empty.*

בָּקַר, only in *Piel* בִּקֵּר *to look at a thing, to behold,* with בְּ, *to rejoice at.* Ps. xxvii. 4: לְבַקֵּר בְּהֵיכָלוֹ *to rejoice at beholding his sanctuary.*

2. *To look for, to regard,* with לְ, Levit. xiii. 36: לֹא יְבַקֵּר הַכֹּהֵן לַשֵּׂעָר הַצָּהֹב *the priest shall not look for the yellow hair;* with בֵּין, Levit. xxvii. 33.

3. *To consider, to reflect,* Prov. xx. 25. 2 Kings xvi. 15.

4. *To look after a thing, to protect it,* as פָּקַד, Ezek. xxxiv. 11, 12.

בְּקַר Chald., only in *Pa.* בַּקֵּר, *to seek,* Ezra iv. 15, 19. v. 17.

בָּקָר collectively, *black cattle, horned cattle,* without distinction of age and gender, Gen. xii. 16. xiii. 5. xviii. 7. xx. 14. xxi. 27. The *nomen unitatis* is שׁוֹר; hence Exod. xxi. 37: *If a man should steal one head of cattle,* (שׁוֹר), *he shall restore* חֲמִשָּׁה בָקָר *five head of cattle.* Comp. שֶׂה and צאן, and in Arab. بَقَرَة, one head of cattle, بَقَر cattle. בָּקָר עָלוֹת *cattle giving suck, cows with their calves,* Gen. xxxiii. 13. בֶּן בָּקָר *young cattle,* Gen. xviii. 7, 8. פַּר בֶּן בָּקָר *young steer,* Numb. xxix. 2, 8, or עֵגֶל בֶּן בָּקָר *a young calf,* Levit. ix. 2. Jer. xxxi. 12: בְּנֵי צֹאן וּבָקָר *young cattle and sheep,* the plur. בְּקָרִים seldom occurs, Amos vi. 12. Neh. x. 37. 2 Chron. iv. 3.

בֹּקֶר *plur.* בְּקָרִים *m.*

1. *The early part of the day, morning,* Gen. i. 5, &c. בַּבֹּקֶר בַּבֹּקֶר *every morning,* Exod. xxx. 7. xxxiv. 2; לַבֹּקֶר Amos iv. 4. 1 Chron. xvi. 40; *idem.* לַבְּקָרִים Ps. lxxiii. 14. ci. 8. Isai. xxxiii. 2. *idem.*

2. *For, cras, to-morrow,* Exod. xvi. 7. Numb. xvi. 5, hence לַבֹּקֶר and בַּבֹּקֶר *to-morrow,* used for *soon,* Ps. xlix. 15. xc. 14. cxliii. 8; the idea of the morrow is accompanied by that of the morning, (comp. αὔριον), as the idea of yesterday is by that of the evening, (vid. אֶמֶשׁ).

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בַּקָּרָה *fem.* (with an impure Kametz,) *Care, anxiety.* Ezek. xxxiv. 12, prop. Aram. *inf.* of *Pael.*

בְּקֹרֶת *fem. Chastisement, punishment,* Levit. xix. 20. Root בקר in Chald. *to punish,* as פקד in Hebrew.

בָּקַשׁ occurs in two conjugations; in *Piel,* בִּקֵּשׁ.

1. *To seek,* Gen. xxxvii. 15, 16. 1 Sam. x. 14. With לְ, *to look for, to seek, to enquire into,* Job x. 6: כִּי תְבַקֵּשׁ לַעֲוֹנִי *that thou enquirest after my iniquity.* With the *inf.* with and without לְ, Exod. ii. 15. iv. 24. 1 Sam. xix. 2. Jer. xxvi. 21. Observe the following constructions:

(*a*) בִּקֵּשׁ רָעָה לְ *to seek one's misfortune,* Numb. xxxv. 23. 1 Sam. xxiv. 10. xxv. 26. In opposition to בִּקֵּשׁ טוֹבָה לְ, Neh. ii. 10.

(*b*) בִּקֵּשׁ יְהוָה *to seek Jehovah,* i. e. to turn unto him, to pray to God, Deut. iv. 29. 2 Chron. xx. 4. מְבַקְּשֵׁי יְהוָה *those who seek Jehovah,* Ps. xl. 17. lxix. 7. cv. 3.

(*c*) בִּקֵּשׁ אֶת פְּנֵי מֶלֶךְ *to seek the king's presence,* i. e. to wish to see him, 1 Kings x. 24, *to seek his favour,* Prov. xxix. 26. Hence, *to seek the presence of Jehovah,* for, *to appear in the temple in order to adore him,* Ps. xxiv. 6. xxvii. 8. cv. 4, *to enquire of him,* 2 Sam. xxi. 1, generally, *to beseech him,* 2 Sam. xii. 16.

2. *To seek after a thing, to endeavour to get it,* Numb. xvi. 10: וּבְקַשְׁתֶּם גַּם־כְּהֻנָּה *and ye attempt to get also the priesthood,* בִּקֵּשׁ נֶפֶשׁ פ *to seek one's life,* Exod. iv. 19. 1 Sam. xix. 10. In another sense, *to be anxious for, to protect one's life,* Prov. xxix. 10 only.

3. *To require, to demand,* Neh. v. 18: לֶחֶם הַפֶּחָה לֹא בִקַּשְׁתִּי *the victuals I demanded not of the governor,* with מִן, Neh. v. 12. Ps. civ. 21, or מִיַּד, Gen. xxxi. 39. xliii. 9. Isai. i. 12: מִי בִקֵּשׁ זֹאת מִיֶּדְכֶם *who requires this of you?* Especially בִּקֵּשׁ דָּם מִיַּד פ *to require blood of a person,* i. e. to avenge death upon him, 2 Sam. iv. 11: הֲלֹא אֲבַקֵּשׁ דָּמוֹ מִיֶּדְכֶם *should I not demand his blood at your hand.* Ezek. iii. 18, 20; without דָּם, 1 Sam. xx. 16: וּבִקֵּשׁ יְהוָה מִיַּד אוֹיְבֵי דָוִד *and (when) Jehovah takes vengeance of the enemies of David.* Comp. Josh. xxii. 23: יְהוָה הוּא יְבַקֵּשׁ *so may Jehovah revenge it,* or, let Jehovah himself revenge it.

4. *To request, beg,* with מִן, Ezra viii. 21. Dan. i. viii. Esth. vii. 7: וְהָמָן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר *and Haman stood up to implore Esther for his life.* The same Ezra viii. 23, and with מִלִּפְנֵי Esther iv. 8.

Pual בֻּקַּשׁ *to be sought,* Ezek. xxvi. 21. Jer. l. 20. Esth. ii. 23.

בַּקָּשָׁה *fem.* (with an impure Kametz,) *desire, request,* Esth. v. 7, 8. vii. 3.

I. בַּר *m.* with *suff.* בְּרִי *son,* as in Chald. In Hebrew only poetically. Prov. xxxi. 2. Ps. ii. 12: נַשְּׁקוּ בַר *kiss the son,* viz. Jehovah's son, i. e. the King. Others consider here בר from ברר, No. 2, *the appointed, the elected;* but the early poetical style of the Hebrew is also frequently near akin to that of the Chaldee.

II. בַּר *fem.* בָּרָה *adj.*

1. *Pure, clear, unpolluted,* Cant. vi. 9, 10, especially in a moral sense, Job xi. 4. בַּר לֵבָב *pure of heart,* Ps. xxiv. 4. lxxiii. 1. (Arab. بر).

2. *Empty,* Prov. xiv. 4. Root ברר.

III. בַּר and בָּר *m. Corn,* Gen. xli. 35, 49. xlii. 3, 25, seldom applied to standing corn. Ps. lxv. 14. (Arab. بر wheaten).

בַּר Chald. with *suff.* בְּרֵהּ, Plur. בְּנִין, (see בֵּן), *son.* Dan. vi. 1. בַּר אֱלָהִין *the son of God, angel,* Dan. iii. 25.

2. *Grand-son,* Ezra v. 1. Root ברא, No. 1.

בָּר *m. Field;* Job xxxix. 4. vid. the Chald.

בָּר Chald. *stat. emph.* בָּרָא, Dan. ii. 38. iv. 18, 20, 22, 29, *field, open field,* (Arab. بر,

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בְּרִיָּא, Syr. ܒܪܝܐ *id.* Comp. בְּרָא without, and חוּצוֹת in Hebrew).

בֹּר *m.* (from ברר),

1. *Pureness,* with יָדַיִם, and כַּפַּיִם *pureness of hands,* a representation of innocence, integrity. Ps. xviii. 21, 25. Job xxii. 30.

2. A substance used for cleansing, as בֹּרִית *lixivial salt, alkaline salt, lye,* perhaps also *borax,* which is used in smelting metals. (Both significations are also expressed in Arabic by one word). Isai. i. 25: כַּבֹּר *as with lixivial salt,* or rather, *borax.* Job ix. 30: וְהַזְכּוֹתִי בַבֹּור כַּפָּי *and (if I) clean my hands with lye.*

I. בָּרָא, its primitive signification appears to be, to hew, to cut out, compare the Arabic بَرَا and بَرِيَ to cut, to carve a figure, to plane. Vid. *Piel.* It occurs in three conjugations; in *Kal,*

To create, form, produce. (Comp. the Arab. خلق.) Gen. i. 1, 21, 27. ii. 3, 4. Isai. xliii. 1, 7. Amos iv. 13. (synon. עָשָׂה, יָצַר) Ps. li. 12. Isai. xlv. 7. Jer. xxxi. 22: בָּרָא יְהוָה חֲדָשָׁה *God shall create a new thing,* Isai. lxv. 18: הִנְנִי בוֹרֵא אֶת־יְרוּשָׁלַיִם גִּילָה *I will turn Jerusalem into rejoicing.*

Niph. נִבְרָא,

1. Passive of *Kal, to be created,* Gen. ii. 4. v. 2.

2. *To be born,* Ezek. xxi. 30: בִּמְקוֹם אֲשֶׁר נִבְרֵאת *in the place where thou art born,* Ps. cii. 19: עַם נִבְרָא יְהַלֶּל־יָהּ *the people that shall be born shall praise Jehovah,* (In Chald. בְּרָא *genuit,* whence בַּר *son*).

Piel בֵּרֵא,

1. *To hew, to fell,* e. g. a forest, Josh. xvii. 15, 18.

2. *To cut down,* (with the sword), Ezek. xxiii. 47.

3. *To form,* or *engrave, to delineate.* Ezek. xxi. 24. (19). Deriv. בְּרִיאָה.

II. בָּרָא *denom.* from בָּרִיא, *to fatten,* in Hiph. 1 Sam. ii. 29 only: לְהַבְרִיאֲכֶם *to fatten yourselves.* But the *Hiph.* may also be derived from בָּרָה, comp. אָתָא and אָתָה, and בָּרָה 2 Sam. xii. 17.

בְּרֹאדַךְ בַּלְאָדָן the name of a king of Babylon, 2 Kings xx. 12, מְרֹאדַךְ בַּלְאָדָן occurs instead of it in Isai. xxxix. 1. q v.

בַּרְבָּרִים *m.* only 1 Kings v. 3. (iv. 23.) According to LXX. *Syr. Chald. Vulg. birds.* (In Samaritan ברברי is the name of a certain bird, Levit. xi. 17, for יַנְשׁוּף in Hebrew. Comp. ורור in Syr. a bird with variegated plumage, also, a swan). Others, *game;* from בָּר *field.*

בָּרַד in Aram. *to strew, to sprinkle,* whence בָּרָד, q. v. It occurs in *Kal,* and signifies *to hail,* Isai. xxxii. 19 only: וּבָרַד בְּרֶדֶת הַיָּעַר *and it shall hail on the declivity of the forest.* In Arabic *idem.*

בָּרָד *m. Hail,* Exod. ix. 18, ver. 23: וַיְמַטֵּר יְהוָה בָּרָד *and Jehovah caused it to rain hail,* &c.

בָּרֶד a proper name, of a place in the wilderness of Shur, Gen. xvi. 14.

בָּרֹד *plur.* בְּרֹדִים *adj. Sprinkled, spotted, coloured,* Gen. xxxi. 10, 12. Zech. vi. 3, 6. Syr. ܒܪܘܕ *id.* especially, spotted with red.

I. בָּרָה occurs in three conjugations; in *Kal, to eat,* 2 Sam. xii. 17. xiii. 6, 10: וְאֶבְרָה מִיָּדָהּ *that I may eat of thine hand.* (In Chald. בְּרָה *id.* cognate are وبري *to be fat, full of marrow,* مَرَا *to fatten,* whence مَرِيء and بَرِيء *fat.*)

Piel, idem. Lam. iv. 10: לְבָרוֹת, which according to form is the inf. of *Kal,* here used as noun inf.

Hiph. To let eat, to give to eat, with a double accusative, 2 Sam. iii. 35. xiii. 5. וְתַבְרֵנִי לֶחֶם *and give me meat.* Deriv. בָּרוּת, בְּרִיָּה.

II. בָּרָה i. q. ברר *to choose,* 1 Sam. xvii. 8: בְּרוּ *choose.* (In Arabic بَرَا for بَرَوَ *distinxit, separavit,* as ברר).

בָּרוּךְ (*blessed*), a proper name, especially, the friend of Jeremiah to whom he dictated

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his oracles, and from whom the Apocryphal book Baruch has its name, Jer. xxxii. 16. xxxvi. 4.

בְּרוֹמִים *m. plur.* Ezek. xxvii. 24, a kind of *stuff, cloth,* the wool of which was composed of threads of different colours, in order to produce a variety of colours, as πολυμιτα by the Greeks. *Damask* (Arabic برم II. IV. to turn the spindle, to twist threads; whence بريم a thread twisted of two colours; and مبرم a kind of coloured stuff which was woven from it).

בְּרוֹשׁ *m. plur.* בְּרוֹשִׁים.

1. *The fir,* or *pine-tree,* 1 Kings v. 22. vi. 15, 34. ix. 11. Thus the Vulg. Arabic برووث, Syriac ܒܪܘܫ *id.* Others *cypress.* Perhaps it denotes several similar kinds of trees, which among the ancients were not so accurately distinguished. Vid. *Celsii Hierobot.* I. page 74 *sq.*

2. Hence *a fir-lance.* Nah. ii. 4.

3. *A musical instrument* made of that wood, 2 Sam. vi. 5.

בְּרוֹת *m.* only in plur. בְּרוֹתִים, with the Syriac pronunciation, Cant. i. 17, *idem.*

בְּרוֹת Ezek. xlvii. 16, and בְּרוֹתַי, 2 Sam. viii. 8. *Berytus,* a sea-town in Phœnicia with a sea-port, still known in the middle ages, now called *Barut* or *Bairut.*

בָּרוֹת or בַּרוֹת *fem. Food.* Ps. lxix. 22. Root ברה, No. 1.

בַּרְזֶל with *suff.* בַּרְזְלוֹ (Aram. פַּרְזֶל ܦܪܙܠ).

1. *Iron,* Numb. xxxv. 16.

2. *An iron instrument,* 2 Kings vi. 5. Eccles. x. 10.

3. *Iron fetters,* Ps. cv. 18. cvii. 10.

בָּרַח occurs in two conjugations; in *Kal,*

1. *To flee, run away,* Gen. xxxi. 22, 27. with מִפְּנֵי, Gen. xxxv. 7. 1 Kings ii. 7, מִלִּפְנֵי, Jonah i. 3, and מִן, Isai. xlviii. 20, from before any one. With the imperative a pronominal dative is generally used, e. g. בְּרַח לְךָ, Gen. xxvii. 43. Numb. xxiv. 11. Amos vii. 12, as *s'enfuir.* With אַחֲרֵי *to run after one, to pursue one,* 1 Sam. xxii. 20.

2. *To go through, to stretch across,* Exod. xxxvi. 33: *and he made the middle bar,* לִבְרֹחַ בְּתוֹךְ הַקְּרָשִׁים *to go through the boards from the one end to the other.* Whence בְּרִיחַ.

Hiph. הִבְרִיחַ,

1. *To put to flight,* 1 Chron. viii. 13. xii. 15.

2. i. q. *Kal,* No. 2. Exod. xxvi. 28.

בָּרְחַ vid. בָּרִיחַ.

I. בְּרִי *adj.* i. q. בָּרִיא *fat. fem.* בְּרִיָּה, but perhaps the true reading is בְּרִיָּה, Ezek. xxxiv. 20. Several MSS. have בריאה.

II. בְּרִי *m. Serenity,* applied to the sky, Job xxxvii. 11. Root בָּרָה, i. q. ברר, comp. בְּרִירוּתָא *serenitas.* Others take בְּ as prepos. see רִי. In Talmud בְּרִי signifies *certain, clear,* hence the Talmudical phrase: זה אומר שמא וזה אומר ברי the one speaks doubtingly, the other with certainty.

בָּרִיא *m. plur.* בְּרִיאוֹת *fat, fattened,* of beasts, Gen. xli. 2, &c. of men, Judg. iii. 17. Ps. lxxiii. 4. Dan. i. 15; of food, Hab. i. 16. Root בָּרָא i. q. בָּרָה, No. 1, q. v.

בְּרִיאָה *fem. Any thing produced by God,* especially *a wonderful, new thing,* Numb. xvi. 30.

בְּרִיָּה *fem. Food,* 2 Sam. xiii. 5, 7, 10. Root בָּרָה, No. 1.

בָּרִיחַ *m. adj.* (for בַּרִיחַ, hence with impure Kametz.)

1. *Swift,* Isai. xv. 5. xliii. 14.

2. Epithet of a serpent, Isai. xxvii. 1, also where it stands for a constellation, Job xxvi. 13. The sense, *swift* serpent, would not be very applicable to the latter passage, at least, very bold; perhaps rather, a *long, extended* serpent, comp. בָּרַח, No. 2.

בְּרִיחַ *m. Bolt,* (Root בָּרַח No. 2.) and

1. *A cross beam* for fastening the gates. Deut. iii. 5. Neh. iii. 3. *Of the bars* of the earth, poetically, Jonah ii. 7: הָאָרֶץ בְּרִיחֶיהָ בַּעֲדִי (*terram quod attinet, vectes ejus*

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ante me,) the bars of the earth are before me.

2. *A cross bar* to unite the boards of the tent of the congregation. Exod. xxvi. 26, &c. xxxvi. 31, &c.

בְּרִיעָה Proper name of a son of Ephraim, according to the etymology, 1 Chron. vii. 23. i. q. בְּרָעָה *in misfortune.*

בְּרִית *f.*

1. *Alliance, covenant, treaty,* (Root ברה Arabic برى *præcidit, præsecuit,* according to the custom on such occasions, of cutting up the victims, and passing between them. See כָּרַת). In the sense of entering into a covenant, are used the verbs, כָּרַת הֵקִים; עָבַר בְּ, בּוֹא, of revoking it, חִלֵּל הֵפֵר. The genitive often denotes the person with whom one enters into a covenant. Levit. xxvi. 45: בְּרִית רִאשֹׁנִים *the covenant with the ancestors.* Deut. iv. 3: בְּרִית אֲבוֹתֶיךָ *the covenant with thy fathers;* hence, with a double genitive, Levit. xxvi. 42: בְּרִיתִי יַעֲקֹב *my covenant with Jacob.*

2. The condition of the covenant on one side only, is often implied; and thence it signifies frequently the same as, the law, when it refers to the covenant of God with the Israelites, e. g. אֲרוֹן הַבְּרִית *the ark of covenant,* Josh. iii. 6. otherwise אֲרוֹן הָעֵדוּת *the ark of the law,* לוּחוֹת הַבְּרִית *the tables of the covenant, the tables of the law,* Deut. ix. 9. סֵפֶר הַבְּרִית *the book of the covenant,* the collection of laws, from which, according to Exod. xxiv. 7, Moses read to the people; 2 Kings xxiii. 21, the institution of the passover is cited therefrom. דִּבְרֵי הַבְּרִית עֲשָׂרָה הַדְּבָרִים *the words of the covenant, the ten words,* for, the Ten Commandments.

3. As concrete, אִישׁ בְּרִית *the author, founder,* of a covenant. Isai. xlii. 6: בְּרִית עָם *he, who establishes a covenant with the people.* Chap. xlix. 8.

בֹּרִית *f.* Jer. ii. 22. Mal. iii. 2. *Alkali, alkaline salt,* especially of a vegetable kind, (the mineral sort is נֶתֶר) which is obtained from the ashes of several different saline and alkaline plants (Arabic قلي and اسنان *Salsola Kali L.*) The ancients used it in combination with oil, for fulling and cleansing cloth, Jer. ii. 22. hence Malachi in the cited passage, בֹּרִית מְכַבְּסִים *alkaline salt of the fuller.* Palestine indeed very early exported Alkali. (*Plin.* 33, 27. p. 65.) and Jerome observes on the cited passage of Jeremiah, that one of those salt-plants is called Borith. The form is probably an *adj. fem.* from בֹּר *cleanliness,* hence בֹּרִי בֹּרִית *any thing belonging thereto,* stuff for cleansing. Comp. respecting it, particularly *Bocharti Hierog.* II. p. 45. *Celsii Hierob.* I. 449. *J. Th. Hartman's Hebräerin,* Th. I. p. 163, &c. Comp. בֹּר

בָּרַךְ *fut.* יְבָרֵךְ occurs in six conjugations; in *Kal,*

1. *To bend the knee.* 2 Chron. vi. 13: וַיִּבְרַךְ עַל בִּרְכָּיו *he kneeled down on his knees.* Ps. xcv. 6. (In Syriac and Arabic *idem.* probably *denom.* from בֶּרֶךְ),

2. *To bless,* as *Piel.* In *Kal* it occurs in that signification only, in *inf. absol.* Josh. xxiv. 10: בָּרוֹךְ and *part. pass.* בָּרוּךְ Gen. ix. 26. hence בְּרוּךְ יְהוָה Gen. xxiv. 31. xxvi. 29. and בָּרוּךְ לַיהוָה Judg. xvii. 2. *blessed by, of Jehovah.*

Niph. נִבְרַךְ *pass.* of *Piel to be blessed, to become happy,* Gen. xii. 3. xviii. 18. xxviii. 14.

Piel בֵּרֵךְ.

1. *To bless; to pronounce, give, a blessing.* (Whether this signification be connected with the former, is doubtful. According to some it signifies prop. to cause to kneel down, because the person blessed kneels. According to others, to kneel, of one's self, prop. in salutation, adoration. Most probably they are quite independent.) e. g.

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of the benediction of dying parents, Gen. xxvii. 4, 7, 10, 19, &c. Ch. xlviii. 9; of the priest to the people, Levit. ix. 22, 23; of a prophet, Numb. xxiv. 1. Deut. xxxiii. 1; of God, Gen. i. 22, 28. xxviii. 9, 1. In the latter case it also signifies *to make happy*, (on account of the efficacy of the benediction), Gen. xii. 3. xxiv. 1, 35. With double *accus. to bless one with a thing*. Deut. xii. 7. xv. 14.

2. *To salute*, which is connected with blessing, 2 Kings iv. 29: *If thou meet any man,* לֹא תְבָרְכֶנּוּ וְכִי יְבָרֶכְךָ אִישׁ *salute him not; and if any man salute thee, &c.* Of one that arrives in a foreign country, Gen. xlvii. 1, 5, 7: וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה *and Jacob saluted Pharaoh.* 2 Sam. vi. 20; of one that is departing, Gen. xlvii. 10.

3. In relation to God, *to praise, to thank him*, especially in the Psalms. xvi. 7. xxvi. 12. xxxiv. 2. lxiii. 5. lxvi. 8. Deut. viii. 10; also, בֵּרַךְ בְּשֵׁם יְהוָה *to bless in the name of Jehovah*, as Deut. x. 8: וּלְבָרֵךְ בִּשְׁמוֹ. xxi. 5. 1 Chron. xxiii. 13. To call upon God, said of the priests, a phrase used in the later writings, formed after, מְבָרֵךְ בְּשֵׁם יְהוָה. Isai. lxvi. 3: מְבָרֵךְ אָוֶן *he that worships idols.*

4. With No. 2. where it is used of taking leave, is perhaps connected the signification, *to dismiss, to renounce, disown.* Hence, בֵּרַךְ אֱלֹהִים *to forsake God*, Job i. 5. ii. 10. Then with the accessary idea, *to slander, defame*, 1 Kings xxi. 10: בֵּרַכְתָּ אֱלֹהִים וָמֶלֶךְ *thou hast slandered God and the king.* Ps. x. 3. But the last signification perhaps is more original, and the word is properly a *vox media*, of benediction and malediction, as *sacer, sacre.* Comp. the word נָכַר.

Py. בֹּרַךְ *pass.* from *Piel, to be blessed*, Ps. xxxvii. 22. cxiii. 2.

Hiph. Causat. of *Kal. to make to bend the knee*, (of camels, for, to let them rest.) Gen. xxiv. 11: וַיַּבְרֵךְ *and made his camels to kneel down*, comp. אַבְרֵךְ.

Hithp. הִתְבָּרֵךְ as *Niph.* Gen. xxii. 18. xxvi. 4. Ps. lxxii. 17. reflect. *to bless one's self*, Deut. xxix. 18.

בְּרַךְ Chald. *To bend the knee, to kneel down*, Dan. vi. 11. with addition of עַל, as עַל־בִּרְכוֹהִי *on his knee.*

Pa. To bless, praise, thank, Dan. ii. 19, 20. iii. 28.

בֶּרֶךְ *f. Knee*, Isai. xlv. 23. Dual בִּרְכַּיִם *both knees*, also of more than two, e. g. כָּל־בִּרְכַּיִם *all knees*, Ezek. vii. 17. xxi. 12. Often in constructions, where we use *lap*, as in Greek, τα γονατα. Gen. xxx. 3. l. 23. comp. Job iii. 12. Isai. lxvi. 12.

בֶּרֶךְ or בְּרַךְ Chald. *idem.* Dan. vi. 11.

בְּרָכָה *fem.* (once בָּרָכָה Gen. xxvii. 38.) *st. constr.* בִּרְכַּת, Plur. בְּרָכוֹת *st. constr.* בִּרְכוֹת.

1. *Blessing*, Gen. xxvii. 12. 41. נָתַן בְּרָכָה עַל *to bestow a blessing*, Exod. xxxii. 29. Also the blessing with which God blesseth. Gen. xlix. 25: בִּרְכוֹת שָׁמַיִם *the blessings of heaven*, &c. v. 26: בִּרְכוֹת הוֹרַי עַד *the blessings of the everlasting mountains.*

2. *The object of the blessing, the blessed*, Ps. xxi. 7: תְּשִׁיתֵהוּ בְּרָכוֹת לָעַד *thou makest him a blessing for ever, blessest him for ever.* Zech. viii. 13. Gen. xii. 2.

3. *A present*, particularly such as is given in token of congratulation, welcome, and farewell. (see בֶּרֶךְ No. 2.) Gen. xxxiii. 11. 1 Sam. xxv. 27; then also, more generally, 1 Sam. xxx. 26. 2 Kings v. 15. Josh. xv. 19. נֶפֶשׁ בְּרָכָה *a liberal, generous, soul*, Prov. xi. 25. (In Syriac ܒܪܟܬܐ *idem.* See *Michaelis on Castellus Lex.* and *Supplem.*)

4. Probably, *peace.* The significations *blessing, fortune, peace*, are cognate. 2 Kings xviii. 31: עֲשׂוּ אִתִּי בְרָכָה *make peace with me.* Isai. xxxvi. 16.

בְּרֵכָה *fem. st. constr.* בִּרְכַת with *Tsere* impure. *a pond, pool*, 2 Sam. ii. 13. Eccles. ii. 6. Cant. vii. 4. Neh. ii. 14. iii. 15. Arabic

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بِرْكَة *idem.* also, a reservoir, where the camels kneel down to be watered. See הִבְרִיךְ.

בְּרַם Chald. *But, however,* Dan. iv. 12. v. 17. In Syriac *idem.*

בָּרַק *To lighten,* it occurs in *Kal,* and Ps. cxliv. 6 only. (Also in Syriac and Arabic).

בָּרָק *m.* pl. בְּרָקִים.

1. *Lightning,* Exod. xix. 16. Job xxxviii. 35. metaph. of a sword, בָּרַק חַרְבִּי *the glittering of my sword,* instead of *my glittering sword.* Deut. xxxii. 41. comp. Nah. iii. 3. Hence without the addition, *glittering sword,* Job xx. 25. Ezek. xxi. 15, 20. (Arabic بَرْق of the glittering of a sword).

2. The name of a hero, who with Deborah defeated the Canaanites, Judg. iv. 6, 8. v. 1. Comp. the Punic *Barcas.*

בָּרֶקֶת *f.* Exod. xxviii. 17. and בָּרְקַת Ezek. xxviii. 13. *a precious stone, jewel,* according to Braun (*de vestitu sacerdotum Hebr.* p. 518, &c.) *Emerald.* Some compare it in sound with μαραγδος. Arabic *Sbaragd.*

בִּרְקָנִים *m.* Judg. viii. 7, 16 only, *threshing waggons, threshing sledges.* LXX. in some MSS. and *Symm.* τριβολος i. e. properly *a prickly plant.* But the LXX. use also τριβολος, for τριβολα, *tribula,* the threshing machine, a board set with sharp stones, which is dragged over the corn. Comp. חָרוּץ (In Arabic بَرْقَة *stony soil.*

בָּרַר Occurs in five conjugations; in *Kal,*

1. *To separate,* Ezek. xx. 38: בָּרוֹתִי מִכֶּם הַמֹּרְדִים *I will separate from you the rebels.* (Arabic بَرَّ VIII. to be separated, comp. ברה No. II.)

2. Hence *to segregate, appoint.* Part. *chosen, appointed,* 1 Chron. ix. 22: כֻּלָּם הַבְּרוּרִים לְשׁוֹעֲרִים *all these, appointed for gate-keepers,* xvi. 41. (comp. לְ הִבָּדִיל). Neh. v. 18: צֹאן בְּרֵרוֹת *select sheep.*

3. *To separate the unclean, to purify.* Part. בָּרוּר *clean, pure,* in a moral sense. Zeph. iii. 9: שָׂפָה בְּרוּרָה *a pure lip. Adv.* Job xxxiii. 3. See *Niph. Hiph.*

4. *To clean* (an arrow), hence *to sharpen. Part. pass. sharpened.* Isai. xlix. 2. see *Hiph.*

5. *To find out by search and enquiry, to try.* (In Arabic بَرَّ *conj.* X. and بَلَرَ). Eccles. iii. 18: לְבָרָם *in order to try them.* (*ad eos explorandos*). The infinitive is similar to the form שָׂדַד. Ch. ix. 1 the infinitive בּוּר is used in the same signification.

Niph. נָבַר *to cleanse one's self.* Isai. lii. 11. Part. נָבָר *pure* (morally) Ps. xviii. 27.

Piel. To cleanse, to purify, (of metal.) Dan. xi. 35: לְבָרֵר וְלַלְבֵּן *to purify and cleanse.*

Hiph. To cleanse (corn). Jer. iv. 11.

1. *To sharpen,* (an arrow). Jer. li. 11.

Hithp. To cleanse one's self. Dan. xii. 10.

2. *To behave, conduct, one's self as a pure person.* Ps. xviii. 27. Respecting the form תִּתָּבָר in the parallel passage, 2 Sam. xxii. 27, see Analysis. *Deriv.* בַּר, בֹּר, בִּרִית, comp. also בָּרָה No. II.

בְּשׂוֹר *A brook,* which flows to the north of Gaza into the sea. 1 Sam xxx. 9, 10, 21.

בֹּשֶׂם *m.* An aromatic plant, here, perhaps, particularly, *the balsam shrub,* a little tree with evergreen leaves, and vine-like branches, cultivated in the gardens. Cant. v. 1. (In Arabic بَشَلَم).

בֶּשֶׂם Exod. xxx. 23, and בֹּשֶׂם, plur. בְּשָׂמִים.

1. *An agreeable smell, fragrance,* קִנְמוֹן־בֹּשֶׂם *cinnamon,* both forms in Exod. xxx. 23. קְנֵה־בֹשֶׂם *spice cane, a sweet calamus, Acorus L.* Cant. iv. 16: יִזְלוּ בְשָׂמָיו *O that its balsamic perfumes may flow all around,* become diffused.

2. *Spice, aromatics.* Exod. xxx. 23. xxxv. 28. 1 Kings x. 10. Ezek. xxvii. 22: בְּרֹאשׁ כָּל בֹּשֶׂם *with the most costly spices.* Plur. 1 Kings x. 2. Cant. iv. 10, 14.

3. Perhaps, *a balsam-plant.* Cant. v 13: עֲרוּגוֹת הַבֹּשֶׂם *espaliers,* according to others,

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beds, of balsam plants. vi. 2. (Syriac ܒܫܡ to be agreeable, *Aph.* to smell pleasantly, spicy. ܒܫܡܐ an agreeable smell, perfume.)

בָּשְׂמַת A proper name,

1. Wife of Esau, a Hittite. Gen. xxvi. 34. instead of which Ch. xxxvi. 2. has עָדָה.
2. Wife of Esau, daughter of Ismael. Gen. xxxvi. 3, &c.
3. A daughter of Solomon. 1 Kings iv. 15.

בָּשַׂר occurs in two conjugations,

1. *To bring good tidings,* with the *accus.* of the person, 2 Sam. xviii. 19: אֲבַשְּׂרָה אֶת הַמֶּלֶךְ *I will bear the king good tidings.* 1 Sam. xxxi. 9. 1 Chron. x. 9. Without a case 2 Sam. iv. 10: הָיָה כִּמְבַשֵּׂר בְּעֵינָיו *he thought to bear good tidings.* Ch. i. 20: אַל תְּבַשְּׂרוּ בְּחוּצוֹת אַשְׁקְלוֹן *publish ye not the good tidings in the streets of Askalon.* Part. מְבַשֵּׂר *he who bears good tidings,* Isai. xl. 9. xli. 27. lii. 7. Nah. ii. 1. With the accusative of the thing published, 1 Chron. xvi. 23: בַּשְּׂרוּ מִיּוֹם אֶל יוֹם יְשׁוּעָתוֹ *publish from day to day his assistance.* Isai. lx. 6: תְּהִלּוֹת יְהוָה יְבַשֵּׂרוּ *they shall publish the praises of the Lord.* Ps. xl. 10. It is used, though seldom, for, bringing tidings, generally, 2 Sam. xviii. 20, 26; even unpleasant ones, 1 Sam. iv. 7. Hence with the addition of טוֹב, as בְּשַׂר טוֹב 1 Kings i. 42. Isai. lii. 7. (In Arabic بشر I. II. *to bring good tidings,* used, however, also of disagreeable ones, when particularly expressed. In Syriac by transposition, ܒܣܪ *id.*)

Hithp. To receive good tidings, 2 Sam. xviii. 31: יִתְבַּשֵּׂר *let the king be informed.* In Arabic *med. Kesr.* and *conj.* IV. X.)

בְּשׂרָה *f.*

1. *Good tidings,* 2 Sam. xviii. 22, also with addition of טוֹבָה ver. 27.
2. *The reward of tidings,* 2 Sam. iv. 10.

בָּשָׂר *m.*

1. *Flesh.* Ps. cii. 6: דָּבְקָה עַצְמִי לִבְשָׂרִי *my bone cleaves to my flesh,* a description of great leanness, comp. Ps xxii. 16. (Others take here בָּשָׂר, as the Arabic بشرة for, skin.)
2. *Body.* Numb. viii. 7. חַיֵּי בְשָׂרִים *wholesome for the body,* Prov. xiv. 30. Ps. xvi. 9. lxxxiv. 3: לִבִּי וּבְשָׂרִי *my soul and my body.* Eccles. xii. 12: יְגִיעַת בָּשָׂר *work of the body, bodily labour.* Hence, as σάρξ in the New Testament, for, sensuality, the sensual appetites of man, Eccles. ii. 3. v. 5.
3. כָּל בָּשָׂר *all flesh,* for, *all living creatures.* Gen. vi. 13, 17. vii. 15. Ps. cxxxvi. 25. and in a more limited sense, for, *all men.* Gen. vi. 12. Joel iii. 1. (Thus بشر is applied in Arabic more frequently, e. g. in opposition to, angels.) Hence בָּשָׂר, *mortality, mortals,* is often opposed to the Deity, to heavenly beings. Gen. vi. 3. Ps. lvi. 5: מַה יַּעֲשֶׂה בָשָׂר לִי *what can mortals do unto me?* lxxviii. 39. Job x. 4. Isai. xxxi. 3. זְרוֹעַ בָּשָׂר *a mortal arm,* i. e. human power, 2 Chron. xxxii. 8.
4. עַצְמִי וּבְשָׂרִי *my bone and flesh, my kinsman,* i. e. my relation by blood. Gen. xxix. 14. Judg. ix. 2. 2 Sam. v. 1. xix. 13, 14. Also simply בָּשָׂר, Gen. xxxvii. 27: כִּי אָחִינוּ בְשָׂרֵנוּ הוּא *for he is our brother, our flesh.* Isai. lviii. 7: בְּשָׂרְךָ *thy fellow-creature.* (In Arabic لحم relation by blood, لحمة consanguinity, from لحم flesh.) In Hebrew see שְׁאֵר.
5. *Euphem.* for, *the* (*male*) *genital members, pudenda.* Levit. xv. 2, 3, 7, 19. Ezek. xvi. 26.

בָּשַׁל occurs in four conjugations; in *Kal,*

1. *To boil, to be boiling,* Ezek. xxiv. 5.
2. *To ripen, to become ripe,* Joel iv. 13. Thus also in Aram. בְּשַׁל ܒܫܠ, comp. the Greek πεπτω, Latin *coquitur vindemia, messis,* and the Chald. שְׁלַק.

Pi. בִּשֵּׁל *To boil, cook, dress,* (meat) Exod. xii. 9. xvi. 23, &c.

Pual, Pass. Levit. vi. 21. Exod. xii. 9. 1 Sam. ii. 15: כְּלִי נְחשֶׁת בָּשֻׁלָה *boiled in a copper vessel.*

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Hiph. הִבְשִׁיל *to ripen, as Kal.* Gen. xl. 10.

בָּשֵׁל, *f.* בְּשֻׁלָה *adj. something cooked,* Exod. xii. 9. Numb. vi. 19.

בָּשָׁן The name of a district on the other side of the Jordan, between the rivers Jabbok and Arnon, famous for pasture; hence, *the steers and rams of Bashan.* Numb. xxi. 33. xxxii. 33. Deut. iii. 1. Ps. xxii. 13. Amos iv. 1. Greek Βαταναια, at present, El Bottin.

בָּשְׁנָה *f. Shame.* Hos. x. 6. Root בּוֹשׁ. The affixing of נָה in the formation of the verbal noun, is without example, but analogous to יָן.

בָּשַׁס Amos v. 11. only, *Po.* בּוֹשֵׁס *to tread down,* construed with עַל as בּוֹסֵס, to which it is equivalent. Is it perhaps to be read בּוֹשֵׁס?

בָּשַׁשׁ see בּוֹשׁ No. II.

בֹּשֶׁת *fem.*

1. *Shame, disgrace,* mostly with פָּנִים Ps. xliv. 16. Dan. ix. 7, 8. 2 Chron. xxxii. 21. לָבַשׁ בֹּשֶׁת Metaph. *to be clothed, covered with disgrace,* Job viii. 22. Ps. xxxv. 26. with עָטָה *idem* Ps. cix. 29.
2. *Pudenda.* Micah i. 11: עֶרְיַת־בֹּשֶׁת *nuda pudendis.*
3. *An idol.* Hos. ix. 10. Jer. iii. 24. xi. 13.

בַּת (Contracted from בִּנֶת, *fem.* of בֵּן) with suff. בִּתִּי, plur. בָּנוֹת, בְּנוֹת (analogous with בָּנִים), *daughter.* The constructions are partly parallel with those under בֵּן.

1. *A grand-daughter, descendant.* בְּנוֹת כְּנַעַן *Canaanitish women,* Gen. xxxvi. 2. Combined with the names of cities it denotes their female inhabitants, בְּנוֹת צִיּוֹן *women of Sion.* Isai. iii. 17.
2. In apposition with names of cities and countries, it is a poetical personification, which is also to be met with in other Oriental languages, representing them under the character of virgins (or mothers.) E. g. בַּת צֹר *the daughter of Tyre,* Tyre itself. Ps. xlv. 13. So also בָּבֶל בַּת, Ps. cxxxvii. 8. בַּת יְרוּשָׁלַיִם Isai. xxxvii. 22. בַּת צִיּוֹן Isai. x. 32. Of countries, בַּת תַּרְשִׁישׁ Isai. xlvii. 1, 5. בַּת מִצְרַיִם Jer. xlvi. 11. בַּת עַמִּי *the daughter of my people,* for, *my people, native country,* Isai. xxii. 4. Jer. iv. 11. viii. 19, 20. Sometimes expressed more fully, as Isai. xxiii. 12: בְּתוּלַת בַּת־צִדוֹן Jer. xiv. 17: בְּתוּלַת בַּת־עַמִּי comp. Isai. xxxvii. 31. Jer. xlvi. 11. Lam. i. 15. ii. 13.
3. בְּנוֹת הָעִיר *Daughters of a city,* are *farms,* or *villages* belonging to the territory thereof, Numb. xxi. 25, 32. Judg. xi. 26. Josh. xv. 45.
4. Other combinations are Gen. xvii. 17: בַּת תִּשְׁעִים שָׁנָה *a daughter of ninety years,* ninety years old, בַּת בְּלִיָּעַל *a bad, lewd woman,* 1 Sam. i. 16. בְּנוֹת הַשִּׁיר *daughters of the song,* i. e. *singing birds,* Eccles. xii. 4. בַּת עַיִן *the daughter of the eye, pupilla, eye-ball,* Lam. ii. 18, elsewhere with אִישׁוֹן q. v.

בַּת *m. plur.* בַּתִּים a measure of liquids, containing the tenth part of a homer, 1 Kings vii. 26, 38. Ezek. xlv. 10, 11. In Chald. Ezra vii. 22.

בָּתִּים *Houses,* see בַּיִת.

בָּתָה *f.* Isai. v. 6, and pl. בָּתוֹת vii. 19, according to the context and versions, *desolation.* (Root בתת Arabic بَتَّ to cut off, to break off, to make an end of, بَتْلَت a thing done, and بَتَّةً wholly and totally, comp. כָּלָה extermination, from כָּלָה to end, to do away. According to this derivation the reading בַּתָּה would perhaps be preferable.)

בְּתוּלָה *f. A virgin,* Gen. xxiv. 16: וְהַנַּעֲרָה בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ *and the girl was a virgin, and no man had known her.* 2 Sam. xiii. 2. נַעֲרָה בְּתוּלָה *a girl who is a virgin,* Deut. xxii. 23, 28. Judg. xxi. 12. Plur. בְּתוּלוֹת, בְּתוּלֹת, and בְּתֻלוֹת *virgins,* Esth. ii. 2, 19. Ps. cxlviii. 12. In Joel i. 8, it is also used of a new married woman. Comp. *puella* in *Virg. G.* lib. iv. 458. and *virgo*

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Idyll vi. 47. *Horat. Od.* ii. 8. It is often combined with בַּת and applied to cities and countries, by way of personification (see בַּת No. 2.) Without בַּת as Jer. xviii. 13: בְּתוּלַת יִשְׂרָאֵל Ch. xxxi. 4. 21. Amos v. 2.

בְּתוּלִים *m.* Always in the plural, in the following significations.

1. *The state of a virgin, virginity,* Levit. xxi. 13: וְהוּא אִשָּׁה בִּבְתוּלֶיהָ *and he shall take a wife in her virginity,* a virgin for a wife. Judg. xi. 37.
2. *The tokens of virginity,* comp. Deut. xxii. 14, &c. with *Niebuhr's Beschreibung von Arabien,* p. 36, 39. and *Leo Africanus,* p. 325.

בָּתַק only in *Piel, to cut to pieces, to thrust through,* Ezek. xvi. 40: וּבִתְּקוּךְ *and cut thee to pieces,* LXX. *κατασφάζουσι.* Vulg. *trucidabunt.* Arabic بتك *to cut to pieces,* with the interchange of כ and ק.

בָּתַר and בִּתֵּר *to cut in two. Kal* and *Piel* occur Gen. xv. 10 only. Arabic, to cut off, comp. بطر to cleave.

בָּתַר Chald. according to Dan. ii. 39. vii. 7. Syriac ܒܬܪ. Verse 6, *plene* בָּאתַר. Hence some consider it originally contracted from בַּאֲתַר בַּאֲתַר *in vestigio,* as in Persian, *in vestigium venire,* for, *sequi. Simonis-Eichorn,* p. 199.

בֶּתֶר with suff. בִּתְרוֹ.

1. *A part, piece,* of the thing sacrificed, Gen. xv. 10. Jer. xxxiv. 18, 19.
2. *Separation.* Cant. ii. 17. Root בָּתַר.

ג

ג Gimel as numeral, 3. The name of the letter (גִּמֶל, גִּימֶל, i. q. גֶּמֶל or גָּמָל Camel, receives the most probable explanation from its figure in the Phenician Alphabet, (𐤂, 𐤂,) in which we may imagine the rude representation of a camel's neck. It is most frequently interchanged with the cognate palatal letters.

1. With כ, as גָּפְרִית, ܟܒܪܝܬ, كبريت brimstone; Hebrew and Syriac גּוּמַּץ Chald. כּוּמְצָא and קוּמְצָא a pit; זְכוּכִית, ܙܓܘܓܝܬܐ glass; סָגַר and סָכַר to lock up; רָגַל and רָכַל to wander about.
2. With ק, גָּבִיעַ a cup, Arabic قبعة, the calix, or cup of flowers, comp. קִבְּעַת; מִגְבָּעָה the priest's turban, comp. the Talmudical כּוֹבַע and קוֹבַע a helm, the Syriac ܩܘܒܥܐ hat, and in Arabic قبع to cover the head. See *Bocharti Hieroz.* T. II. p. 888. *J. D. Michaelis* Arabic Grammar, p. 91.

גֵּא as גֵּאֶה *proud, haughty.* Isai. xvi. 6. Root גָּאָה.

גָּאָה *fut.* יִגְאֶה in *Kal* only, *to raise one's self,* Job x. 16: וְיִגְאֶה *and should* (*my head*) *raise itself.* Others, *and it increaseth,* viz. my misery. Applied to the rising of water. Ezek. xlvii. 5.

2. *To grow, shoot up,* applied to plants, Job viii. 11.
3. *To be exalted, glorious, majestic.* Spoken of God, Exod. xv. 1, 21. In Syriac applied to beauty, pomp, splendour. In Hebrew it occurs only in some of the poetical writings. The derivatives are as follow.

גֵּאֶה plur. גֵּאִים *adj.*

1. *Elevated, proud,* Job xl. 11, 12: רְאֵה כָל־גֵּאֶה *look on every one that is proud.* Isai. ii. 12.
2. *Arrogant,* hence *insolent, impudent, violent.* (Thus זד and many other words signifying pride, have this accessory idea, as on the contrary, humility denotes virtue and piety. Comp. in Greek *ἀγηνωρ, ὑπερηνωρ*).

Plur. גֵּאִים Ps. xciv. 2. cxl. 6. Prov. xv. 25. xvi. 19.

גַּאֲוָה *f. Pride, arrogance,* Prov. viii. 13.

גַּאֲוָה *fem.*

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1. *Excellency, majesty, grandeur,* spoken of God, Deut. xxxiii. 26, 29. Ps. lxviii. 35.

2. *Pride, arrogance, insolence,* Ps. x. 2. xxxi. 19, 24. xxxvi. 12. xlvi. 4: יִרְעֲשׁוּ הָרִים בְּגַאֲוָתוֹ *mountains tremble at its swelling* (of the sea), Job xli. 6: גַּאֲוָה אֲפִיקֵי מָגִנִּים *its strong shields are its pride.* (Others take it here as equivalent to גֵּוָה *back, body*).

גָּאוֹן *m.*

1. *Excellency, glory, majesty,* especially of God. Exod. xv. 7. Micah v. 3. Job xxxvii. 4: קוֹל גְּאוֹנוֹ *its* (thunder's) *majestic voice.* Job xl. 10: עֲדֵה־נָא גָּאוֹן וְגָבַהּ *adorn,* or *attire thyself with glory and excellency.*

2. *Pride, haughtiness, arrogance, insolence.* Job xxxviii. 11: גְּאוֹן גַּלִּים *the swelling of the waves.* Ezek. vii. 24. xvi. 49, 56. Prov. xvi. 18. Isai. xiv. 11. Amos vi. 8.

3. *Pride,* for, the thing whereof one is proud. Ps. xlvii. 5: גְּאוֹן יַעֲקֹב *Jacob's pride,* i. e. his country, Canaan.

4. גְּאוֹן הַיַּרְדֵּן *The pride of the Jordan,* Jer. xii. 5. xlix. 19. l. 44. Zech. xi. 3. i. e. the shores of the Jordan covered round about with reeds and rushes, an abode of wild beasts. Comp. Jerom. on the cited passage of Zech. *Relandi Palestina,* p. 274. That *pride of the Jordan* is a correct interpretation of the Hebrew expression is clear, from the parallel אַדֶּרֶת which occurs in the same passage, xi. 3. Others, to whom a poetical expression does not appear here quite applicable, consider, it as a contraction from גֵּאָוָה i. q. גֵּאָיָה, גֵּיא *valley,* but this word ought to be pointed with an impure tzere.

גֵּאוּת *f.*

1. *A rising, ascent.* E. g. of smoke, Isai. ix. 17.

2. *Sublimity, excellency.* Ps. xciii. 1. Isai. xii. 5: כִּי גֵאוּת עָשָׂה *for he has done excellent things.*

3. *Pride, arrogance,* Ps. xvii. 10. lxxxix. 10: אַתָּה מוֹשֵׁל בְּגֵאוּת הַיָּם *thou rulest the raging* (*insolence*) *of the sea.*

גַּאֲיוֹן adj. *Proud.* Ps. cxxiii. 4. in Chethib. The Kri has גֵּאֵי יוֹנִים *the pride of the oppressors,* i. e. the proud oppressors.

גֵּאָיוֹת *pl. fem. Valleys.* Ezek. vii. 16. xxxi. 12. xxxii. 5. It forms the plur. from גֵּי, גַּיְא *valley,* and appears to be used by transposition, for, גֵּיָאוֹת as the plural properly ought to be formed.

I. גָּאַל *fut.* יִגְאַל occurs in two conjugations; in *Kal,*

1. *To reclaim,* (a possession), hence

(*a*) *To repurchase* (a piece of ground, sold), Lev. xxv. 25. comp. Ruth iv. 4, 6.

(*b*) *To redeem,* (any thing vowed, or otherwise due to the priest) Levit. xxvii. 13, 15, 19, 20.

(*c*) *Sanguinem repetere.* Only in the part. גֹּאֵל הַדָּם *he who demands, or avenges the blood* of a person slain. Numb. xxxv. 19, &c. Deut. xix. 6, 12. Josh. xx. 5, 9. Without הַדָּם Numb. xxxv. 12.

2. *To redeem, to release,* Levit. xxv. 49. hence, *to rescue, deliver,* generally, as Gen. xlviii. 16. Exod. vi. 6. In the Psalms and Prophets, frequently applied to God, as Ps. xix. 15. ciii. 4. cvi. 10. Isai. xliv. 22. xlviii. 20. lii. 9.

3. Since the right of repurchasing and redeeming, as well as that of avenging blood, according to the Hebrew laws appertained only to the next relation, hence גֹּאֵל simply is used, for, *the next relation.* Levit. xxv. 25: גֹּאֲלוֹ הַקָּרֹב אֵלָיו *his next relation,* Ruth iii. 12: גֹּאֵל קָרוֹב מִמֶּנִּי *a nearer relation than I,* 1 Kings xvi. 11. מְגֹאֵל *the nearest relation but one,* Ruth ii. 20. (So also שְׁאֵר signifies, the next relation, and ثَائِرٌ an avenger of blood, in which however the order is reversed.)

4. But since also the next relation was obliged to fulfil the duty of matrimony with the widow of his kinsman, hence

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גָּאַל is also used in this signification. Ruth iii. 13: אִם יִגְאָלֵךְ טוֹב יִגְאָל וְאִם־לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנֹכִי *if he will take thee for his wife, well, let him, but if he will not, then I will take thee.* Comp. Tob. iii. 17.

Niph. נִגְאַל *to be redeemed.* Levit. xxv. 30. xxvii. 20, &c. Reflect. *to redeem one's self,* xxv. 49.

II. גָּאַל occurs in four conjugations; in *Kal, to defile, pollute, contaminate,* (as גְּעַל in Chald. comp. under letter א p. 1. col. 2.) Job iii. 5: יִגְאָלֻהוּ חֹשֶׁךְ וְצַלְמָוֶת *the darkness, and dead of night, shall contaminate it.*

Niph. נִגְאַל pass. of *Kal, to be polluted,* Zeph. iii. 1. נְגֹאָל for נִגְאָל Isai. lix. 3. Lam. iv. 14 is a singular grammatical form. Is it not perhaps a trace of a passive of *Niphal,* as انْتَبَلَ in Arabic?

Piel גֵּאֵל as *Kal, to pollute,* Mal. i. 7 only.

Py. Part. מְגֹאָל *polluted,* Mal. i. 7, 12.

Hiph. אֶגְאַלְתִּי Isai. lxiii. 3, is a Syriac form for הִגְאַלְתִּי.

Hithp. To defile one's self, Dan. i. 8 only.

III. גָּאַל, *To reject, to refuse.* (Syriac ܓܐܠ *Aph.* to reject, *Ethp.* to be rejected. The verbs ע"א and ע"ו, interchange frequently, especially in Syriac). It occurs in that sense only in Pual, Ezra ii. 62. Neh. vii. 64: יְגֹאָלוּ *they were rejected, turned off from the priesthood.*

גֹּאֶל *m.* pl. *constr.* גָּאֲלֵי *the act of polluting,* Neh. xiii. 29.

גְּאֻלָּה *fem.*

1. *The act of repurchasing, redeeming,* Ruth iv. 7. ver. 6: גְּאַל אַתָּה אֶת גְּאֻלָּתִי *redeem thou instead of me.* מִשְׁפַּט הַגְּאוּלָה *the law of rebuying, redemption.* Jer. xxxii. 7. comp. ver. 8.

2. *The right of repurchase, or redeeming,* Levit. xxv. 24, 29. יָמִים תִּהְיֶה גְאֻלָּתוֹ *during a year shall last his right of redemption,* ver. 31, 48. Jer. xxxii. 8.

3. *The price of redemption, re-purchase,* Lev. xxxv. 51, 52.

4. *Relationship,* (comp. the verb No. 1. 3.) Ezek. xi. 15: אַנְשֵׁי גְאֻלָּתֵךְ *thy relations.*

גַּב *m.* with *suff.* גַּבִּי plur. גַּבּוֹת, and גַּבִּים *any thing vaulted, arched.* (Chald. גְּבָבָא a hill, eminence,) especially

1. *The back,* (of men and beasts) as *Buckel* in German vulgarly used for, back. Ezek. x. 12. Ps. cxxix. 3: עַל־גַּבִּי חָרְשׁוּ חֹרְשִׁים *they made furrows upon my back.*

2. *Boss of a buckler; umbo.* Job xv. 26: *he ran upon him* בְּעָבִי גַּבֵּי מָגִנָּיו *with thick bosses of the bucklers.* (In Arabic the expression, 'he turned against him the buckler's-boss,' is used as it were proverbially, for, 'was his obstinate adversary.') Otherwise גּוֹב, (حوب) itself signifies, buckler, as in French, *bouclier,* from *boucle.*

3. *Castle, intrenchment,* (hence figuratively of arguments, behind which the disputants as it were, intrench themselves) Job xiii. 12. So the Arabic ظهر back, is used for, castle.

4. *Vault,* a vaulted building, arch, probably as *fornix,* for *brothel,* so the LXX. and Vulg. Syriac, a vaulted house. Ezek. xvi. 24, 31, 39. As the Egyptian and Persepolitan ruins do not exhibit any traces of vaulted architecture, it has thence also been denied that the Hebrews had any. (*Goguet Urspr. der Gesetze,* Th. 3. p. 65. *Jahn's Archæol.* I. 1. p. 208.) However, according to Strabo, (XVI. p. 738, 39.) the Babylonians were acquainted with it, and the etymology of גַּב and אַגָּדָה is in its favour. Of a (vaulted) part of the altar, Ezek. xliii. 13.

5. *The arch of the wheel, the felloes, apsis.* 1 Kings vii. 33. Ezek. i. 18.

6. *Arch of the eye, the eye-brow.* Levit. xiv. 9. (Arabic جَبْهَة the bone upon which the eye-brow is.)

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גַּב Chald. *A side* (Syriac ܓܒ Arabic جنب) Hence עַל גַּב and עַל גַּבֵּי *on the side, in, on.* (Syriac ܥܠ ܓܒ *id.*) Dan. vii. 6. Chethib: על גביה read, גַּבֵּיהּ, Kri עַל גַּבָּהּ *on, upon him.* LXX. ἐπάνω αὐτῆς. Vulg. *super se.* Others, according to the Hebrew usage, *on his back.*

גֵּב *m.* plur. גֻּבִּים.

1. *A board,* 1 Kings vi. 9. (Root גוב جَابَ *to cut, to cleave,* hence in Syriac ܓܘܒܐ, board.)
2. *Cistern, reservoir.* Jer. xiv. 3. (Chald. גֻּבָּא, גּוּבָא Syriac ܓܘܒܐ, Arabic جب *id.*)
3. Plur. *Locusts,* Isai. 33, 4. Comp. גּוֹב to which it is equivalent.
4. A proper name of an unknown place, Isai. x. 31. Alex. Γιββειρ.

גֹּב *m. st. emphat.* גָּבָא Chald. *A pit,* always in conjunction with אַרְיָוָתָא *a den of lions,* Dan. vi. 8.

גבים 2 Kings xxv. 12. in Chethib, probably the reading is, גָּבִים *ploughers,* i. q. יֹגְבִים in Kri. Root גוב i. q. יגב *to plough,* comp. the Arabic جَابَ to cut, cleave, conj. VIII. to dig (wells). The Kri explains the form.

גֶּבָא *m.* plur. גְּבָאִים (Ezek. xlvii. 11.)

1. *A cistern.* Isai. xxx. 14.
2. *A pond, mire.* Ezek. xlvii. 11. Root גָּבָא, i. q. جبا and جبي (wherewith also agrees جبا IV. *collegit aquam in aquarium,* جابية a large reservoir, جبا water collected.)

גָּבַהּ *fut.* יִגְבַּהּ, *inf.* גָּבְהָה Zeph. iii. 11, occurs in two conjugations; in *Kal,*

1. *To be high,* of a tree, Ezek. xxxi. 5, 10; of stature, 1 Sam. x. 23: וַיִּגְבַּהּ מִכָּל־הָעָם *he was higher than any of the people,* Job xxxv. 5: behold the clouds, גָּבְהוּ מִמֶּךָּ *they are too high for thee.*
2. *To be exalted, elevated.* Job xxxvi. 7. Isai. v. 16. lii. 13.
3. לִבִּי גָּבַהּ *my heart is elevated,* (proud, full of arrogance.) Ps. cxxxi. 1: לֹא גָבַהּ לִבִּי *my heart is not elevated,* Prov. xviii. 12. 2 Chron. xxvi. 16. xxxii. 25. Ezek. xxviii. 2, 17. In a good sense, 2 Chron. xvii. 6: וַיִּגְבַּהּ לִבּוֹ בִּדְרָכֵי יְהוָה *and his heart exalted itself,* (became bold) *in the ways of the Lord.* Hence
4. It signifies, *to be elated, haughty,* (comp. גָּאָה), Isai. iii. 16: יַעַן גָּבְהוּ בְּנוֹת צִיּוֹן *because the daughters of Zion are haughty.* Jer. xiii. 15. Ezek. xvi. 50. Zeph. iii. 11.

Hiph. הִגְבִּיהַּ,

1. *To raise up,* 2 Chron. xxxiii. 14. Ezek. xvii. 24. Prov. xvii. 19: מַגְבִּיהַּ פִּתְחוֹ *he who raises up his gate,* i. e. builds too high, Jer. xlix. 16: כִּי־תַגְבִּיהַּ כַּנֶּשֶׁר קִנֶּךָ *if thou shouldest build thy nest as high as the eagle.* Obadiah, ver. 4, *idem,* with omission of קִנֶּךָ, but which may be assumed from the subsequent member of the sentence.
2. When in conjunction with other infinitives they are to be translated as finite verbs, and this as an adverb, (see הִשְׁפִּיל, הֶעֱמִיק). Ps. cxiii. 5: הַמַּגְבִּיהִי לָשָׁבֶת *he who sits, dwells on high.* Job v. 7: יַגְבִּיהוּ עוּף *they fly high.* Also without עוּף, probably the same, xxxix. 27: אִם עַל־פִּיךָ יַגְבִּיהַּ נָשֶׁר *does the eagle fly high at thy command?*

גָּבֹהַּ *stat. const.* גְּבַהּ *fem.* גְּבֹהָה,

1. *High;* of trees, mountains, towers, Isai. ii. 15. xxx. 25. xl. 9. lvii. 7. 1 Sam. ix. 2: גָּבֹהַּ מִכָּל־הָעָם *taller than any of the people,* Ezek. xli. 22: שָׁלוֹשׁ אַמּוֹת גָּבֹהַּ *three ells high.*
2. *Arrogant, proud,* Isai. v. 15: עֵינֵי גְבֹהִים *the eyes of the proud.* 1 Sam. ii. 3. אַל־תַּרְבּוּ תְדַבְּרוּ גְבֹהָה גְבֹהָה *talk not so exceeding proudly.* As compounds occur, גְּבַהּ עֵינַיִם *with proud eyes, contemptuous, high looks,* Ps. ci. 5. גְּבַהּ לֵב *of a proud heart,* Prov. xvi. 5. גְּבַהּ רוּחַ *of a proud spirit,* Eccles. vii. 8.

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3. As substantive, גְּבַהּ קוֹמָתוֹ *the height of his stature,* 1 Sam. xvi. 7.

גֹּבַהּ *m.*

1. *Height,* Amos ii. 9. Job xxii. 12.
2. *Highness, majesty,* Job xl. 10.
3. *Arrogancy,* Jer. xlviii. 29, and with addition of אַף, Ps. x. 4; לֵב, 2 Chron. xxxii. 26; רוּחַ, Prov. xvi. 18.

גַּבְהוּת *m. Pride, arrogancy.* Isai. ii. 11, 17.

גְּבוּל and גְּבֻל,

1. *Border,* Numb. xxxiv 3, 6: וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וּגְבוּל *there shall be unto you the great sea for a border,* Deut. iii. 16, 17: וְהָעֲרָבָה וְהַיַּרְדֵּן וּגְבֻל *and the plain and the Jordan shall be the border,* Josh. xiii. 23, 27. xv. 47.
2. *Territory,* e. g. כָּל גְּבוּל מִצְרַיִם *the whole territory of Egypt.* Exod. x. 14.
3. *The edge,* Ezek. xliii. 13, 17, 20. *plur.* גְּבוּלִים as, *fines,* mostly, for *district,* 1 Sam. v. 6. 2 Kings xv. 16. xviii. 8. Root גָּבַל.

גְּבוּלָה *fem. Border, boundary,* Isai. xxviii. 25. Frequently in *plur.* גְּבוּלוֹת, Deut. xxxii. 8.

גִּבּוֹר and גִּבֹּר, *m.*

1. *Powerful, mighty.* Gen. x. 8: הוּא הֵחֵל לִהְיוֹת גִּבֹּר בָּאָרֶץ *he began to be a mighty (man) in the earth,* 1 Chron. i. 10. Ps. cxii. 2. Hence, of God, Deut. x. 17: הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא *a great God, mighty and terrible.* Neh. ix. 32. Jer. xxxii. 18.
2. *Brave, courageous,* and as subst. *hero.* 2 Sam. xvii. 10: כִּי גִבּוֹר אָבִיךָ *that thy father is a hero,* Gen. x. 9. גִּבּוֹר־צַיִד *a mighty hunter;* ironically, Isai. v. 22: גִּבֹּרִים לִשְׁתּוֹת יָיִן *heroes in drinking wine.* Frequently joined to חַיִל as, גִּבּוֹר חַיִל *a powerful, brave hero,* Judg. vi. 12. xi. 1. 1 Sam. xvi. 18. 2 Kings v. 1. and simply, *warrior,* Josh. i. 14. viii. 3. x. 7. Cant. iii. 7. iv. 4. Different from this is
3. גִּבּוֹר חַיִל, 1 Sam. ix. 1. *Rich in property, an opulent, wealthy man,* Ruth ii. 1. 2 Kings xv. 20, also, *a brave, good, valiant man,* 1 Kings xi. 28 Neh. xi. 14. (Comp. גִּבֹּר תָּמִים *an upright man,* 2 Sam. xxii. 26.)
4. Especially *a commander in chief of an army, (general en chef,)* 2 Sam. xxiii. 8. 1 Kings i. 8. 1 Chron. xxix. 24. 2 Chron. xxxii. 3, and commander generally, 1 Chron. ix. 26. גִּבֹּרֵי הַשֹּׁעֲרִים *the chief of the gate keepers, porters.* The same is גִּבֹּר חַיִל, 1 Chron. xi. 26. 2 Chron. xxxii. 21.
5. In a bad sense, *a tyrant,* (as جبلر), Ps. lii. 3. cxx. 4.

גְּבוּרָה *fem.*

1. *Power, vigour, strength,* Eccles. ix. 16: טוֹבָה חָכְמָה מִגְּבוּרָה *wisdom is better than strength.* Plur. Job xli. 4. Ps. cxlvii. 10.
2. *Valour, courage, fortitude.* 2 Kings xviii. 20. Judg. viii. 21. Job xxxix. 19: הֲתִתֵּן לַסּוּס גְּבוּרָה *gavest thou courage to the horse?* Micah iii. 8. *concr. great exploits, brave actions,* in the phrase גְּבוּרָתוֹ אֲשֶׁר עָשָׂה *his great exploits which he atchieved.* 1 Kings xvi. 27. xxii. 46. Comp. xvi. 7. 2 Kings xiii. 12, &c.
3. *Power* (of God), Ps. liv. 3. lxvi. 7. cvi. 8, &c. Plur. גְּבוּרוֹת יְהוָה *the mighty deeds, (miracles) of God,* Deut. iii. 24. Ps. cvi. 2. cl. 2. Syr. ܓܒܘܪܬܐ *idem.*
4. *Victory,* Exod. xxxii. 18. Comp. the verb, Ch. xvii. 11.

גְּבוּרָה Chald. *stat. emph.* גְּבוּרְתָּא *id.* Dan. ii. 20.

גִּבַּח *m.* Levit. xiii. 41. one that has too high a forehead, and is bald in front; *recalvaster,* (different from קָרֵחַ), (Root גבח, *Sam.* i. q. גָּבַהּ to be high; the Arabs use this peculiarly, of a high forehead; hence جبهة forehead, and اجبة one that has a high forehead.)

גַּבַּחַת *fem.*

1. *Baldness* on the forehead, Levit. xiii. 42, 43.
2. Meton. *Bareness, a bare place,* on the right side of a cloth, Levit. xiii. 55.

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גְּבִינָה *fem. Curdled milk, cheese.* Job x. 10. (Syr. ܓܒܝܢܐ in which the *nun* is dropt, and Arab. جبن *id.*) The root in Syr. *Ethpe.* and Arab. conj. V. to curdle, (of the milk,) to turn into curds.

גָּבִיעַ *m.*

1. *A cup,* Gen. xliv. 2, &c. Jer. xxxv. 5. Here it is distinguished from כּוֹס, and appears to be the larger vessel, *crater,* כּוֹס the lesser one, wherewith they drew out of the other, *cyathus.*
2. *The calix,* or *cup of a flower,* Exod. xxv. 33. (Thus قبعة in Arab. Comp. also קְבַּעַת).

גְּבִיר *m. A master, ruler,* Gen. xxvii. 29, 37 only. Root גָּבַר.

גְּבִירָה *fem. A queen, a reigning princess,* 1 Kings xi. 19. xv. 13: וַיְסִירֶהָ מִגְּבִירָה *he removed her from the government,* prop. from being queen, 2 Chron. xv. 16.

גָּבִישׁ *m.* Job xxviii. 18 only. The context requires the sense of something costly, *a jewel,* or *a precious metal.* Most probably, *crystal,* comp. אֶלְגָּבִישׁ, Ezek. xiii. 11, *hail,* (Arab. الجبس, according to the Lexicon called *Camoos, congelatus,* hence synonymous with جبس, see *Schultens Comment.* p. 783.) In Greek κρυσταλλος signifies ice, and also crystal. The Rabbins render it partly by, pearls, partly by, a green precious stone.

גָּבַל *fut.* יִגְבֹּל occurs in two conjugations; in *Kal, to border, bound, limit.*

(*a*) Of the boundary itself, Josh. xviii. 20: *the Jordan* יִגְבֹּל אֹתוֹ *shall bound it.*

(*b*) Of him who fixes the boundary, Deut. xix. 14: *thou shalt not remove the boundary of thy neighbour* אֲשֶׁר גָּבְלוּ רִאשֹׁנִים *which his ancestors have fixed.*

Hiph. הִגְבִּיל, *to set bounds to,* Exod. xix. 12· *set bounds to the people,* i. e. fix the bounds up to which the people may come, ver. 23: *set bounds about the mountain.*

גְּבַל a proper name, of a Phœnician town, called by the Greeks *Byblus,* and by the Arabs still, *Geble, Gobail,* Ezek. xxvii. 9. Comp. Josh. xiii. 5. 1 Kings v. 32. The *nom. gent.* is גִּבְלִי, 1 Kings v. 32.

גְּבָל, Ps. lxxxiii. 8, probably جبال, Arabic *Gebalene,* a mountainous region on the other side of the Jordan. Reland's *Palæstina,* p. 82, 85.

גְּבָל, see גְּבוּל.

גְּבֻלוֹת *fem.* Probably, *the act of setting limits, bounding,* &c. Exod. xxviii. 22, and xxxix. 15, *chains,* or *lace borders,* to divide the different rows of jewels on the breast-plate. Comp. מִגְבָּלֹת xxviii. 14. Others, *æqualiter terminatæ,* of equal length, but in which the first signification is arbitrarily admitted. Others, *chains, ornamentally formed,* from גבל, Syriac and Arabic, to form.

גִּבֵּן *m. Hump-backed, hunch-backed,* Levit. xxi. 20. So the LXX. Vulgate, Syriac, and Arabic. See the following.

גַּבְנֻנִּים *m. plur. Humps, hills.* Ps. lxviii. 16: הַר גַּבְנֻנִּים *the mountain of hills,* i. e. the mountain with many summits, ver. 17: הָרִים גַּבְנֻנִּים *idem,* in which the latter word is used as an adjective, or in apposition. הַר גַּבְנֻנִּים *a mountain with many summits,* ὄρος πολυδειράς. Comp. ܓܒܢܘܢܝܬ the summit of a mountain, eye-brow, Talmud גַּבְנוּנִית the summit of a mountain, crown of the head, גַּבְנוּן puffed up, haughty.

גֶּבַע a proper name, (*height, hill,*) a city of the Levites, in the tribe of Benjamin, the most northern place on the confines of Judea, (Josh. xviii. 24. 2 Sam. v. 25). Also called Geba of Benjamin, Judg. xx. 10. 1 Kings xv. 22.

גִּבְעָה *fem. plur.* גְּבָעוֹת.

1. *A hill,* Exod. xvii. 9. 2 Sam. ii. 25, and frequently.
2. A town of the tribe of Benjamin, also called גִּבְעַת שָׁאוּל, because Saul was born, and resided there as king, 1 Sam. xi. 4.

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xxvi. 1. 2 Sam. xxi. 1, 9. The *nom. gent.* is גִּבְעָתִי. גִּבְעַת פִּינְחָס Josh. xxiv. 33, is a different place.

גִּבְעוֹן (*hill*), a proper name, of a town of the tribe of Benjamin, somewhat further north than Gibeah; it was before inhabited by the Hivites, Josh. ix. 2. x. 2, 3, and notorious for the fraud practised on Israel.

גִּבְעֹל, Exod. ix. 31 only: הַפִּשְׁתָּה (בְּ) גִּבְעֹל Vulg. *cum linum jam folliculos germinaret; Luther, der Flachs hatte Knoten gewonnen;* LXX. Eng. Vers. *the flax was bolled.* The Arabic and Samaritan express it by, *had seed,* or *was already ripe.* It signifies, perhaps, *was in blossom,* so that the *quadrilitt.* might originate from גָּבִיעַ *calix* or cup of a flower, and קֹבֶל, Syriac ܩܘܒܠ, bud, flower. In Talmud גבעל occurs for, halm. *Mishna* Part VI. p. 307, *ed. Surenh.*

גָּבַר and גָּבֵר (2 Sam. i. 23.) *fut.* יִגְבַּר, in four conjugations; in *Kal,*

1. *To be strong, mighty,* Lam. i. 16; with מִן *to be stronger than,* 2 Sam. i. 23. Ps. lxv. 4. The same with עַל, Gen. xlix. 25. 2 Sam. xi. 23: גָּבְרוּ עָלֵינוּ הָאֲנָשִׁים *the men prevailed against us,* Ps. cxvii. 2. גָּבַר עָלֵינוּ חַסְדּוֹ *his mercy is great towards us,* ciii. 11.
2. *To increase,* e. g. of water, Gen. vii. 18, 24; גָּבַר חַיִל *to increase in power, prosperity.* Job xxi. 7.
3. *To conquer, to prevail,* Exod. xvii. 11. 1 Sam. ii. 9. (Arab. جبر to tie fast, to fasten. Conjug. V. to become strong, to obtain strength.)

Piel גִּבֵּר, *to make strong, powerful,* Eccles. x. 10. Zech. x. 6, 12.

Hiph. הִגְבִּיר,

1. *To make strong, firm.* Dan. ix. 27: הִגְבִּיר בְּרִית לָרַבִּים, *he makes a firm covenant with many.*
2. Intrans. as *Kal.* Ps. xii. 5: לִלְשֹׁנֵנוּ נַגְבִּיר *with our tongue, we are strong.*

Hithp. הִתְגַּבֵּר,

1. *To be superior,* with עַל Isai. xlii. 13.
2. *To behave one's self, arrogantly, proud.* Job xv. 25. xxxvi. 9. (Arabic conjug. V. to exalt one's-self against God.)

גֶּבֶר *m.*

1. *A man,* i. q. אִישׁ almost universally *poet.* לִגְבָרִים *man by man,* Josh. vii. 14, 18. Ps. xxxiv. 9: אַשְׁרֵי הַגֶּבֶר *blessed is the man,* xl. 5. lii. 9. xciv. 12.
2. As distinguishing gender, syn. with זָכָר *male.* Deut. xxii. 5. even of a new born child, Job iii. 3: הַלַּיְלָה אָמַר הָרָה גָּבֶר *the night, which announced, that a man, (a male child) was brought forth.*
3. Commonly, for *homo,* especially in opposition to God. Prov. xx. 24: מֵיְהוָה מַצְעֲדֵי־ גָבֶר *the steps of man are dependant on God,* Job iv. 17. x. 5. xiv. 10, 14. Lam. iii. 35.
4. As אִישׁ, *each* Joel ii. 8: גֶּבֶר בִּמְסִלָּתוֹ יֵלֵכוּן *every one shall go his way,* Lam. iii. 39.

גְּבַר *masc. idem.* (in the Chald. form) Ps. xviii. 26. גְּבַר תָּמִים *an upright man.*

גְּבַר *m. pl.* גְּבָרִין (as from גֻּבְרָא) Chald. *idem.* Dan. ii. 25. v. 11. iii. 8, 12.

גְּבָר Chald. *Hero,* Dan. iii. 20. i. q. גִּבּוֹר Hebr.

גְּבֶרֶת *f.* with *suff.* גְּבִרְתִּי *mistress,* (opposed to, servant) Gen. xvi. 4, 8. Prov. xxx. 23. 2 Kings v. 3; *a mistress over kingdoms.* Isai. xlvii. 5, 7.

גַּבְרִיאֵל *m.* (*a man of God*) a proper name, of one of the seven archangels, Dan. viii. 16. ix. 21. Comp. Luke i. 19, 26.

גִּבְּתוֹן A town of the Philistines in the territory of the tribe of Dan, Josh. xix. 44. xxi. 23. 1 Kings xv. 27. Eusebius calls it Γαβαθων των ἀλλοφυλων. *Josephus* Γαβαθώ.

גַּג *m.* with *suff.* גַּגִּי plur. גַּגּוֹת.

1 *The flat roof,* of the Oriental houses. Josh. ii. 6, 8. Prov. xxi. 9. 1 Sam. ix. 25.
2. *The surface of the altar.* Exod. xxx. 3. xxxvii. 26.

I. גָּד Isai. lxv. 11. The name of a deity, which was worshipped by the idolatrous Jews, perhaps, a deity of fortune. Comp. גַּד

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LXX. Vulg. Τύχη, *fortuna*. According to several Hebrew interpreters, it signifies in Arabic, the planet Jupiter. Whence perhaps the name of the place, בַּעַל גָּד.

II. גַּד *m.* According to LXX, Vulgate, Chaldaic, Syriac, Arabic and Hebrew expounders, *coriander;* bearing a round seed of the size of a pepper-corn, to which the manna is compared in form, Exod. xvi. 31. Numb. xi. 7.

I. גָּד *m.*

1. *Fortune,* Gen. xxx. 11. in Chethib only, בְּגָד *with fortune,* good luck to! LXX. ἐν τυχῃ. *Vulg. feliciter.* The Kri has, בָּא גָּד *fortune is coming.* According to others i. q. גְּדוּד *multitude, turma,* here however inapplicable.

2. The name of a son of Jacob, and the tribe named from him, whose territory on the other side of the Jordan, between Reuben and Manasseh, is fully defined, Josh. xiii. 24, 28. The *nom. gent.* is גָּדִי Deut. iii. 12. Josh. i. 12.

II. גָּד or גָּדָה only plur. *st. const.* גְּדוֹת *shore,* Josh. iii. 15. iv. 18. 1 Chron. xii. 15. Isai. viii. 7.

גְּדָבְרִין Chald. Dan. iii. 2, 3. *i. q.* גִּזְבָּרִין *treasurer,* q. v.

גַּדְגָּד Deut. x. 7, a place in the Arabian desert. Parallel pass. Numb. xxxiii. 32. הֹר הַגִּדְגָּד.

I. גָּדַד *to make an incision, to cut off,* (as in Syriac and Arabic.) Only in *Hithp.* הִתְגּוֹדֵד *to make incisions in one's self,* an idolatrous custom, Deut. xiv. 1. 1 Kings xviii. 28. and as a sign of mourning, Jer. xvi. 6. xli. 5. and xlvii. 5. see גְּדוּד.

II. גָּדַד i. q. גּוּד in two conjugations; in *Kal, to press,* (in Hebrew only). With עַל Ps. xciv. 21: יָגוֹדּוּ עַל נֶפֶשׁ צַדִּיק *they oppress the life of the righteous,* (53 *codd. Kennicot.* have יָגֹדּוּ).

Hithp. To crowd together, into a place, (from terror), Micah iv. 14; *to press one's self into a place.* Jer. v. 7.

גְּדַד Chald. *To cut down,* (a tree) Dan. iv. 11, 20: גְּדוּ *cut down.*

I. גְּדוּד *masc.* pl. גְּדֻדוֹת.

1. *An incision in the skin,* Jer. xlviii. 37.

2. *An incision in the land, furrow,* Ps. lxv. 11. Root גדד, No. I.

II. גְּדוּד *masc.* pl. גְּדוּדִים *a crowd, a troop of soldiers,* especially of troops lightly armed, to range in search of plunder, Gen. xlix. 19: גָּד גְּדוּד יְגוּדֶנּוּ וְהוּא יָגֻד עָקֵב *a great multitude will press on Gad, but he will press them back,* 1 Sam. xxx. 8, 15. 2 Sam. iii. 22. 2 Kings vi. 23. xiii. 20, 21. xxiv. 2. e. g. 2 Kings v. 2: אֲרַם יָצְאוּ גְדוּדִים *the Syrians went about to plunder,* also, of a band of robbers, Hos. vii. 1. בְּנֵי הַגְּדוּד *men of the band of robbers,* 2 Chron. xxv. 13. בַּת גְּדוּד *daughter of the robber-band,* i. e. *a female robber,* Micah iv. 14.

גָּדוֹל, גָּדֹל *st. constr.* גְּדוֹל גְּדֹל (גְּדָל Ps. cxlv. 8. Nah. i. 3. Kri) *adj.*

1. *Great,* מֶלֶךְ הַגָּדוֹל *the great king,* title of the Assyrian king, 2 Kings xviii. 19, 28. otherwise *the King of kings.* הַכֹּהֵן הַגָּדוֹל *the high priest,* Hag. i. 1, 12, 14. Zech. iii. 1, 8. כֹּחַ, גְּדוֹל חֶסֶד *of great mercy, power,* Ps. cxlv. 8. Nah. i. 3. Gen. xxix. 7: עוֹד הַיּוֹם הַגָּדוֹל *it is yet high day,* (early in the day,) comp. *grand jour,* in French. As subst. Exod. xv. 16: גְּדֹל זְרוֹעֲךָ *the greatness of thine arm,* i. e. power, *plur.* גְּדֻלוֹת *great deeds,* especially, the miracles of God, Job v. 9. ix. 10. Ps. cvi. 21. Ps. xii. 4: לָשׁוֹן מְדַבֶּרֶת גְּדֻלוֹת *the tongue which speaks great things,* boasts arrogantly.

2. *The eldest, major natu,* Gen. xxvii. 1. 1 Sam. xvii. 13, 28. 1 Kings ii. 22.

3. *Respected, rich, mighty, eminent,* Exod. xi. 3: הָאִישׁ מֹשֶׁה גָּדוֹל בְּאֶרֶץ מִצְרַיִם *the man Moses was much respected in the land of Egypt,* Levit. xix. 15. 2 Sam. xix. 33. 2 Kings iv. 8: אִשָּׁה גְּדֹלָה *a woman of distinction,* v. 1:

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אִישׁ נָדוֹל לִפְנֵי אֲדֹנָיו *a man respected by his master.* Job i. 3.

Plur. נְדוֹלִים *The great, eminent,* Prov. xviii. 16. xxv. 6. Jonah iii. 7. גְּדוֹלֵי הָעִיר 2 Kings x. 6, *the great men of the city.* x. 11.

4. *Weighty; gravis.* Eccles. ix. 13: נְדוֹלָה הִיא אֵלַי *it was of importance to me.*

גְּדֻלָּה, גְּדוּלָה, נְדֻלָּה *fem.*

1. *Greatness, glory, majesty,* e. g. of God, Ps. cxlv. 3; of the king, Esth. i. 4. Ps. lxxi. 21; of a great man at court, Esth. x. 2. vi. 3: מַה נַּעֲשָׂה יָקָר וּגְדוּלָה לְמָרְדְּכַי *what honor and glory has been shewn to Mordecai.*

2. *Concr. a great deed,* (of God) 2 Sam. vii. 21. 1 Chron. xvii. 19: עָשִׂיתָ אֶת כָּל־הַגְּדוּלָה הַזֹּאת *hast thou done these great things,* Ps. cxlv. 6.

נְדוּף only in plur. נְדוּפִים, and נְדוּפוֹת *scornful, abusive language,* Isai. xliii. 28. li. 7. Root נדף.

נְדוּפָה *fem. idem.* Ezek. v. 15.

גְּדִי *m. A kid,* Exod. xxiii. 19, almost always with עִזִּים *a little he-goat,* Gen. xxxviii. 17, 20, &c. Plur. גְּדָיִים גְּדָיֵי 1 Sam. x. 3. Gen. xxvii. 9, 16.

I. גְּדָיָה *fem.* of the preceding. Only in plur. גְּדָיוֹת, Cant. i. 8. (The singular occurs in the *Mishna,* Tom. V. p. 111, *ed. Surenhus.*)

II. גְּדָיוֹת i. q. גְּדוֹת *shore,* 1 Chron. xii. 15, in Chethib.

גְּדִילִים *masc. plur. Plaited work, twisted threads,* (Root גדל in Syriac and Arabic, to plait.)

1. Of the sacred threads or knots on the four corners of the coat. Deut. xxii. 12.

2. *Ornaments* of the capitals of a column, 1 Kings vii. 17.

גָּדִישׁ *m.*

1. *A heap of sheaves* set up in the field. Exod. xxii. 5. Judg. xv. 5. Job v. 26. (Syriac and Arabic *id.*)

2. *A tomb,* Job xxi. 32.

גָּדַל and נָדַל *fut.* יִגְדַּל occurs in five conjugations; in *Kal,*

1. *To be great,* Gen. xxxviii. 14. Job ii. 13, &c. and, *to become great, to grow up.* Gen. xxi. 8. xxv. 27. 1 Kings xii. 8, 10: אֲשֶׁר גָּדְלוּ אִתּוֹ *who were grown up with him,* 1 Sam. ii. 26, *the boy Samuel,* הוֹלֵךְ וְגָדֵל *became greater, continually increased in stature,* Gen. xxvi. 13. 2 Chron. xvii. 12. Job xxxi. 18: גְּדָלַנִי כְּאָב for גָּדַל עִמָּדִי, *he has grown up with me, as with a father.* The suffix נִי is to be analyzed by means of עִם or לְ, *Jerom. crevit mecum.*

2. Meton. *To be, or become great, rich, respected, mighty,* Gen. xvi. 13: עַד כִּי גָּדַל מְאֹד *until he became very great,* i. e. rich, xxiv. 35. xlviii. 19. אָחִיו הַקָּטֹן יִגְדַּל מִמֶּנּוּ *his younger brother shall be greater,* i. e. *become more mighty than he.* xli. 40: רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ *only in regard to the throne, I will be higher than thou,* 2 Sam. v. 10. 1 Kings x. 23. Jer. v. 27.

3. *To be exalted, praised,* Ps. xxxv. 27: יִגְדַּל יְהוָה *let Jehovah be magnified,* xl. 17. 2 Sam. vii. 26: יִגְדַּל שִׁמְךָ עַד־עוֹלָם *let thy name be praised for ever,* or, *to eternity.*

4. *High, important, dear,* 1 Sam. xxvi. 24: כַּאֲשֶׁר גָּדְלָה נַפְשְׁךָ הַיּוֹם בְּעֵינָי *how high I valued thy life this day,* i. e. spared. Comp. verse 21, where יָקַר is used.

Piel גִּדֵּל, גִּדַּל.

1. *To suffer to become great, to let grow,* e. g. the hair, Numb. vi. 5, plants, Isai. xliv. 14. Ezek. xxxi. 4.

2. *To bring up,* (children,) Isai. i. 2. xlix. 21. li. 18. 2 Kings x. 6. *to educate, to instruct,* generally, Dan. i. 5.

3. Metaph. *To make great, respected, mighty.* Esth. iii. 1. v. 11. x. 2. Josh. iii. 6. iv. 14.

4. *To exalt, to praise,* (the Deity) Ps. lxix. 31. with לְ xxxiv. 4.

Pual. pass. of *Piel,* No. 2. *To be brought up,* Ps. cxliv. 12 only.

Hiph. הִגְדִּיל.

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1. *To magnify,* Gen. xix. 19: וַתַּגְדֵּל חַסְדְּךָ עִמָּדִי *thou hast magnified thy mercy towards me,* hast shown me great mercy, comp. Isai. ix. 2. xxviii. 29. Eccles. i. 16: הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל *I made my wisdom greater,* i. e. I was wiser, *than all,* &c.

2. הִגְדִּיל אֶת פִּיו *To make one's mouth great, to boast, puff* (*with it*), Obad. 12. comp. Ezek. xxxv. 13: וַתַּגְדִּילוּ עָלַי בְּפִיכֶם *with your mouth ye have boasted against me.* Also omitting פֶּה or בְּפֶה *id.* Lam. i. 9: כִּי הִגְדִּיל אוֹיֵב *for the enemy is boasting,* Dan. viii. 4, 8. xi. 25, and with עַל of the person, Ps. xxxv. 26. xxxviii. 17. lv. 13. Job xix. 5. Jer. xlviii. 26, 42.

3. With the *inf.* of other verbs it is used adverbially, hence הִגְדִּיל לַעֲשׂוֹת *to do great things,* Ps. cxxvi. 2, 3. Joel ii. 21, but also *to act greatly, daringly,* Joel ii. 20. The former also, with the omission of that infinitive, 1 Sam. xii. 24: אֵת אֲשֶׁר־הִגְדִּיל עִמָּכֶם *what great things he has done for you,* (comp. הֵיטִיב and הֵרַע *to do good, evil,*) also 1 Sam. xx. 41. *they wept both,* עַד דָּוִד הִגְדִּיל viz. לִבְכּוֹת, *until David wept very loud.*

4. *To make high, to lift up,* Ps. xli. 10: הִגְדִּיל עָלַי עָקֵב *he lifts up his heel against me.*

Hithp. הִתְגַּדֵּל,

1. *To make, to show one's self great.* Ezek. xxxviii. 23.

2. *To conduct one's self proudly,* Isai. x. 15. Dan. xi. 36, 37.

גָּדֵל *m. Great,* Ezek. xvi. 26 only.

גֹּדֶל *masc.* with *suff.* גָּדְלוֹ, once גִּדְלוֹ Ps. cl. 2.

1. *Greatness,* e. g. of a tree, Ezek. xxxi. 7. גֹּדֶל זְרֹעֲךָ *the greatness of thy power,* Ps. lxxix. 11.

2. *Greatness, honour, majesty,* of a king, Ezek. xxxi. 2, 18; frequently applied to God, in Deut. xxxii. 2: הָבוּ גֹדֶל לֵאלֹהֵינוּ *give honour to our God.* Ps. cl. 2.

3. With לֵבָב *arrogance,* Isai. ix. 8. x. 12.

גָּדֹל vid. גָּדוֹל.

גְּדֻלָּה vid. גְּדוּלָה.

גָּדַע occurs in four conjugations; in *Kal,*

1. *To break,* e. g. a staff. Zech. xi. 10. 1 Sam. ii. 31: גָּדַעְתִּי אֶת־זְרֹעֲךָ *I will break thy arm, and the arm of thy father's house,* i. e. I will destroy your power. To break the horn is used in the same sense, Lam. ii. 3. comp. in *Piel,* Ps. lxxv. 11.

2. *To root out, destroy,* of trees, Isai. ix. 9. of men, Judg. xxi. 16: נִגְדַּע הַיּוֹם שֵׁבֶט אֶחָד *we have rooted out a tribe to day.*

Niph. To be broken, pulled, cut down, Jer. xlviii. 25. Isai. xiv. 12: נִגְדַּעְתָּ לָאָרֶץ *thou art cut down,* (*and cast*) *to the ground.*

Piel, as *Kal, To break,* e. g. bolts, Isai. xlv. 2. Ps. cvii. 16; the horn, Ps. lxxv. 11. especially *to pull down,* statues of idols. Deut. xii. 3. 2 Chron. xxxiv. 4, 7.

Pual, גֻּדַּע *to be cut down,* Isai. ix. 19: שִׁקְמִים גֻּדָּעוּ *thy sycamores are cut down.*

גִּדְעוֹן A proper name, of a judge in Israel, Judg. vi. 11. vii. 1, &c. LXX. Γεδεών.

גָּדַף only in *Piel* גִּדֵּף.

1. *To mock, to calumniate,* see the noun גִּדּוּף.

2. Especially *to blaspheme* (God), 2 Kings xix. 6, 22. It applies also to actions, Numb. xv. 30, *but he who acts with insolence,* אֶת יְהוָה הוּא מְגַדֵּף *he blasphemes* (thereby) *Jehovah,* i. e. insults his express commandments, Ezek. xx. 27: עוֹד זֹאת גִּדְּפוּ אֹתִי אֲבוֹתֵיכֶם *still in this your fathers have blasphemed* (*insulted*) *me.* (Syriac *Pa.* and Arabic conj. II. *idem.*)

גָּדַר occurs in *Kal* only, and signifies *to build a wall, to wall up,* (Arabic جَدَرَ I. II. *idem.*) *Part.* גֹּדֵר *a bricklayer,* 2 Kings xii. 12. Often metaph. Ezek. xiii. 5: לֹא ... תְגִדְרוּ גָדֵר עַל־בֵּית יִשְׂרָאֵל *ye have not erected a* (*sheltering*) *wall for Israel,* (comp. xxii. 30.) More frequently in the following metaph. Job xix. 8: אָרְחִי גָדָר *he has fenced up my path,* Lam. iii. 7: גָּדַר בַּעֲדִי *he has walled round*

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about me, verse 9. Hos. ii. 8. (comp. בָּנָה). גָּדַר פְּרָצִים *to repair the rents,* (or cracks) of a wall, Amos ix. 11. comp. Isai. lviii. 12.

גָּדֵר *comm.* (Comp. Ps. lxii. 4. Ezek. xlii. 7.) *st. constr.* גֶּדֶר.

1. *Wall,* Micah vii. 11. Ezek. xiii. 5. especially about a vineyard. Numb. xxii. 24. Eccles. x. 8. Isai. v. 5.
2. *A walled, fortified place,* Ezra ix. 9. (Arabic جدر wall, جدير fortified place).

גְּדֵרָה *fem. Wall* (of a town). Ps. lxxxix. 41. More frequently of the wall, which the herdsmen erected on the pastures to fold and protect their cattle during night against the attacks of the wild beasts. Hence גְּדֵרוֹת הַצֹּאן *hurdles for cattle,* Numb. xxxii. 16, 24, 36. 1 Sam. xxiv. 4. Zeph. ii. 6. Comp. *Homer's Odyssey,* ix. 185. Nahum iii. 17, only seems to require the sense of a quick-set, but this may also be applied to a hedge used for a fence of a garden wall, (αἰμασια).

גְּדֵרֹת *fem. idem.* Ezek. xlii. 12.

גֵּה Ezek. xlvii. 13, unquestionably a false reading, for זֶה, as ver. 15. זֶה הַגְּבוּל, and so the LXX. Vulg. Chald. and 10 MSS. read. These letters were easily confounded one with the other. The Rabbins explain גֵּה by the alphabet אטבח, for a full explanation of which see *Buxtorf de Abbreviaturis Hebraicis,* p. 28.

גָּהָה occurs in *Kal,* (Hos. v. 13) only: according to the Hebrew commentators, *to heal.* Hos. v. 13; לֹא יִגְהֶה מִכֶּם מָזוֹר *he will not heal your wound.* Modern authors comp. it with the Syriac ܓܗܐ to fly, and translate: *the wound will not depart from you,* which is not so applicable to the context. Whence

גַּהָה *fem. Healing.* Prov. xvii. 22: *a joyful heart preserves health,* i. e. is healthful to the body. LXX. εὐεκτειν ποιεῖ. Comp. xvi. 24. Modern authors compare it with the Arabic جهة i. q. وجه countenance, hence, *cheers up the countenance,* but inconsistently with the parallelism, *dries up the bones.*

גָּהַר only in *Kal, to stretch one's-self* out upon one, 2 Kings iv. 34, 35: וַיִּגְהַר עָלָיו *and he stretched himself upon him,* 1 Kings xviii. 42: וַיִּגְהַר אַרְצָה *and he bowed down to the ground.* So according to the context and versions. In Arabic according to Schindler and Calasio اجهر *incubuit, incurvatus fuit,* مجهور *incurvatus.*

גַּו *m.* with *suffix,* גַּוִּי, גָּמֹ i. q. גֵּו, גַּב *the back,* see הִשְׁלִיךְ. Ezek. xxiii. 35. Neh. ix. 26 in the phrase: הִשְׁלִיךְ אַחֲרֵי גַּוּ *to cast or throw behind him, to despise.*

גַּו *st. constr.* גּוֹ with suff. גַּוֵּהּ, גַּוָּהּ Chald. *Middle, midst.* Syriac ܓܘ with בְּ, simply, *in,* as בְּתוֹךְ. Ezra v. 7: כְּדָנָה כְּתִיב בְּגַוֵּהּ *wherein was written thus,* iv. 15: בְּגַוָּהּ *in the same.* Ezra vi. 2: כְּדָנָה כְּתִיב בְּגַוֵּהּ דְּכִרוֹנָה *wherein was a record thus written.* (The pron. הָ is affixed here, as it is often to the preposition in Aram., and expresses the sense, of, *this, the same,* e. g. בַּהּ שַׁעֲתָא *in the same hour,* Dan. iii. 6, 15. iv. 30. v. 5. בְּגוֹ נוּרָא *in the fire,* Dan. iii. 25. vii. 15. comp. גּוֹא.

גֵּו *masc.* with *suff.* גֵּוִי, גֵּוֵהּ.

1. *The back.* Prov. x. 13. xix. 29. xxxvi. 3. Isai. xxxviii. 17: כִּי־הִשְׁלַכְתָּ אַחֲרֵי גֵּוֶךָ כָּל־חַטָּאָי *for thou hast cast all my sins behind thy back,* dost not regard them.
2. *Middle, midst,* Job xxx. 5: מִן גֵּו יִגָּרְשׁוּ *they are driven out of the midst* (of men).

גּוֹא Chald. i. q. גֵּו גַּו, *midst,* Dan. iii. 26. iv. 7.

גֹּב *A locust,* Plur. גֹּבַי Amos vii. 1. גֹּב גֹּבַי Nah. iii. 17. *locusta locustarum,* a construction similar to קֹדֶשׁ קָדָשִׁים, here referring to quantity, (Chald. גּוּבָא, גּוּבָּא. plur. emph. גּוּבָאֵי Ps. cv. 34, as from a sing. גּוּבַי.) *Bochart.* (*Hieroz.* II. p. 443.) compares it with جاب for جابي *locusts* from גבה, גבא *to creep out of the earth,* which is the case

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with the young ones in spring, comp. in Æthiop. אנבט locusts, from נבט to creep out of the earth.

גּוֹג A proper name. Ezek. xxxviii. 3, 14, &c. xxxix. 11. Prince of Magog, a people, which according to Ezek. xxxviii. xxxix. was to come from the north to invade the land of Israel, and be there defeated, see מָגוֹג. Deviating from this sense, but corresponding with the assertions of other Oriental authors, in whose traditions this people occupy a conspicuous place, Gog occurs in Rev. xx. 8 as the name of a country.

גּוּד *To press*, i. q. גָּדַד No. II. Gen. xlix. 19.

גֵּוָה *f.*

I. *A body*, Job xx. 25. cognate with גַּו and גֵּו, synonymous with גְּוִיָּה.

II. Contracted from גַּאֲוָה.

1. *Exaltation*, Job xxii. 29: וַתֹּאמֶר גֵּוָה *then sayest thou, they exalt themselves.*

2. *Presumption, pride.* Job xxxiii. 17. Jer. xiii. 17.

גֵּוָה Chald. *Pride*, Dan. iv. 34.

גּוּז as the חָלַף i. q. עָבַר *to pass over, by*, only in *Kal*, Ps. xc. 10: כִּי גָז חִישׁ *for it is soon past.* Causative, as *Hiph.* Numb. xi. 31: וַיָּגָז שַׂלְוִים מִן־הַיָּם *and brought quails from across the sea.* LXX. ἐξεπερασεν. It is commonly derived from גָּזַז, *it* (the wind) *cut off the quails from the sea.*

גּוֹזָל *m.* Plur. גּוֹזָלִים *a young bird*, Deut. xxxii. 11. especially *a young dove*, Gen. xv. 9. (Arabic جوزل, Syriac transpos. ܓܘܙܠ a young pigeon).

גּוֹזָן A city or district in the north of Mesopotamia, 2 Kings xvii. 6. xviii. 11. xix. 12. Isai. xxxvii. 12. where it is joined with Charan and the river Chaboras. It is the province *Gauzanitis* in Ptolemæus, between the Chaboras and Saocoras, now *Kaushan.*

גּוּחַ see גִּיחַ *to break forth.*

גּוֹי *m.* with *suff.* גּוֹי Zeph. ii. 9. plur. גּוֹיִם *st. const.* גּוֹיֵי.

1. *People*, generally, and very frequently; also applied to the Israelites, Deut. xxxii. 43. Poetically applied to a multitude of certain animals, e. g. of locusts, Joel i. 6. comp. עָם Prov. xxx. 25, 26. and *Hom. Il.* ii. 87.

2. Especially, of foreign people, *Gentiles*, Gen. x. 5, 32. Neh. v. 8, often with the notion of enemies, barbarians. Ps. ii. 1. ix. 6, 16, 20, 21. x. 16. lix. 6, 9. גְּלִיל הַגּוֹיִם *Galilæa gentium*, Isai. viii. 23. (In the Rabbinical writings, גּוֹי, גּוֹיָה, signify, he, or she that is not a Jew, (a heathen, Christian).

3. Gen. xiv. 1. Josh. xii. 23. גּוֹיִם occurs as a proper name of a people, but whose habitation is no farther mentioned.

גְּוִיָּה *fem.*

1. *A body*, Dan. x. 6. Gen. xlvii. 18. *there is nothing remaining*, בִּלְתִּי אִם גְּוִיָּתֵנוּ וְאַדְמָתֵנוּ *except our body (our person) and our land.* Neh. ix. 37. עַל גְּוִיָּתֵנוּ מִשְׁלִים וּבִבְהֶמְתֵּנוּ *they reign over our bodies, and over our cattle.*

2. *A dead body, corpse*, of men and animals, Judg. xiv. 8, 9. 1 Sam. xxxi. 10, 12. Nah. iii. 3. (Syriac ܓܘܝܐ *venter*).

גּוּל see גִּיל *to rejoice.*

גּוֹלָה, seldom גָּלָה, (prop. part. *Kal* fem. from גָּלָה *to emigrate*).

1. *Emigration, the act of carrying away* (into exile). עַד הַגּוֹלָה *until the carrying away*, 1 Chron. v. 22. כְּלֵי גוֹלָה *travelling utensils*, or *utensils for emigration.* Ezek. xii. 7. הָלַךְ יָצָא בַּגּוֹלָה *to go into exile*, Jer. xxix. 16. xlviii. 7, 11. xlix. 3. בְּנֵי הַגּוֹלָה *the exiles*, also those who are returned from exile, Ezra iv. 1. vi. 19, 20. x. 7. שׁוּב מֵהַגּוֹלָה *who returned from exile*, Ezra vi. 21.

2. *The emigrants themselves, exiles*, Esth. ii. 6: עִם הַגּוֹלָה אֲשֶׁר הָגְלְתָה עִם יְכָנְיָה *with the emigrants, who emigrated with Jeconiah.* Jer. xxviii. 6. Ezek. i. 1. iii. 11, 15. xi. 24, 25. also those who are already returned. Ezra x. 8: קְהַל הַגּוֹלָה *the congregation of (returned) exiles.*

גּוֹלָן A city in Basan, or Batanæa, afterwards

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belonging to the tribe of Manasseh Deut. iv. 43. 1 Chron. vi. 56. Josh. xx. 8. xxi. 27. where the Kri has גָּלוֹן. Eusebius writes it (according to the Syriac pronunciation) Γαυλων, and calls it a great place in Batanæa. From it, the province Gaulonitis has received its name, but which Josephus distinguishes from Batanæa, and places it westward from it, next to the Jordan. The capital of the same he calls Γαυλάνη, *Archæol.* viii. 2. of the Jewish War, i. 4. ii. 25. iii. 2. See Reland's *Palæstina,* p. 199, 318.

גּוֹמֶץ *m. A pit,* Eccles. x. 8 only. In Syriac *idem.* In Chald. also written with כ and ק.

גָּוַע *fut.* יִגְוַע only in *Kal, to breathe one's last, to die, to expire,* syn. with מוּת Gen. vi. 17. vii. 21. Numb. xvii. 27. xx. 3. Sometimes even combined with מוּת, Gen. xxv. 8: וַיִּגְוַע וַיָּמָת אַבְרָהָם *and Abraham expired and died,* xvii. 35, 29.

גּוּף *To lock, shut up,* in *Hiph.* and Neh. vii. 3 only: יַגִּיפוּ הַדְּלָתוֹת *let them shut up the doors.* (Arabic conjug. IV. *idem.* and in Syriac *Ethp. pass.*)

גּוּפָה *fem. A body, corpse,* 1 Chron. x. 12. (Arabic جوف *body, womb,* جيفة *corpse*).

I. גּוּר *Pret.* גָּר *fut.* יָגוּר in two conjugations; in *Kal,*

1. *To live, dwell,* in any place as a foreigner, alien, Gen. xii. 10. xix. 9. xx. 1. Judg. xvii. 7. xix. 1. Ruth i. 1. Isai. xi. 6: גָּר זְאֵב עִם כֶּבֶשׂ *the wolf dwells amicably with the lamb.* The person, with whom one abides, is construed with עִם, Gen. xxxii. 5, and אֵת Exod. xii. 48, or with the accus. Ps. cxx. 5: גַּרְתִּי מֶשֶׁךְ *that I abide in Mesech.* Job xix. 15: גָּרֵי בֵיתִי *they who dwell in my house, inquilini mei,* my inmates. Exod. iii. 22: גָּרַת בֵּיתָהּ *her inmate.* Also, with the accus. of the place, Isai. xxxiii. 14: מִי יָגוּר לָנוּ אֵשׁ אֹכְלָה *who among us may dwell in the devouring fire?* גּוּר בְּאֹהֶל יְהוָה *to abide in the tabernacle of God,* i. e. to frequent it continually, as it were, to be his guest, Ps. xv. 1. (xxxix. 13.) lxi. 5. Also with the accus. Ps. v. 5: לֹא יָגָרְךָ רָע *the wicked dare not abide with thee.* (In Arabic جار conj. III. to live any where as a guest, with the *accus.* to be on terms of hospitality with one. Hence, جاور الله to be in hospitality with God, to be his zealous adorer.) Derivat. גֵּר, גִּיר, גֵּרוּת, מָגוּר.

2. *To assemble, to gather themselves.* So the Hebrew interpreters, and the Chaldee. (In Arabic اوى is syn. with גוּר I. to stop, to dwell. Conjug. V. to gather themselves, to meet at a place). Ps. lvi. 7, יָגוּרוּ יִצְפֹּנוּ הֵמָּה *they gather themselves and lay wait,* lix. 4: יָגוּרוּ עָלַי עַזִּים *the mighty gather themselves against me.* Trans. perhaps Ps. cxl. 3: יָגוּרוּ מִלְחָמָה *they gather contention,* (*bellum conflare,*) or, גוּר is here equivalent to גָּרָה, hence, *they excite contention.* Isai. liv. 15.

Hithp. הִתְגּוֹרֵר.

1. *To abide, to stop,* as *Kal,* 1 Kings xvii. 20.

2. *To gather themselves.* Hos. vii. 14: עַל דָּגָן וְתִירוֹשׁ יִתְגּוֹרָרוּ *they assemble themselves for corn and wine,* see *Kal.* No. 2.

II. גּוּר and גּוּר לוֹ only in *Kal,* (Job xix. 29).

1. *To be afraid of,* (as the cognate words יָרֵא and וגר). It is construed with מִן Job xli. 17. and מִפְּנֵי Numb. xxii. 3. Deut. i. 17. ix. 19. xviii. 22. with the accus. Deut. xxxii. 27. Judg. v. 17: וְדָן לָמָּה יָגוּר אֳנִיּוֹת *and Dan, why does he fear (hostile) ships?* (LXX. Vulg. Luth. after No. I. *why does Dan dwell quietly among the ships?* not so applicable, because the tribe was not situated on the sea.)

2. *To have awe, to reverence,* Ps. xxii. 24. xxxiii. 8. Derivat. מָגוֹר, מְגוּרָה.

גּוּר *m.* Plur. גּוּרִים and גּוּרוֹת *a whelp, catulus.* Commonly in connexion with אַרְיֵה as גּוּר אַרְיֵה *a young lion.* Gen. xlix. 9. Ezek. xix. 3, &c. In Lam. iv. 3 only, it is applied to *Jackals.* (Syriac (ﻟﺒﻮﺍ, ﻟﺒﻮﺍ, ﻟﺒﻮﺍ,

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Arabic جرو *a young lion, lion's whelp,* it is used also for the young of other beasts, especially those of the ravenous kind, *Bocharti Hieroz.* I. p. 714.)

גּוֹרָל *masc.* pl. גּוֹרָלוֹת.

1. *A lot.* (The original signification of, stones for casting or drawing lots is expressed in the Arabic جَرْل *stone.* The phrases formed with it are, יָרָה הַגּוֹרָל, יָדָה *to cast lots,* Josh. xviii. 6. Joel iv. 3; with הִשְׁלִיךְ Josh. xviii. 8. &c. הִפִּיל Neh. x. 35; הֵטִיל Prov. xvi. 33; נָתַן Levit. xvi. 8. The construction עָלָה גּוֹרָל עַל Levit. xvi. 9, or יָצָא לְ Josh. xix. 1, &c. signifies, *one's lot comes out,* or, *falls to one,* (from the shaken urn,) lights on him. The thing, concerning which lots are drawn, has עַל or אֶל before it. Ps. xxii. 19. Joel iv. 3. Obad. 11.

2. *The share* or *portion obtained by lot.* e. g. *inheritance.* Judg. i. 3: עֲלֵה אִתִּי בְּגוֹרָלִי *come up with me into my inheritance.* Ps. xvi. 5. cxxv. 3. Isai. lvii. 6.

3. *Lot, fate, chance,* generally, Jer. xiii. 25. Isai. xvii. 14. Dan. xii. 13: וְתַעֲמֹד לְגוֹרָלְךָ *arise to (receive) thine allotment,* namely, in the empire of the Messiah, Acts xxvi. 18. Col. i. 12. Comp. Rev. xx. 6.

גּוֹשׁ Job vii. 5, only, *clod of earth,* (as the Chald. גּוּשְׁתָּא): לָבַשׁ בְּשָׂרִי רִמָּה וְגוּשׁ עָפָר *my body is clothed with worms, and clods of earth.* The latter expression is used figuratively for the dark and scabby appearance of a sick person's skin. That signification have also the LXX. and Chald. Vulg. *sordes.*

גֵּז *masc.* with *suff.* גִּזִּי *pl.* גִּזִּים (Root גזז).

1. *Shorn wool, fleece; vellus,* Deut. xviii. 4: גֵּז צֹאנְךָ *the fleece of thy sheep.* Job xxxi. 20. (see גִּזָּה).

2. *The mowing* of meadows. Ps. lxxii. 6. Amos vii. 1: גִּזֵּי הַמֶּלֶךְ *the mowings of the king.*

גִּזְבָּר Heb. and Chald. Ezra i. 8, *A treasurer,* Plur. גִּזְבָּרִין, Ezra vii. 21, and in the vulgar language גַּדְבָּרִין, Dan. iii. 2, 3. In Syr. ܓܙܒܪ and ܓܕܒܪ, also ܓܘܙܒܪ. In Pers. گنجور *Gandschawar, idem.* It is compounded of גֶּנֶז *contr.* גָּז *treasure, pecunia regia,* and the Persian syllable of formation בר, ור, comp. רתבר. The first word is properly Semitic, but was received early into the Persian language, and is therefore cited by the ancient authors as a Persian word, e. g. *Curt.* III. xiii. 5.

גָּזָה,

I. Probably, i. q. גָּמַל, *to remunerate,* but also (as the synonymous words גָּמַל, גמל) *to show one favours, to bestow kindness.* It occurs in *Kal* as a part. noun, Ps. lxxi. 6, only: מִמְּעֵי אִמִּי אַתָּה גוֹזִי *thou hast been my benefactor from the womb.* Alex. σκεπαστης. Syr. *fiducia mea.* Usually derived from גזז *transiit,* here *trans.* (as Numb. xi. 31,) thou hast taken me out of my mother's womb. Thus the Chaldee.

II. *To work in stones, wood,* as in Aram. Vid. גָּזִית.

גִּזָּה *fem. The shorn fleece, vellus,* i. q. גֵּז, Judg. vi. 37, &c. Root גזז.

גָּזַז *fut.* יָגֹז *inf.* גְּזֹז, in two conjugations; in *Kal, to shear.*

1. *Of shearing the flock.* Gen. xxxi. 19. xxxviii. 12, 13. 1 Sam. xxv. 4, 7.

2. *Of shaving the head,* as a sign of mourning, Job i. 20. Micah i. 16. (In Arab. also of mowing corn. See גֵּז, No. 2).

Niph. To be shaved off, i. e. to be cut off, extirpated (of enemies), Nah. i. 12. אִם שְׁלֵמִים וְכֵן רַבִּים וְכֵן נָגוֹזוּ *though they are safe and many in number, yet they shall be cut off.* (Comp. the metaphor, Isai. vii. 21). The Chald. and some MSS. read נָגְזוּ, from גזז, as Ps. xc. 10, which also is not inapplicable.

גָּזִית *fem.*

1. *The hewing of stones,* hence אַבְנֵי גָזִית *hewn stones,* free-stone, 1 Kings v. 31.

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2. Without אַבְנֵי *idem.* Exod. xx. 25. Amos v. 11. 1 Kings vi. 36. vii. 9, 11, 12. Root גָּזָה, No. 2.

גָּזַל *fut.* יִגְזֹל (Syr. transp. ܙܠܓ). In two conjugations; in *Kal,*

1. *To tear away, to take away by force,* 2 Sam. xxiii. 21: וַיִּגְזֹל אֶת הַחֲנִית מִיַּד הַמִּצְרִי *he tore the spear from the hand of the Egyptian.* Gen. xxxi. 31: *for I was afraid* פֶּן־תִּגְזֹל אֶת בְּנוֹתֶיךָ מֵעִמִּי *thou wouldest take away thy daughter from me,* Deut. xxviii. 31. Job xx. 19. xxiv. 19: צִיָּה גַם חֹם יִגְזְלוּ מֵימֵי שֶׁלֶג *drought and heat take away,* (i. e. consume) *the snow water.* Micah ii. 2.

2. *To pull off, to flay,* Micah iii. 2: גֹּזְלֵי עוֹרָם מֵעֲלֵיהֶם *they who pull their skin from off them,* i. e. oppress them.

3. *To rob,* Levit. v. 23. Judg. xxi. 23, (of seizing women). Job xxiv. 2. גָּזַל מִשְׁפָּט פּ׳ *to rob or deprive one of his right, justice,* Isai. x. 2. comp. Eccles. v. 7.

4. *To rob,* with the accus. of the person, Judg. ix. 25. xxi. 23. Ps. xxxv. 10.

5. *To oppress, impose upon,* synonymous with עָשַׁק, Levit. xix. 13. Prov. xxii. 22.

Niph. נִגְזָלָה *to be deprived,* Prov. iv. 16 only.

גָּזֵל *masc. stat. constr.* גְּזֵל *plundered goods, plunder.* Levit. v. 20. Ezek. xviii. 18: גְּזֵל אָח *the robbery committed on his brother.* xxii. 29. Eccles. v. 7.

גְּזֵלָה *stat. constr.* גְּזֵלַת *fem. idem.* Levit. v. 23. e. g. גְּזֵלַת הָעָנִי *the plunder of the poor,* Isai. iii. 14.

גָּזָם *a kind of locusts,* Joel i. 4. ii. 25. Amos iv. 9. The Chald. and Syr. express it by חֲגָבָא, ܚܓܒܐ the young, yet unfledged locust, *bruchus,* which is particularly applicable to the passage in Joel, where the גָּזָם causes the beginning of the devastation. LXX. Vulg. καμπη caterpillar. Root גָּזַם in Arab. and Talmud, to cut off, cognate with גָּדַם.

גֶּזַע *m.* with *suffix* גִּזְעוֹ, *the trunk of a tree,* that which remains of a felled tree, Isai. xi. 1. xl. 24. Job xiv. 8. In Syr. ܓܙܥ *idem.* Arab. جزع X. to fell, to cut wood.

גָּזַר *fut.* יִגְזֹר and יִגְזַר in two conjugations; in *Kal,*

1. Properly *to cut, to separate,* especially, *to cut in two, to divide,* 1 Kings iii. 25, 26, (the living child,) Ps. cxxxvi. 13: גֹּזֵר יַם סוּף *he who divided the Red sea.*

2. *To fell* (wood), 2 Kings vi. 4, whence מַגְזֵרָה.

3. *To eat, to devour; vorare,* Isai. ix. 19, with the *fut.* יִגְזֹר. In Arab. transp. جرز.

4. Metaph. *to decide, conclude;* which signification prevails in Aramaic, Job xxii. 28, with the *fut.* יִגְזַר.

5. Intrans. *To decline, to decrease; deficere,* Hab. iii. 17: גָּזַר מִמִּכְלָה צֹאן *the cattle grow less, decrease in the folds.*

Niph. נִגְזַר,

1. *To be parted, separated,* 2 Chron. xxvi. 21: כִּי נִגְזַר מִבֵּית יְהוָה *he was excluded from the house of Jehovah,* Ps. lxxxviii. 6: הֵמָּה מִיָּדְךָ נִגְזָרוּ *they who are excluded from thy hand, thy protection,* i. e. the dead, Isai. liii. 8: כִּי נִגְזַר מֵאֶרֶץ חַיִּים *for he was separated from the land of the living.*

2. *To be consumed, exterminated, lost,* Lam. iii. 54: נִגְזַרְתִּי *I am no more,* Ezek. xxxvii. 11: נִגְזַרְנוּ לָנוּ *we are lost,* לָנוּ is a redundant pronominal dative.

3. Passive of *Kal,* No. 4. *to be decided, decreed.* Esth. ii. 1.

גָּזַר Chald. as in Hebrew.

1. *To divide, cut, separate,* See *Ithp.*

2. *To decide, determine, decree,* comp. גְּזֵרָא *fatum,* fate, influence of the constellations upon it, (See *Buxtorf. Lex. Chald.* p. 419). גְּזַרְתָּן the art of divining, or of foretelling future things, the art of prognosticating by casting of nativities, horoscopes (*numeri Babylonii Hor: Od.* I. ii. 2). Part. *plur.* גָּזְרִין, Dan. ii. 27. v. 11, *sooth-sayers, astrologers,* skilled in casting or calculating horoscopes or nativities.

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Ithp *To tear one's-self away, to break loose,* Dan. ii. 34, 45.

גֶּזֶר a city of the Levites on the western frontier of the tribe of Ephraim, not far from Beth-horon, once a royal city of the Canaanites, from which, also, they were not subsequently expelled, Josh. x. 33. xii. 12. xvi. 3, 10. xxi. 21. Judg. i. 29. 1 Chron. xiv. 16. Solomon rebuilt it after it had been destroyed by the Egyptians, 1 Kings ix. 16, 17. 1 Mac. vii. 45, it is called Γαζηρα.

גְּזָרִים *plur.* *Divided pieces, halves,* Gen. xv. 17. Ps. cxxxvi. 13: לְגֹזֵר יַם־סוּף לְגְזָרִים *he who divided the Red sea in (two) parts.*

גְּזֵרָה *fem.* (26 MSS. read גזירה), Levit. xvi. 22: אֶל אֶרֶץ גְּזֵרָה *unto the desert land,* i. q. מִדְבָּר by which, it is, as it were, afterwards explained. LXX. γῆ ἄβατος. Vulg. *terra solitaria.* (Syr. ܓܙܪܐ *sterilis, transp.* جرز unfruitful land. Others compare with it the Arabic جَزِيرَة island, also *Oase,* as it were, an island in the sea of sand.

גְּזֵרָה *fem.* Chald. (with an impure *Tsere.*)

1. *A decree,* Dan. iv. 14. (Syr. ܓܙܪܬܐ). Comp. גזר, No. 4.

2. *That which is decreed, ordained,* ver. 21.

גִּזְרָה *fem.*

1. *The body, breast,* Lam. iv. 7. (In Arab. *transp.* جرز). Others, *form;* in which sense it might be compared with קֶצֶב form, shape, from קָצַב, similar to the French *taille.*

2. A word in Architecture, which cannot be exactly defined. Ezek. xli. 12—15. xlii. 1, 10.

גִּזְרִי *masc.* The name of a people which David invaded, between Shur and Egypt, 1 Sam. xxvii. 8. The Chethib has גִּרְזִי.

גָּחוֹן *m.* *The belly,* only of reptiles. Gen. iii. 14. Levit. xi. 42. In Chald. גְּחַן *to bow.* So the German *bauch,* (belly), is related to *bücken* (to bow).

גַּחֶלֶת *fem. plur.* גֶּחָלִים, גַּחֲלֵי *burning coals.* Ps. xviii. 9. Prov. xxv. 22: כִּי גֶחָלִים אַתָּה חֹתֶה עַל־רֹאשׁוֹ *for thou shalt heap burning coals on his head,* disgrace and repentance shall burn him, like coals on his head, (comp. Rom. xii. 20.)

גַּי *stat. constr.* גֵּי, and גַּיְא *stat. constr.* גֵּיא, *plur.* גיאות, read גֵּאָוֹת, 2 Kings ii. 16, Ezek. vi. 3, in Chethib (the Kri has the transposed form גֵּאָיוֹת, q. v.), *comm.* (mostly *masc.*) *a valley.* It is probably to be distinguished from נַחַל, in that the latter always denotes a valley with a brook; whilst the cognate words עֵמֶק and בִּקְעָה signify, *plains.* That there was actually a distinction between these words is evident from the circumstances that this word, as well as the others, are always applied to certain situations and vallies, which afterwards constantly retain the same appellation. The name גיא is given,

(*a*) To the valley of Hinnom, Josh. xv. 8, or, of the son of Hinnom, of the children of Hinnom, Josh. xviii. 16. 2 Chron. xxviii. 3. xxxiii. 6. Jer. vii. 32, on the south-east side of Jerusalem, consecrated to Moloch.

(*b*) גֵּי מֶלַח *the valley of salt,* near the Dead sea. 2 Sam. viii. 13. 2 Kings xiv. 7. 1 Chron. xviii. 12.

(*c*) גֵּי הַצְּבָעִים (*the valley of the beasts of prey*), 1 Sam. xiii. 18 only. (In Arab. جَيَّة and جَيَّة a low country, where there is a conflux of waters, جوا a large valley, plain).

גִּיד *masc.* *A sinew, muscle.* Gen. xxxii. 33. Job x. 11. xl. 17. (In Syr. and Chald. *idem.*)

גִּיחַ and גּוּחַ, *fut.* יָגִיחַ in two conjugations; in *Kal,*

1. *To break out, forth,* e. g. of a river, Job xl. 23. (Syr. ܓܚ *idem.* In Chald. especially, to come forth, to battle). So Ezek. xxxii. 2: וַתָּגַח בְּנַהֲרֹתֶיךָ *thou camest forth (to battle) in thy rivers.* Of the coming forth of the child from the womb, Job xxxviii 8.

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2. Transitively, *To cause (the child) to come forth, to extract it;* and, of the mother, *to be in labour, to bring forth, to bear* (children), Ps. xxii. 10: אַתָּה גַּחִי מִבָּטֶן *thou didst take me out of the womb,* Micah iv. 10. חוּלִי וָגְחִי בַּת צִיּוֹן *tremble, and be in labour, daughter of Sion.*

Hiph. intrans. To break, to come forth, from ambush, Judg. xx. 33 only: מֵגִיחֵי מִמְּקוֹמוֹ *breaking forth from their places.*

גִּיחַ or גּוּחַ Chald. *Aph. To break forth, out,* applied to the winds, Dan. vii. 2.

גִּיחוֹן a proper name, (properly *stream,* from גִּיחַ, No. 1, comp. جيحان and جيحون, which is prefixed to several Asiatic rivers, e. g. to the Ganges, Araxes, and applied to the latter by way of eminence, see *Michaelis Suppl. ad Lex. Hebr.* p. 297.)

1. Name of an aqueduct near Jerusalem, otherwise called שִׁלֹּחַ. 1 Kings i. 33. 2 Chron. xxxii. 30. xxxiii. 14.

2. One of the four rivers of Paradise, Gen. ii. 13. In the quoted passage the Oxus or Araxes is commonly understood by it, on this hypothesis, however, כּוּשׁ must be taken in an unusual signification. Josephus, (*Archæol.* I. i. 3,) on the contrary, understands by it the Nile, (which is said to have among the Abyssinians, the name Guyon); which is probably founded on a traditional and geographical notion, according to which the Nile was mentioned in connexion with the other principal rivers, (Tigris and Euphrates, and Phison, perhaps Ganges) known at that time.

גִּיל and גּוּל. Pret. גַּלְתִּי, (Ps. lxv. 19,) *fut.* always יָגֵל, abbrev. יָגֶל once with ו conv. וַיָּגֶל (Ps. xvi. 9). It is placed here in *Kal,* on account of the two adopted roots, but others, who take the root to be גּוּל only, place the preterite form in *Kal,* and the future in *Hiph.* analogous to the verbs quiescent in the second radical. Comp. the form קוּם שׁוּם, &c.

1. *To exult, to shout,* synonymous with שָׂמַח but more expressive, Job iii. 22: *they who rejoice unto exultation.* The object of the exultation has בְּ prefixed. Ps. ix. 15: אָגִילָה בִּישׁוּעָתֶךָ *I will exult on thy help,* xiii. 6. xxi. 2. cxlix. 2; עַל, Zeph. iii. 17. Hos. x. 5. גִּיל בַּיהוָה *to rejoice in Jehovah.* Ps. lxxxix. 17. Isai. xxix. 19. xli. 16. lx. 10. Also of inanimate nature, 1 Chron. xvi. 31. Ps. xcvi. 11. (The original idea was probably, to jump about, to dance for joy, comp. جال to move, to turn round in a circle.

2. *To fear, to reverence,* (as the Arabic وجل *to tremble, to fear,*) Ps. ii. 11: גִּילוּ בִּרְעָדָה *fear ye with trembling.* Others translate גִּילוּ *rejoice,* in the signification of No. 1. Hos. x. 5. The Arabs had also وخر for the Hebrew גּוּר, יָגוֹר.

גִּיל *m.*

1. *Exultation, joy.* Ps. xlv. 16. lxv. 13.

2. *An age, generation,* Dan. i. 10: הַיְלָדִים אֲשֶׁר בְּגִילְכֶם *the young people of your age.* In Arabic جيل *generation,* in Samaritan, *generatio, ætas.* (The notion is perhaps connected with جال *to move in a circle,* for דּוֹר also had this primitive signification.)

גִּילָה *fem. Exultation.* Isai. lxv. 18.

גִּילֹנִי see גִּלֹּה.

גִּיר *masc.* Isai. xxvii. 9. *Lime,* Arabic جير, Chald. גִּירָא, Dan. v. 5.

גַּיר as גֵּר *a foreigner, stranger,* 2 Chron. ii. 16.

גִּישׁ *clod of earth,* in Kri, Job vii. 5, see גּוּשׁ.

גַּל *m.* pl. גַּלִּים from גלל *to roll.*

1. *A heap,* especially *a heap of stones,* with and without אֲבָנִים Gen. xxxi. 46, &c. Josh. vii. 26. Isai. xxv. 2. plur. *heaps of stones, ruins,* Jer. ix. 10: וְנָתַתִּי אֶת־יְרוּשָׁלַיִם לְגַלִּים *I will make Jerusalem ruins.* li. 37.

2. *A running spring,* Cant. iv. 12. Job viii. 17. Plur. *waves,* Ps. xlii. 8. lxxxix. 10. cvii. 25, 29. (Syriac ܓܠ *fluctus, unda*).

גַּל *m. An oil cruet,* an *oil vessel,* i. q. גָּלָה No. 2. Zech. iv. 2.

גָּלָא see גָּלָה.

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גַּלָּב *m. A barber,* Ezek. v. 1. (Syriac ܓܠܠܐ *idem.* Chald. גְּלָב *razor*).

גִּלְבֹּעַ the name of a mountain in the tribe of Issachar, on which Saul was defeated and killed by the Philistines, 1 Sam. xxviii. 4. xxxi. 1. 2 Sam. i. 6, 21. At the foot of it rises the spring *Tubania*. In Josephus Γελβοέ.

גַּלְגַּל pl. גַּלְגִּלִּים (from גלל).

1. *A wheel,* Isai. v. 28. Ezek. x. 2, 6. xxiii. 24. xxvi. 10. Of the wheel or windlass of a spring, Eccles. xii. 6.
2. *A whirlwind.* Ps. lxxvii. 19. Ezek. x. 13. (Syriac ܓܠܓܠܐ). Hence
3. *Any thing whirled or turned about* by a whirlwind, Ps. lxxxiii. 14: אֱלֹהַי שִׁיתֵמוֹ כַּגַּלְגַּל *O my God make them like a whirl,* parallel with, *as the stubble before the wind.* Isai. xvii. 13: כַּגַּלְגַּל לִפְנֵי סוּפָה *as dust in the whirlwind* (Parall. מֹץ). (Aram. גֻּלְגַּלְתָּא *dust, stubble,* which the wind whirls about. Arabic جل *idem.*)

גִּלְגַּל Chald. *A wheel,* Dan. vii. 9.

גִּלְגָּל *m.*

1. *A wheel,* Isai. xxviii. 28.
2. A province eastward of Jericho, on this side of the Jordan. Josh. iv. 19, 20. ix. 6. x. 6. xiv. 6. An etymology from גלל is given, Ch. v. 9. In later times it was the seat of idolatry. Hos. iv. 15. Amos v. 5. בֵּית הַגִּלְגָּל Nehem. xii. 29, and Γαλάλα, 1 Mac. ix. 2, are the same.

גֻּלְגֹּלֶת *fem. The scull.* 2 Kings ix. 35. It is used to signify, an individual, (where we say, head, man,) Exod. xvi. 16. עֹמֶר לַגֻּלְגֹּלֶת *a gomer for every head, man.* Numb. i. 2: בְּכָל־זָכָר לְגֻלְגְּלֹתָם *every male by the head,* i. e. head by head, ver. 18, 20, 22. (In the Rabb. בֶּסֶף הַגִּלְגֹּלֶת signifies, poll money. In Syriac ܓܠܓܘܠܬܐ with the omission of ל, in Arabic still more abridged, as جلجثة. From a similar corruption in the pronunciation, by which the second ל was dropt, proceeded Γολγοθᾶ. Matt. xxvii. 33. Root גלל to roll, on account of its round form.

גֶּלֶד with suff. גִּלְדִּי *skin, hide.* (In Arabic and Aram. *idem.*) Job xvi. 15.

I. גָּלָה *fut.* יִגְלֶה Apoc. יִגֶל occurs in five conjugations, *to uncover, to reveal.* (Arabic جلا *idem.*) In *Kal* especially metaph.

(*a*) גָּלָה אֹזֶן *to open one's ear,* for, to inform him of a thing, 1 Sam. ix. 15. xx. 2: *my father does nothing, either great or small* וְלֹא יְגַלֶּה אֶת־אָזְנִי *that he will not inform me of,* ver. 12, 13. Ch. xxii. 8, 17. 2 Sam. vii. 27. Ruth iv. 4. וַאֲנִי אָמַרְתִּי אֶגְלָה אָזְנְךָ *I thought, I will inform thee of it.* In another sense, said of God, Job xxxvi. 10: וַיְגַל אָזְנָם לַמּוּסָר *he opened their ear to information,* ver. 15. Ch. xxxiii. 16.

(*b*) גָּלָה סוֹד *to reveal, to utter a secret.* Amos iii. 7. Prov. xx. 19. Part. גָּלוּי *open,* of a book, Jer. xxxii. 11, 14. Comp. Esth. iii. 14. viii. 13.

Piel גִּלָּה fut. יְגַלֶּה, יְגַל.

1. *To uncover; to lay bare,* Ruth iii. 4, 7: וַתְּגַל מַרְגְּלֹתָיו *she uncovered the place at his feet,* גִּלָּה עֶרְיַת אִשָּׁה *to uncover the nakedness of a woman,* a phrase often used, for, to lie with her, lawfully and unlawfully, Levit. xviii. 6, &c. xx. 11, &c. Hos. ii. 12. Micah i. 6: וְיסֹדֶיהָ אֲגַלֶּה *and its foundation I will discover,* (by its destruction). Also with the accus. of the covering, which one removes, or lifts up. Deut. xxiii. 1: וְלֹא יְגַלֶּה כְּנַף אָבִיו *and he shall not remove the covering of his father,* xxvii. 20. (both in the preceding sense). Isai. xxii. 8. xlvii. 2: גְּלִי צַמָּתֵךְ *uncover thy vail,* Jer. xiii. 22. Nah. iii. 5: גִּלִּיתִי שׁוּלַיִךְ עַל פָּנָיִךְ *I will uncover thy skirts, and cover thy face,* Job xli. 5.

2. גלה את עיני פ׳ *to open the eyes of one,* (said of God) i. e. to let him see something, which he otherwise would not have seen, especially, what is concealed from mortal

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eyes. Numb. xxii. 31: וַיְגַל יְהוָה אֶת־עֵינֵי בִלְעָם *then Jehovah opened the eyes of Balaam and he saw the angel of Jehovah standing in the way,* xxiv. 4, 16. Ps. cxix. 18. See the same phrase under פָּקַח.

3. Metaph. *To discover, reveal, unveil,* Job xx. 27. Ps. xcviii. 2: לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ *he reveals his righteousness before the eyes of the people.* Isai. xvi. 3: נוֹדֵד אַל־תְּגַלִּי *betray not the refugee.* xxvi. 21. Prov. xi. 13. xxv. 9; with עַל Lam. ii. 14: וְלֹא־גָלוּ עַל־ עֲוֹנֵךְ *they have not discovered thine iniquity.* If taken in that signification, the phrase will agree with Nah. iii. 5. Perhaps אֶת־אָזְנֵךְ might here be supplied, and thus translated, *they have not informed thee of thine iniquity.* But Ch. iv. 22, גִּלָּה is not to be joined with עַל. Ps. cxix. 22: גַּל מֵעָלַי חֶרְפָּה וָבוּז *remove from me shame and contempt.* גַּל in this passage, however, belongs probably, with other vowels (as גֹּל), to גלל comp. Josh. v. 9.

4. *To cause to appear, to impart,* Jer. xxxiii. 6: גִּלֵּיתִי לָהֶם עֲתֶרֶת שָׁלוֹם *I will let them obtain abundance of happiness.*

Niph. נִגְלָה inf. absol. נִגְלֹה.

1. *To be uncovered, unveiled,* in a physical sense. Exod. xx. 26. Ezek. xiii. 14: נִגְלָה יְסוֹדוֹ *its foundation shall be revealed,* Ps. xviii. 16. Job xxxviii. 17. Jer. xiii. 22: נִגְלוּ שׁוֹלַיִךְ *thy skirts are uncovered,* (referring to the covering which was taken away). Reflect. *to uncover one's self.* 2 Sam. vi. 20.

2. *To appear, to discover, to show one's self.* 1 Sam. xiv. 8. *behold we will pass over to these* וְנִגְלִינוּ אֲלֵיהֶם *and we will shew ourselves to them,* ver. 11. Gen. xxxv. 7: כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים *for there God appeared unto him,* 1 Sam. ii. 27. iii. 21. Exek. xvi. 57.

3. *To be revealed,* (of the word of God,) 1 Sam. iii. 7. Dan. x. 1. *to become public, known,* Ezek. xxi. 29. Isai. xxii. 14: נִגְלָה בְאָזְנֵי יְהוָה *it is known in the ears of Jehovah.* In the common text it is read בְּאָזְנָי *in my ears,* Isai. liii. 1: וּזְרוֹעַ יְהוָה עַל־מִי נִגְלָתָה *and to whom is the power of Jehovah revealed?*

Pual. To be open, candid, it occurs as part. Prov. xxvii. 5: תּוֹכַחַת מְגֻלָּה *a candid rebuke.*

Hithp. הִתְגַּלָּה.

1. *To uncover one's self.* Gen ix. 21.

2. *To discover one's self,* Prov. xviii. 2.

II. גָּלָה in Arabic جلا and جلي *fut.* יִגְלֶה, *Apoc.* יִגֶל in four conjugations; in *Kal,*

1. *To emigrate, to be carried into exile,* Ezek. xii. 3. mostly applied to whole nations, 2 Kings xvii. 23: וַיִּגֶל יִשְׂרָאֵל מֵעַל אַדְמָתוֹ אַשּׁוּרָה *and Israel was carried away from his land into Assyria,* Ch. xxiv. 14. xxv. 21. Isai. v. 13.

2. Meton. *To disappear, to cease,* 1 Sam. iv. 21, 22: גָּלָה כָבוֹד מִיִּשְׂרָאֵל *the glory has disappeared from Israel,* Isai. xxiv. 11: גָּלָה מָשׂוֹשׂ הָאָרֶץ *the mirth of the land is gone,* xxxviii. 12. Hos. x. 5. Job xx. 28. Prov. xxvii. 25: גָּלָה חָצִיר *the old grass has disappeared.*

Niph. נִגְלָה, passive of *Hiph. To be carried into exile,* as *Kal,* (II). Isai. xxxviii. 12 only.

Hiph. הֶגְלָה and הִגְלָה. *fut. Apoc.* וַיַּגֶל, *to carry (a people) into exile,* 2 Kings xv. 29. xvii. 6, 11, 27. xviii. 11.

Hoph. הָגְלָה, as *Kal, To be carried away,* Esth. ii. 6, and often. Derivatives, גָּלוּת, גּוֹלָה.

גְּלָה and גְּלָא, Chald. *To reveal.* Dan. ii. 22, 28, 29.

Pehil גְּלִי and גֶּלִי, ii. 19, 30.

Aph. הַגְלִי *to carry into exile,* Ezra iv. 10. v. 12.

גִּלֹה The name of a city in the hill country of Judah, Josh. xv. 51. 2 Sam. xv. 12. The *nom. gent.* is גִּילֹנִי.

גֹּלָה see גּוֹלָה, *emigration.*

גָּלָה *fem.*

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1. *A well,* i. q. גַּל, Josh. xv. 19. Judg. i. 15.
2. i. q. גֻּל, *the oil cruet, oil vessel, bowl,* on the sacred candlestick. Zech. iv. 2, 3. Eccles. xii. 6: *before the silver cord is torn* וְתָרֻץ גֻּלַּת הַזָּהָב *and the golden oil vessel leaks.* Such a mode of suspending of lamps by little chains, was practised also by the Greeks and Romans.
3. An architectural term, for a part of the capital of a pillar, *a ball,* a circular winding ornament, 1 Kings vii. 41: גְּלוֹת הַכֹּתָרוֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמּוּדִים *and the two bowls of the chapiters on the top of them,* vid. 42. 2 Chron. iv. 12, 13. Chald. *pelves coronarum.*

גִּלּוּלִים *plur. masc.* A name of derision or aversion, for idols, perhaps *blocks,* (from גלל *to roll,*) Levit. xxvi. 30. Deut. xxix. 16. especially in Ezek. frequently, as vi. 4, 5, 9, 13. xiv. 3. xx. 17. xxiii. 7. According to the Hebrew interpreters, *sordidi, stercorei* (from גָּלָל). According to others, *great, mighty,* (from the Arab. גלל, signifying *to be great, mighty*).

גְּלוֹם *masc. Cloak, a large covering,* Ezek. xxvii. 24. (Chald. גְּלַם גּוּלְמָא, גְּלִימָא *idem.*) Root גלם.

גָּלוּת and גָּלֻת (with impure *Kametz,*) i. q. גּוֹלָה.
1. *The act of carrying away into exile,* Ezek. xxxiii. 21.
2. *The emigrants, captives themselves,* Jer. xxiv. 5. xxviii. 4. xxix. 22. Root גָּלָה, No. II.

גָּלוּת Chald. *idem,* Dan. ii. 25. v. 13. בְּנֵי־גָלוּתָא *the emigrants,* Ezra vi. 16.

גָּלַח occurs in three conjugations; in *Piel,* גִּלַּח *to shave,* e. g. *the beard,* Gen. xli. 14. *the hair of the head,* Judg. xvi. 17, 19, 22. It is expressed, *to shave the head,* Numb. vi. 9. Deut. xxi. 12, and *to shave off the hair,* Levit. xiv. 8. Once, *to shave one's-self,* Gen. xli. 14. Metaph. Isai. vii. 20: *On that day* יְגַלַּח אֲדֹנָי בְּתַעַר הַשְּׂכִירָה אֶת־הָרֹאשׁ *the Lord shall shave with a hired razor,— the head, and the hair of the feet,* a metaphor of desolation; for, he shall mow off the whole land, destroy it.

Pual גֻּלַּח *to be shaved.* Judg. xvi. 17.

Hithp. הִתְגַּלַּח *to shave one's-self,* Levit. xiii. 33.

גִּלָּיוֹן (from גָּלָה, No. I. as כִּלָּיוֹן, נְקִיוֹן from כָּלָה, נָקָה,) *table,* (of wood, metal, stone), to write upon, Isai. viii. 1, (comp. לוּחַ, xxx. 8. Hab. ii. 2.) In Chald. גְּלְיוֹן signifies, the margin of a book.

גְּיוּלִים plur. Isai. iii. 23, probably *mirror,* (here as an ornament of female dress, comp. Exod. xxxviii. 8,) properly, *plates of metal.* Thus the Vulg. and Chald. According to the LXX. fine garments, comp. جاوة in Arabic *vestis splendida.* Syriac ܓܠܝܐ *indumentum.*

גָּלִיל *adj.*
1. *Versatilis,* that which can be turned, 1 Kings vi. 34: שְׁנֵי צְלָעִים הַדֶּלֶת הָאַחַת גְּלִילִים *and the two leaves of the one door turned,* i. e. *on their hinges.* This is clear from the parallel passage in Ezek. xli. 24, *and two leaves were at each door,* שְׁתַּיִם מוּסָבוֹת *both folding leaves.*
2. *A ring,* Esth. i. 6. Cant. v. 14: יָדָיו גְּלִילֵי זָהָב *his arms as gold rings,* i. e. round as rings. See Michaelis on the passage; and in respect to the comparison, vid. *Hartmann's ideale weiblicher Schönheit, bey den Morgenländern,* p. 135.
3. *A circuit, a tract of land, a country,* hence the proper name *Galilæa,* the northern part of Palestine, between Sidon and Samaria, with indeterminate boundaries on the south, 1 Kings ix. 11. Josh. xx. 7. xxi. 32. More fully, גְּלִיל הַגּוֹיִם, Isai. viii. 23. *the district of the (heathen) people.*

גְּלִילָה *fem.*
1. As גָּלִיל, No. 3, *A circuit, country,* Ezek. xlvii. 8, גְּלִילוֹת הַפְּלִשְׁתִּים, Josh. xiii. 2. Joel iv. 4, *the circuits of the Philistines,* גְּלִילוֹת הַיַּרְדֵּן, Josh. xxii. 10, 11, *the districts of the Jordan.*

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2. A proper name, *Galilæa*, Ezek. xlvii. 8.

גָּלְיָת The name of a Philistine giant, known by his battle with David, 1 Sam. xvii. 4. xxi. 10. xxii. 10. According to 2 Sam. xxi. 19, Goliath is killed by Elhanan of Bethlehem, (בֵּית הַלַּחְמִי); but this apparent contradiction is removed in 1 Chron. xx. 5, by the explanation that he killed לַחְמִי, who was the brother of Goliath.

גָּלַל *plur.* גָּלְלוּ but *sing.* גַּלּוֹתִי *inf.* and *imp.* גֹּל, also גַּל, Ps. cxix. 22. occurs in seven conjugations; in *Kal*,

1. *To roll*, e. g. a stone, Gen. xxix. 3, 8. Josh. x. 8.

2. Metaph. *To roll off*, (disgrace), Josh. v. 9. Ps. xxxvii. 5: גֹּל עַל־יְהוָה דַּרְכֶּךָ *roll thy way upon Jehovah*, i. e. commit thy way unto Jehovah. Prov. xvi. 3, the same phrase occurs with מַעֲשֶׂיךָ elliptically, Ps. xxii. 9: גֹּל אֶל־יְהוָה *he commits (his ways) unto Jehovah*. גֹּל is used here instead of גֹּל יָגֹל, *inf. pro verbo finito*. Others take it as the preterite from גּוּל, גִּיל: *let him rejoice in Jehovah*. Thus the Chaldee and Rosenmüller, but the usual construction of this sense is גִּיל בַּיהוָה, and neither this verb, nor its synonyms are construed with אֶל of the object.

Niph. נִגַּל *fut.* יִגַּל, *to be rolled together* (of a book), Isai. xxxiv. 4, *to roll along, to continue rolling*, (of a river), Amos v. 24. Comp. גַּלִּים.

Hiph. הֵגֵל as *Kal, to roll*. Gen. xxix. 10 only: וַיָּגֶל אֶת־הָאֶבֶן *and he rolled the stone*, &c.

Pael גּוֹלֵל *to be rolled about*, Isai. ix. 4: מְגוֹלָלָה בְדָמִים *rolled in blood*.

Hithp. הִתְגֹּלֵל,

1. *To wallow, to welter in blood*, 2 Sam. xx. 12.

2. Metaph. *To roll upon one*, for, *to lay the blame or fault on another*, Gen. xliii. 18: לְהִתְגֹּלֵל עָלֵינוּ *to lay the blame upon us*, and, *to fall upon us*, &c.

Pilpel גִּלְגֵּל as *Kal, To roll*, Jer. li. 25: וְגִלְגַּלְתִּיךָ מִן *I will roll thee off from, I will upset thee.*

Hithpalpel הִתְגַּלְגֵּל *to roll in*, said of an invading enemy, Job xxx. 14. Deriv. גַּל, גֹּל, גַּלָּה, גֵּלֶל, גַּלְגַּל, גֻּלְגֹּלֶת, מְגִלָּה.

Obs. The forms גִּלְגֵּל, גּוֹלַל are placed by most Lexicographers under *Piel*, and הִתְגּוֹלֵל, הִתְגַּלְגֵּל under *Hithpael*, hence they count but five conjugations.

גֶּלֶל (Arabic جِلَّة) *masc. Dirt, dung, excrement.* 1 Kings xiv. 10, (properly, of balls of dung, as that of camels, horses. Root גלל).

גֶּלֶל prop. *Thing, affair, business*, Arab. جلل, but only as *adv.* בִּגְלַל with *suffix.* בִּגְלָלְכֶם, בִּגְלָלֶךָ, *on account of, because*, Gen. xii. 13. xxx. 27. xxxix. 5. Deut. xv. 10. (Arab. من اجللك for thy sake).

גְּלָל *m.* Chald. Ezra v. 8. vi. 4: אֶבֶן גְּלָל *hewn stones*. LXX. λίθοι εκλεκτοί. Ezra *Apocr.* vi. 9: λίθοι ξυστοὶ πολυτελοι. It perhaps takes its signification from גָּלָה, Arab. جلي *detersit, polivit*, ξέειν. Comp. גְּלָיוֹן. In Talmud גללא without any addition, signifies *stone*, e. g. כלי גללין, see *Buxtorf's Lexicon*.

גֵּלֶל *m.* Plur. גְּלָלִים *const.* גִּלְלֵי, *dirt, dung*, Zeph. i. 17. Ezek. iv. 12: גִּלְלֵי צֵאַת הָאָדָם here the etymological signification is plain, ver. 15. גִּלְלֵי הָאָדָם. Job xx. 7: כְּגִלְלוֹ לָנֶצַח יֹאבֵד *he shall perish for ever as his own dung*. Comp. concerning this vulgar image, 1 Kings xiv. 10.

גָּלַם *fut.* יִגְלֹם only in *Kal, To wrap up, to fold up*, 2 Kings ii. 8 only: *Elijah took a mantle*, וַיִּגְלֹם וַיַּכֶּה אֶת־הַמַּיִם *wrapt it together and smote the waters*. Derivat. גְּלוֹם, גֹּלֶם.

גֹּלֶם *m.* Properly, *any thing wrapt together*, not unfolded, *a lump*, hence used of the human embryo in the uterus. Ps. cxxxix. 16. In Talmud גולם signifies any unformed mass, *fœtus*, also an unpolished person.

גַּלְמוּד *adj. quadrilitt. Unfruitful*, Isai. xlix. 21.

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Job iii. 7: הַלַּיְלָה הַהוּא יְהִי גַלְמוּד *let that night be solitary, desolate,* xv. 34: כִּי־עֲדַת חָנֵף גַּלְמוּד *for the band of the wicked shall be unfruitful.* In Arab. جلمود is, a hard, barren rock. The cognate single roots from which it appears to be compounded, are, גמד, جمد hard, to be hard-hearted, and the Syr. גלמא, ܓܠܡܐ a stony soil, where nothing grows. In Talmud גַּלְמוּד is, a woman, who on account of her uncleanness, as mentioned in Levit. must live by herself.

גָּלַע only in *Hithp.* הִתְגַּלַּע *to inflame one's-self, to grow hot,* (in dispute). Prov. xx. 3: *it is an honour for a man to cease from contention,* וְכָל אֱוִיל יִתְגַּלַּע *for fools only grow angry,* xviii. 1. בְּכָל־תּוּשִׁיָּה יִתְגַּלַּע *provoked at all wisdom.* Also of the dispute itself, Prov. xvii. 14: לִפְנֵי הִתְגַּלַּע הָרִיב *before the dispute becomes violent.* Comp. the Arabic جلع particularly in the third conjugation.

גִּלְעָד a proper name,

1. *Son of Machir, grandson of Manasseh,* Numb. xxvi. 29; hence
2. A mountain, (Gen. xxxi. 23. Cant. iv. 1), and district, on the other side of the Jordan; in a more limited sense, the country in the neighbourhood of Bashan and Argob, Deut. iii. 13, in a more extensive, the whole land eastward of Jordan (afterwards *Peræa*), Numb. xxxii. 26, 29. Comp. verses 33 and 39. Josh. xvii. 1. Jer. viii. 22. Zech. x. 10.
3. The name of a city in that province, Hos. vi. 8. Gen. xxxi. 47, 48, an etymological signification is given of this word by גַּלְעֵד *hill of witness.*

גָּלַשׁ only in *Kal,* probably i. q. جلس in Arab. to sit, to lie down, II. to proceed, especially, to go up hill, Cant. iv. 1: *as a flock of goats,* שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד *which lie down on the mount of Gilead,* vi. 5. מִן signifies here, *on,* or *towards,* Comp. Cant. ii. 9. v. 4.

גַּם *conj.*

1. *Also.* In the poetical language it alternates with וְ. Joel i. 12: רִמּוֹן גַּם־תָּמָר וְתַפּוּחַ *the pomgranate-tree, also the palm-tree, and the quince apple-tree.*
2. *Yea even!* in the beginning of a sentence, Job xviii. 5: גַּם אוֹר רְשָׁעִים יִדְעָךְ *yea, the light of the wicked shall be extinguished.* Prov. xiv. 20. xvii. 26. xviii. 9. xix. 2. xx. 11. Also for emphasis, in repetitions, 1 Sam. xxiv. 12: רְאֵה גַּם רְאֵה *see, yea see!* Gen. xx. 5: הִיא־גַם־הִוא *she, even she.* In this construction, when the former pronoun is put in an oblique case, or in the form of an affix, the latter takes merely the nominative form, which however then becomes an oblique case: e. g. 1 Kings xxi. 19: אֶת־דָּמְךָ גַּם־אַתָּה *thy blood. even thine,* Gen. xxvii. 34. Prov. xxiii. 15. Sometimes it can scarcely be translated. Prov. xvii. 15: (*they are*) *an abomination to Jehovah,* גַּם־שְׁנֵיהֶם *both of them.*
3. Advers. *although,* Ps. xcv. 9: בְּחָנוּנִי גַּם־רָאוּ פָּעֳלִי *they tried me, although they saw my work,* Neh. vi. 1. Jer. xxxvi. 25. גַּם־כִּי *idem,* Isai. i. 15.
4. *Yet,* Ps. cxxix. 2: *they have oppressed me much,* גַּם לֹא־יָכְלוּ לִי *yet have not prevailed against me,* Ezek. xvi. 28. Eccles. iv. 16. viii. 12.
5. גַּם · · · · גַּם *et—et, as well as,* Gen. xxiv. 25. Exod. xii. 31.
6. *As, so,* Exod. v. 14: גַּם תְּמוֹל גַּם הַיּוֹם *as yesterday, so to-day,* Jer. li. 12.

גָּמָא occurs in two conjugations; in *Piel,* גִּמֵּא *to sip, to drink,* Job xxxix. 24. said of a horse, e. g. יְגַמֵּא אֶרֶץ *he swalloweth the ground,* for, he makes away with it, as it were, in his swift course. The Arabs use the same phrase, the horse sucks up the earth. Vid. *Bochart. Hieroz.* I. 142-48.

Hiph. To let drink, Gen. xxiv. 17: הַגְמִיאִינִי *let me drink.*

גֹּמֶא *m.* The Egyptian Papyrus. (Root גמא

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to sip up, to imbibe, to soak up water, comp. *bibula papyrus, Lucan* iv. 136). Job viii. 11. From the bast or integument of the plant, the ancients plaited mattrásses, ropes, and canoes. (*Plin.* xiii. 21, 26). Hence Exod. ii. 3: תֵּבַת גֹּמֶא *little canoes of papyrus,* Isai. xviii. 2: כְּלֵי גֹמֶא:

גֹּמֶד *m. Ell,* Judg. iii. 16 only, (Syriac ܓܘܡܕܐ elbow, ell, ܓܘܪܡܕܐ, ܓܪܡܕܐ *idem.*).

גַּמָּדִים *m.* plur. Ezek. xxvii. 11 only. Probably the name of a Phenician people, otherwise unknown. Others, a courageous, resolute people, from جمد to be hard, without compassion.

גְּמוּל, also גְּמוּל יָדַיִם (Judg. ix. 16. Prov. xii. 14. Isai. iii. 11.)

1. *An action or deed of requital,* Judg. ix. 16. Isai. iii. 11. הֵשִׁיב גְּמוּלוֹ לְ *to reward a man for his action.* Ps. xxviii. 4: הָשֵׁב גְּמוּלָם לָהֶם *requite them according to their deeds.* Prov. xii. 14. Lam. iii. 64. Obad. 15; with עַל Ps. xciv. 2. Comp. also 2 Chron. xxxii. 25: וְלֹא־כִגְמוּל עָלָיו הֵשִׁיב יְחִזְקִיָּהוּ *but Hezekiah requited not, according to that which was done to him.* שִׁלֵּם גְּמוּל לְ *idem.* Ps. cxxxvii. 8. Prov. xix. 17. Isai. lix. 18. lxvi. 6. Jer. li. 6. with עַל Joel iv. 4. with עָשָׂה Judg. ix. 16: כִּגְמוּל יָדָיו עֲשִׂיתֶם לוֹ *according to his behaviour reward him.*

2. *Remuneration, recompense,* Isai. xxxv. 4. Jer. li. 56.

3 *Beneficence,* Ps. ciii. 2.

גָּמַל *fut.* יִגְמֹל only in *Kal,*

1. *To render, to requite,* (good or evil) with double accus. of person and thing, (as ευ, κακῶς πραττειν τινα). 1 Sam. xxiv. 18: אַתָּה גְּמַלְתַּנִי הַטּוֹבָה *thou hast done good unto me.* Gen. l. 15: אֲשֶׁר גָּמַלְנוּ אֹתוֹ *what we have done unto him,* Verse 17, Prov. iii. 30. xxxi. 12. Isai. lxiii. 7. Also with לְ of the person, Isai. iii. 9: גָּמְלוּ לָהֶם רָעָה *they do evil unto themselves.* Ps. cxxxvii. 8: גְּמוּלֵךְ שֶׁגָּמַלְתְּ לָנוּ *that which thou hast done unto us.*

2. Especially *to do good, to be kind to one.* Prov. xi. 17: גֹּמֵל נַפְשׁוֹ *he who does good to his (own) soul* (himself). More frequently with עַל Ps. xiii. 6. cxvi. 7. cxix. 17. cxlii. 8.

3. *To retaliate,* (good or bad). With the accus. Ps. xviii. 21: יִגְמְלֵנִי יְהוָֹה כְּצִדְקִי *the Lord reward me according to my righteousness.* With עַל 2 Chron. xx. 11. Ps. ciii. 10; with לְ Deut. xxxii. 6. (according to another division of the consonants, with the *accus.*) Derivat. גְּמוּל, תַּגְמוּל.

II. גָּמַל *fut.* יִגְמֹל occurs in two conjugations; in *Kal,*

1. *To wean a child from the breast of the mother.* 1 Sam. i. 23, 24. 1 Kings xi. 20. with מֵחָלָב Isai. xxviii. 9. Part. pass. גָּמוּל Isai. xi. 8. Ps. cxxxi. 2.

2. Of fruits, *to ripen, to become ripe,* Numb. xvii. 23. Isai. xviii. 5.

Niph. הִגָּמֵל *to be weaned,* Gen. xxi. 8. 1 Sam. i. 22.

גָּמָל *Comm. pl.* גְּמַלִּים. *Camel,* a word, which from the Oriental languages passed over into the occidental. When the gender is left undefined, it is used, as *masc.* 1 Kings x. 2. and as *fem.* Gen. xxiv. 11. but expressly for, the she camel, in the feminine gender. Gen. xxxii. 15.

גָּמַר *fut.* יִגְמֹר only in *Kal,*

1. *To complete, to finish,* Ps. lvii. 3: אַל גֹּמֵר עָלַי *God finishes for me,* supports my cause. With בְּעַד Ps. cxxxviii. 8. *idem.*

2. *To come to an end, to cease.* Ps. vii. 10: יִגְמָר־נָא רַע רְשָׁעִים *let the evil of the wicked come to an end.* xii. 2. lxxvii. 9. (In Aram. *idem.*)

גְּמַר Chald. *idem.* Part. pass. גמיר *perfect, expert,* (in an art) Ezra vii. 12.

גֹּמֶר *Cimmerians, Cimbri,* a common name of a barbarous people in the north, obscurely known. Gen. x. 2, 3. Ezek. xxxviii. 6. However striking the similarity between גֹּמֶר (Γαμερ LXX.) and Κιμμεριοι, Cimbri, yet it might be very difficult to ascer-

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tain whether both proceeded from a domestic name of this people, or whether this name was bestowed on them by the Southlanders, Phœnicians or Greeks. To support the first conjecture, we have the Gallic *Kymer*, which is very favorable; as to the second, Voss (*Alte Weltkunde bey d. Jen. A. L. Z.* 1804.), who calls the Cimmerians a mere invention of the Phœnicians, compares *Kimmer, Kamar*, to make obscure, (*Kimrir* כִּמְרִיר Job iii. 5.); but omitting that this signification is still generally liable to doubt, the Hebrew manner of writing with ג would still appear strange, since one would expect a nearer correspondence to the etymology. From Josephus' words (*Archæol.* I. 6, 1.) it appears to be almost proved that he knew the Galli to retain the name, *Kymer;* he says: τους νῦν ἄφ' Ελληνων Γαλατας καλουμενους, Γομαρεις δε λεγομενους, Γομαρος ἔκτισε.

גַּן with suff. גַּנִּי *comm. a garden*, (prop. a garden encompassed by a hedge or fence, from גָּנַן), Gen. ii. 8, &c. גַּן הַיֶּרֶק *a kitchen garden*, Deut. xi. 10. 1 Kings xxi. 2. גַּן יְהוָֹה *a garden of God*, as if God had planted it, (comp. Gen. ii. 8. Ps. civ. 16.) Gen. xiii. 10. Isai. li. 3. Ezek. xxxi. 8, 9. Plur. גַּנִּים Cant. iv. 15. vi. 2.

גָּנַב *fut.* יִגְנֹב occurs in five conjugations; in *Kal*,

1. *To steal*, with the *accus.* of the thing, Gen. xxxi. 19, 30, 32. or person, 2 Sam. xix. 42. Deut xxiv. 7. Job xxi. 18: וּכְמוֹץ גְּנָבַתּוּ סוּפָה *and as chaff which the whirlwind carries away*, xxvii. 20.
2. *To delude, deceive*, as the Greek κλεπτειν, Gen. xxxi. 27: וַתִּגְנֹב אֹתִי *thou deceivedst me*. Ver. 20: וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן *and Jacob deceived Laban*, Ver. 26. Part. pass. גְּנֻבְתִּי with י parag. Gen. xxxi. 39.

Niph. pass. יִגָּנֵב Exod. xxii. 11 onlv.

Piel as *Kal*,

1. *To steal*, Jer. xxiii. 30.
2. *To deceive*, 2 Sam. xv. 6: וַיְגַנֵּב אַבְשָׁלוֹם אֶת־לֵב אַנְשֵׁי יִשְׂרָאֵל *and Absalom deceived the people of Israel*, (by popular arts). There is scarce any difference between this signification of the phrase, and that of Gen. xxxi. 20; there it signifies to steal one's self away; and here, to steal the heart of one, to gain one's affection; thus a deception takes place in both instances.

Pual גֻּנַּב pass. Job iv. 12: אֵלַי דָּבָר יְגֻנָּב *an oracle stole itself* (came secretly) *unto me*. *Inf. pleonast.* גֻּנֹּב Gen. xl. 15.

Hithp. 2 Sam. xix. 4: וַיִּתְגַּנֵּב הָעָם בַּיּוֹם הַהוּא לָבוֹא הָעִיר *and the people stole themselves on that day into the town*. (Syriac ܓܢܒ ܢܦܫܗ to steal one's self away). In Greek κλεπτον, in a stolen manner, secretly.

גַּנָּב *m. A thief*, Exod. xxii. 1, 6, 7.

גְּנֵבָה *the thing stolen*, Exod. xxii. 3.

גַּנָּה *fem.* i. q. גַּן *a garden*. Isai. i. 30. Job viii. 16. Plur. גַּנּוֹת Amos iv. 9. ix. 14.

גִּנָּה *f. idem*. Apparently, more in the later books, Esth. i. 5. vii. 7, 8. Cant. vi. 11.

גְּנָזִים *st. constr.* גִּנְזֵי.

1. *Treasures*, Esth. iii. 9. iv. 7.
2. *Boxes* for packing and keeping (goods), θησαυροί, Ezek. xxvii. 24. (Chald. גְּנַז to conceal, to preserve, to store, Arabic جنز to cover, to gather. Cognate words are, כָּנַס, كنس and كنز).

גִּנְזִין Chald. *pl. m. Treasures*, Ezra vii. 20. בֵּית גִּנְזַיָּא *the treasure house, treasury*, Ezra v. 17. vi. 1.

גַּנְזַךְ *m. Storehouse*, or *treasury of the temple*, 1 Chron. xxviii. 11. The ךְ is a letter of formation, as in דֵּךְ, אִלֵּךְ and other Chald. words.

גָּנַן in two conjugations; in *Kal, to protect*, (prop. *to cover*, as the Arabic جن with على *protegere, proteger*, wherefore it is also construed with עַל as the verbs which signify to cover). 2 Kings xx. 6: וְגַנּוֹתִי עַל־הָעִיר הַזֹּאת *I will protect this city*, (xix. 34, with

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אֶל) Isai. xxxvii. 35. xxxviii. 6. Pret. נַבּוֹתִי. *Inf. Absol.* נָנוֹן Isai. xxxi. 5.

Hiph. fut. יָגֵן *idem.* Isai. xxxi. 5. with עַל Zech. ix. 15; with בְּעַד xii. 8. (see בְּעַד No. 4.) Derivat. גִּנָּה, נַנָּה, מָגֵן.

נָעָה only in *Kal, To low,* (of a steer). 1 Sam. vi. 12. Job vi. 5. (In Aram. more frequently; and, generally, to cry.)

נָעַל occurs in three conjugations; in *Kal, To reject, to throw away,* (with disgust and aversion), to abhor, with the *accus.* Levit. xxvi. 30: נָעֲלָה נַפְשִׁי אֶתְכֶם *my soul rejects you,* Verses 11, 44, and of the Israelites, Verse 15: מִשְׁפָּטַי תִּנְעַל נַפְשְׁכֶם *your soul abhors my judgments,* ver. 43. Ezek. xvi. 45: גֹּעֶלֶת אִישָׁהּ וּבָנֶיהָ *she who rejects her husband and children.* With בְּ Jer. xiv. 19.

Niph. נִגְעַל *To be cast, thrown away.* 2 Sam. i. 21: כִּי שָׁם נִגְעַל מָגֵן גִּבּוֹרִים *for there was cast away the shield of the heroes.*

Hiph. as *Kal,* Job xxi. 10: שׁוֹרוֹ עִבֵּר וְלֹא יַגְעִיל *his cattle* (i. e. his heifer) *conceives and casts not away* (the seed of the steer); i. e. suffers no miscarriage.

נֹעַל *m. Aversion, abhorrence,* Ezek. xvi. 5.

נָעַר only in *Kal, To chide, to rebuke, to scold one,* with the *accus.* and בְּ (In Syriac *idem.*) Gen. xxxvii. 10: וַיִּגְעַר־בּוֹ אָבִיו *and his father rebuked him,* Jer. xxix. 27. Frequently applied to God, who threatens one in order to keep him from doing a thing. Isai. xvii. 13. Zech. iii. 2: יִגְעַר יְהוָה בְּךָ הַשָּׂטָן *let Jehovah threaten thee, Satan, i. e.* hinder thee. Mal. iii. 11. נָעַרְתִּי לָכֶם בָּאֹכֵל *I will warn the devourer from you,* i. e. the noxious wasting insects, ii. 3: הִנְנִי גֹעֵר לָכֶם אֶת־הַזֶּרַע *I will hinder the seed from you,* i. e. I will cause that the seed or corn shall not come into your barns, deny it to you. Of Jehovah's rebuking his enemies, Ps. ix. 6. lxviii. 31. cxix. 21; of calming the elements, Ps. cvi. 9: וַיִּגְעַר בְּיַם־סוּף וַיֶּחֱרָב *he rebuked the Red sea, and it was dried up.* Nah. i. 4.

גְּעָרָה *f.*

1. *Scolding, chiding, reproof,* e. g. of parents, Prov. xiii. 1: וְלֵץ לֹא־שָׁמַע גְּעָרָה *the scorner hears not reproof,* xvii. 10. Eccles. vii. 5. טוֹב לִשְׁמֹעַ גַּעֲרַת חָכָם *it is better to hear the reproach of wise men, than, &c.*

2. *Threatening,* Isai. xxx. 17: אֶלֶף אֶחָד מִפְּנֵי גַּעֲרַת אֶחָד ... יָנֻסוּ *one thousand shall flee at the threatening of one.* Especially of the threatening of the Deity, when calming the elements, Ps. civ. 7. Isai. l. 2: בְּגַעֲרָתִי אַחֲרִיב יָם *at my threatening I cause the sea to dry up;* of the destroying curse of God, Ps. lxxvi. 7. lxxx. 17.

נָעַשׁ occurs in three conjugations; in *Kal, To be shaken, moved,* (of the earth), Ps. xviii. 8.

Pual נֹעַשׁ *idem.* Job xxxiv. 20: יִנָּעֲשׁוּ עָם *nations shall tremble.*

Hithp. הִתְנָעֵשׁ *to be moved,* (of the earth, waters). Ps. xviii. 8. Jer. v. 22. xlvi. 7, and in the form *Hithpoel,* הִתְנוֹעֵשׁוּ Jer. xxv. 16. of the reeling of a drunken man.

נַעַשׁ Proper name of a mountain, which composes part of the mountains of Ephraim, Josh. xxiv. 30. Judg. ii. 9.

נַף *m.* (cognate with גַּב).

1. *The body,* Exod. xxi. 3: בְּגַפּוֹ (*barely*) *with his body,* i. e. alone, as an unmarried man, without wife and children, ver. 4.

2. *Back, high place,* Prov. ix. 3: עַל־נַפֵּי מְרֹמֵי קָרֶת literally, *on the back of the heights of the town.*

נַף Chald. pl. נַפִּין *wings.* Dan. vii. 6. Comp. אֲנַף.

גֶּפֶן with *suff.* נַפְנִי *comm.* (seldom *m.* Hos. x. 1. 2 Kings iv. 39.) *A vine.* More accurately defined, by, גֶּפֶן הַיַּיִן because the word comprehended also other similar plants, hence גֶּפֶן שָׂדֶה 2 Kings iv. 39. the wild grape, here referring to wild cucumbers (see פַּקּוּעוֹת)

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גֶּפֶן סְדֹם *the vine of Sodom*, Deut. xxxii. 32, is probably a plant not precisely defined.

גֹּפֶר *m.* Gen. vi. 14 only, as עֲצֵי־גֹפֶר *pine*, or *fir trees*. It is only certain that it must be a kind of resinous wood. (Hence גָּפְרִית brimstone, perhaps also, pitch).

גָּפְרִית *fem. Brimstone*, (Syriac and Arabic كبريت, Chald. כּוּבְרִית). Isai. xxx. 33. Gen. xix. 24: Jehovah caused to rain upon Sodom and Gomorrah, גָּפְרִית וְאֵשׁ *brimstone and fire*, Ps. xi. 6. Job xviii. 15. Ezek. xxxviii. 22.

גָּר *m.* גָּרָה *fem.* (part. from גוּר) *an inmate, a person belonging to the family*. Job xix. 15. Exod. iii. 22.

גָּר Perhaps, *the foot of a mountain*, (Arabic جر) Job xxviii. 4: פָּרַץ נַחַל מֵעִם־גָּר *an entrance is broken at the foot of the mountain*. It may however be explained without that acceptation, by translating, *the passage or entrance is broken from his dwelling*, where the sense is to be supplied by מֵעִם אֲשֶׁר גָּר שָׁם i. e. from the place where he dwells.

גֵּר *m.* (*part.* from גוּר q. v.) *a foreigner, stranger*.

גֹּר i. q. גּוּר *catulus, a whelp*, Jer. li. 38. plur. גֹּרוֹת Nah. ii. 13.

גָּרָב *m. The itch*, (a disease) perhaps of a bad kind. Alex. ψωρα ἄγρια. Vulg. *scabies jugis*. Levit. xxi. 20. xxii. 22. (In Syriac and Arabic, leprosy, itch.)

גַּרְגַּר *m. A berry*, here of the olive. Isai. xvii. 6. (Thus in Chaldaic and Arabic.)

גַּרְגְּרוֹת *pl. fem. The neck*, Prov. i. 9. iii. 3, 22. vi. 21. comp. גָּרוֹן. In Arabic جرجر *denom.* to gargle, جِرِّيَّة the crop.

גִּרְגָּשִׁי The name of a Canaanitish people. Gen. x. 16. xv. 21. Josh. xxiv. 11. Γεργεσηνοι occurs, in Matt. viii. 28. but which reading is merely a conjecture of Origen. *Josephus*, (*Archæol.* I. 6, 2.) who was well acquainted with Galilæa, knows nothing of the Gergeseni.

גָּרַד only in *Hithp. To scrape, scratch one's self*, Job ii. 8. (Thus in Arabic and Aram.)

גָּרָה occurs in two conjugations; in *Piel*, גֵּרָה *to excite quarrels, disputes*, Prov. xv. 18; אִישׁ חֵמָה יְגָרֶה מָדוֹן *a passionate man excites strife*, xxviii. 25. xxix. 22. (In Arabic غرا II. IV. to stir up strife, discord, enmity. In Aram. גְּרִי ~ *id.*)

Hithpa. הִתְגָּרֶה.

1. *To be in a passion, to grow angry*, with בְּ Prov. xxviii. 4: שֹׁמְרֵי תוֹרָה יִתְגָּרוּ בָם *they who observe the law, grow angry at them*, Dan. xi. 10.
2. *To go to war*, with בְּ Deut. ii. 5, 19: אַל־תִּתְגָּר בָּם *make not war against them*, with the addition מִלְחָמָה Verses 9, 24. With בַּיהוָה *to strive against Jehovah*, Jer. l. 24. 2 Kings xiv. 10: לָמָּה תִתְגָּרֶה בְּרָעָה *why wilt thou meddle with evil, misfortune*, Dan. xi. 10: יִתְגָּרֶה עַד־מָעֻזּוֹ *he shall press forward unto his fortress*, Verse 25: יִתְגָּרֶה לַמִּלְחָמָה *he shall rise up to battle*, (Ethpa. Syriac and Chald. *to fly into a passion*, but also, to carry on war). Deriv. תִּגָּרָה.

I. גֵּרָה *fem. The cud*, the food which the cattle bring up and chew over again; only in the phrase, הֶעֱלָה גֵרָה *to chew the cud*, Levit. xi. 3, &c. Deut. xiv. 6, 7. Once גָּרַר גֵּרָה Levit. xi. 7 see גרר, No. 2.

II. גֵּרָה *fem.* The smallest weight of the Hebrews, the twentieth part of a shekel, also used as a coin; properly, *a bean, grain*, comp. גַּרְגַּר a *berry*, Chald. grain, kernel, Arab. جرجر bean. The Hebrews no doubt used this grain as a weight, as the Greeks and Romans used the κερατιον, and the moderns a grain of barley or pepper.

גָּרוֹן *stat. constr.* גְּרוֹן *m.*

1. *The neck*, Isai. iii. 16: נְטוּיוֹת גָּרוֹן *with stretched-out neck*, Ezek. xvi. 11.
2. *Throat, swallow*, Ps. cxlix. 6: רוֹמְמוֹת אֵל בִּגְרוֹנָם literally, *the praises of God are in their throat*, Isai. lviii. 1: קְרָא בְגָרוֹן *bawl out with the strength of your throat*, i. e. call

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aloud with might and main, Ps. lxix. 4. cxv. 7. Ps. v. 10, קֶבֶר פָּתוּחַ גְּרוֹנָם *their throat is an open sepulchre.* Jer. ii. 24. The form is from גָּרָה, the signification from גרר, see גַּרְגְּרוֹת.

גֵּרוּת *fem. An inn,* Jer. xli. 17, derived from גר, participle of גוּר.

גָּרַז i. q. גָּזַר by a transposition, which also takes place in the same word in Arabic. It occurs in *Niph.* only: Ps. xxxi. 23: נִגְרַזְתִּי מִנֶּגֶד עֵינֶיךָ *I am cut off from before thine eyes,* comp. Ps. lxxxviii. 6. 8 MSS. have here נִגְזַרְתִּי.

גִּרְזִי *nom. gent.* of a people in Canaan, 1 Sam. xxvii. 8 only, according to Chethib, (*Vulg. Gerzi,*) the Kri has גִּזְרִי. They are perhaps the same with the גִּרְגָּשִׁים, Gen. x. 16.

גְּרִזִים a proper name, *Garizim,* the ridge of mount Ephraim, opposite to the mountain of Ebal. Between these was the city Sichem, Deut. xi. 29. xxvii. 12. It became afterwards the seat of the Samaritan worship. The Samaritans combine in one word הרגריזים the mount *Garizim,* hence in Eupolemus Αργαριζιν, see *Reland de Monte Garizim in Dissert. Miscellan.* P. I. No. 3.

גַּרְזֶן *masc. Axe, hatchet,* Deut. xix. 5. xx. 19. 1 Kings vi. 7. The quadrilitt. connects itself in signification with גרז i. q. גזר *to cut, to hew.*

גָּרֶל or גְּרָל, Prov. xix. 19, in Chethib; the Keri has גָּדֵל. *Theodot.* μεγαλοθυμος.

גֹּרָל see גּוֹרָל, *a lot.*

I. גָּרַם occurs in two conjugations; in *Kal,* properly, *to cut off,* (so ܓܪܡ in Syriac and Arabic *abstulit, sustulit, cepit, sumsit*). Hence with the dative, *to lay up* for future use. Zeph. iii. 3: לֹא גָרְמוּ לַבֹּקֶר, *they lay up nothing for the morrow.* Comp. הִבְדִּיל לְ, אָצַל לְ. Some modern expounders find fault with this interpretation very unjustly, and even Michaëlis; for he observes, *quæ quomodo dure philologia ex* לא גרמו *effici queant, viderint alii.*

II. גָּרַם *Piel,* denom from גֶּרֶם *to crush, or to gnaw bones,* Numb. xxiv. 8: עַצְמֹתֵיהֶם יְגָרֵם *he shall gnaw their bones.* Hence, meton. Ezek. xxiii. 34, *thou shalt drink it up,* (the cup), *and suck it out,* וְאֶת חַרְשָׁהּ תְּגָרְמִי *and gnaw, as it were, its sherds,* i. e. lick off even the least drop. In Arab. also جرم is the same as جلم, i. e. to cut, to gnaw off the flesh from the bones, denom. of جلم flesh. The Chald. used it also for, to gnaw bones. See Targum on Ps. xxvii. 2.

גֶּרֶם *m.*

1. *Bone,* Prov. xvii. 22. xxv. 15. חֲמוֹר גֶּרֶם *a bony ass, a strong, stout ass,* Gen. xlix. 14. The Arabs say similarly فرس, جعار, جرم a strong horse, and جريم strong-limbed.
2. *Self-same, very* (as עָצֶם *bone* and *self,* &c. In Chald. and Samaritan this signification prevails). 2 Kings ix. 13: עַל־גֶּרֶם הַמַּעֲלוֹת *on the very steps,* others, *on one of the steps,* (comp. جرم part, and the Arabic construction بعضهم one of them, properly a part of them).

גֹּרֶן *fem.* plur. גְּרָנוֹת, גְּרָנֹת.

1. *An even, open place, area,* e. g. before the gate, 2 Kings xxii. 10. 2 Chron. xviii. 9.
2. But especially, *the threshing-floor,* a place in the open field, generally round and beaten hard. Ruth iii. 2. &c. תְּבוּאַת גֹּרֶן *the produce of the threshing-floor,* Numb. xviii. 30. Isai. xxi. 10: בֶּן גָּרְנִי *son of my threshing-floor,* either (of the Israelites), my poor, crushed people, or (of the Babylonians), thou, who shalt soon perish on my threshing-floor, comp. דּוּשׁ.
3. *The corn itself,* Job xxxix. 12.

גָּרַס occurs in two conjugations; in *Kal, To be bruised, broken, crushed,* (Syriac ܓܪܣ to bruise, Arabic جرش to break in pieces, to pound coarsely.) Ps. cxix. 20: גָּרְסָה נַפְשִׁי לְתַאֲבָה *my soul is broken through longing.*

Hiph. Lam. iii. 16: וַיַּגְרֵס בֶּחָצָץ שִׁנָּי *he*

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causes my teeth to break in pieces, on gravel.

גָּרַע occurs in three conjugations; in *Kal,*

1. *To take off,* e. g. the beard, hence, *to shave,* Isai. xv. 2. Jer. xlviii. 37. (In Syriac *idem*).

2. *To withdraw,* from a person or thing, Job xxxvi. 7: לֹא־יִגְרַע מִצַּדִּיק עֵינָיו *he withdraws not his eyes from the righteous.* In this manner the ellipse eppears to be supplied, Ezek. v. 11: גַּם־אֲנִי אֶגְרַע *I also will withdraw* (*mine eye*); and עֵינִי follows immediately. Jer. xxvi. 2: אַל־תִּגְרַע דָּבָר *diminish not a word.* Often, *to take off, to deduct* (*something*), that which is to be taken off, not being mentioned, Deut. iv. 2: לֹא תִגְרְעוּ מִמֶּנּוּ *thou shalt not take from it.* Deut. xiii. 1. Exod. v. 8, 19. Eccles. iii. 14: עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לִגְרֹעַ *nothing is to be added, and nothing to be taken from it.* Hence

3. With the *accus.* of the thing, *to lessen, to shorten,* Exod. xxi. 10. Ezek. xvi. 27. Job xv. 4: וְתִגְרַע שִׂיחָה לִפְנֵי־אֵל *thou lessenest the worship of God.*

4. *To suck, to draw in,* as in Arab. (of water), Job xv. 8: וְתִגְרַע אֵלֶיךָ חָכְמָה *hast thou sucked in wisdom.*

Piel, as *Kal,* No. 4. Job xxxvi. 27: כִּי יִגְרַע נִטְפֵי־מָיִם *he has drawn up* (*unto himself*) *the drops of water.* According to the prevailing signification in Hebrew, we might also translate גָּרַע אֵלָיו, *to take,* (*away*) *for himself, to draw to himself.*

Niph. To be taken off, lessened, abated, with mention of the thing taken away. Numb. xxxvi. 3, 4: וְנִגְרְעָה נַחֲלָתָן מִנַּחֲלַת אֲבוֹתֵינוּ *so shall their inheritance be taken away from the inheritance of our fathers,* xxvii. 4: לָמָּה יִגָּרַע שֵׁם־אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ *why should the name of our father be done away from among Israel,* i. e. perish in Israel. Often, without mention of the thing taken away: נגרע מִן *something is taken off from a thing,* it suffers diminution, Numb. xxxvi. 3. at the end of the verse. Exod. v. 11, Levit. xxvii. 18. Hence, *to be lessened, slighted,* Numb. ix. 7: לָמָּה נִגָּרַע לְבִלְתִּי *wherefore shall we be* (*esteemed*), *less* (or *slighted*), *that we may not,* &c.

גָּרַף once only in *Kal, to set afloat, to wash away.* (In Arabic and Syriac *idem.*) Judg. v. 21 נַחַל קִישׁוֹן גְּרָפָם *the river Kishon swept them away.*

גָּרַר *fut.* יִגֹּר, יָגֹר in four conjugations; in *Kal,*

1. *To draw,* especially, *to snatch, to sweep away.* (In Arabic and Syriac *idem.*) Hab. i. 15: יְגָרֵהוּ בְחֶרְמוֹ *he catches it in his net,* Prov. xxi. 7: שֹׁד־רְשָׁעִים יְגוֹרֵם *the destruction of the wicked snatches them away.*

2. *To pull,* (with the saw,) *to saw, to saw to pieces.* (In Arabic and Syriac under the cognate form נגר). Deriv. מְגֵרָה *saw,* see *Pual.*

Niph. To bring up again (the food), hence, *to chew the cud.* (So جر conjug. IV. and VIII. in Arabic, and Syriac in *Ethpe.*) *Fut.* יִגַּר Levit. xi. 7.

Pual. To be sawn in pieces, 1 Kings vii. 9: מְגוֹרָרוֹת *sawn in pieces.*

Hithp. i. q. *Kal,* No. 1. Jer. xxx. 23: סַעַר מִתְגּוֹרֵר *a sweeping hurricane.*

גְּרָר A proper name, of a place in Philistæa, the seat of a king, Gen. xx. 1. xxvi. 1. נַחַל גְּרָר *the valley Gerar,* Gen. xxvi. 17.

גֶּרֶשׁ with suff. גִּרְשִׁי *something pounded small, beaten, crumbled,* Levit. ii. 14, 16. (Root גָּרַשׁ i. q. גָּרַס).

גָּרַשׁ occurs in four conjugations; in *Kal,*

1. *To drive away,* Exod. xxxiv. 11. More frequently in *Piel.*

2. *To tear, to hurry away, to sweep away.* Isai. lvii. 20: וַיִּגְרְשׁוּ מֵימָיו רֶפֶשׁ וָטִיט *and its waters tore away along with them mire and dirt.*

3. *To empty, to plunder,* Ezek. xxxvi. 5: לְמַעַן מְגָרְשָׁהּ לָבַז *to empty it* (the uninhabited

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land) *for booty,* מִנֶּרֶשׁ is in Aram. the infinitive.

Niph. נִנְרַשׁ.

1. *To be driven out.* Jon. ii. 5.
2. *To be swept away,* Amos viii. 8. נִנְרְשָׁה וְנִשְׁקְעָה כִּיאוֹר מִצְרַיִם *swept away and overflowed as by the stream of Egypt.*
3. *To be stirred up, to be troubled,* Isai. lvii. 20: יָם נִגְרָשׁ *mare impulsum, the raging or tempestuous sea,* Deriv. מִנֶּרֶשׁ.

Piel, גֵּרַשׁ, *to drive out, away,* very frequently. Gen. iii. 24. iv. 14. xxi. 10, &c.

Pual. גֹּרַשׁ pass. Exod. xii. 39. Job xxx. 5.

גֶּרֶשׁ *m. Produce, proventus,* Deut. xxxiii. 14. The radical word has here the accessory notion, to push *forward,* hence, to produce, e. g. גֶּרֶשׁ יְרָחִים *the productions of the moon,* i. e. ripened by the moon.

גְּרֻשָׁה *fem. Expulsion,* (of subjects from their possessions) Ezek. xlv. 9.

גְּרוּשָׁה *fem. A divorced woman,* Levit. xxi. 7, 14. xxii. 13. Numb. xxx. 10.

גֵּרְשֹׁם A proper name, (*expulsion,* from גֵּרַשׁ) a son of Moses, Exod. ii. 22. xviii. 3. In the first passage the author explains it by גֵּר stranger, in which the last syllable is passed by unnoticed. The *nom. patronym.* גֵּרְשֻׁנִּי Numb. iii. 21. xxvi. 57, is derived from the form גֵּרְשׁוֹן.

גְּשׁוּר prop. *A bridge,* (Arabic جسر, Syriac ܓܣܪ *idem.*) In Hebrew a proper name.

1. The country situated east of the Jordan, inhabited by Canaanites Deut. iii. 14. Josh. xii. 5. xiii. 13.
2. Another in the south of Palestine, near Philistæa. Josh. xiii. 2. 1 Sam. xxvii. 8.
3. A place in Syria, governed by a king whose daughter David married. 2 Sam. iii. 3. xiii. 37. xv. 8.

גָּשַׁם only in *Hiph. To cause to rain,* Jer. xiv. 22.

גֶּשֶׁם *m.* plur. גְּשָׁמִים, *st. const.* גִּשְׁמֵי *Rain.* It is synonymous with מָטָר, but more expressive, comp. 1 Kings xviii. xlv. Prov. xxv. 23. Ezek. xiii. 11. xxxviii. 22. The combination, Job xxxvii. 6: גֶּשֶׁם מָטָר and Zech. x. 1: מְטַר גֶּשֶׁם is for the sake of emphasis.

גִּשְׁמֶה *id.* with *suff.* גִּשְׁמָהּ Ezek. xxii. 24.

גֶּשֶׁם with *suff.* גִּשְׁמְהוֹן, גִּשְׁמֵהּ Chald. *Body, corpus,* Dan. iv. 30. v. 21. iii. 27, 28. (Syriac ܓܫܡ and ܓܣܡ, Arabic جسم, but also

גֹּשֶׁן A proper name, *Goshen.*

1. The province of Egypt, in which the Israelites lived 430 years after Jacob, Gen. xlv. 10. xlvi. 28, 34. xlvii. 27. l. 8. Exod. viii. 18. ix. 26. In the latter (Greek) geography, the name does not occur, however it may be fixed generally in the eastern countries of lower and middle Egypt, towards Palestine and Arabia. The most important *data* concerning it, are in Gen. xlvi. 29. Exod. xiii. 17. 1 Chron. vii. 21. Add to this, the translation of the LXX. by Γεσεν Αραβιας. Gen. xlv. 10. and Ηρωοπολις εν γη Ραμασσε. Gen. xlvi. 28. See *Bellermann's Handbuch der Bibl. Litteratur,* Th. iv. p. 191—220. comp. *Jablonski* 8 *Dissertationes de terra Gosen,* reprinted and annexed to his *Opuscula,* T. II. p. 77. 224. *ed. Te Water.* In opposition to which, *J. D. Michaelis* in the *Supplem.* p. 371, 81. The pronunciation Γεσεν in the LXX. answers to the Kopt. form of the word ΓΕCEM, NΓECEM, NOYECEM.
2. A city and country in the mountains of Judah, Josh. x. 41. xi. 16. xv. 51.

גָּשַׁשׁ only twice in *Piel, To grope for a thing,* with the accus. Isai. lix. 10. In Arabic and Aram. جس, ܓܫ.

גַּת pl. גִּתּוֹת *fem.*

1. *Wine-press,* or rather, the tub in which the grapes are pressed, and from which the juice runs into the coop, (יֶקֶב) which is placed at the side of it. Joel iv. 13. דָּרַךְ גַּת *to tread* or *stamp the grapes,* Neh. xiii. 15. Lam. i. 15.
2. A proper name, of one of the five principal cities of the Philistines, the native place

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of Goliath. Josh. xiii. 3. 1 Sam. vi. 17. xxi. 11. 1 Kings ii. 39, 40. Different from this is

3. נַת חֶפֶר (*a digged press*) in the tribe of Zebulon with ה *locale*, נִתָּה חֶפֶר Josh. xix. 13.

4. נַת רִמּוֹן (*pomegranate press*) Josh. xix. 45. in the tribe of Dan.

נָתִי *nom. gent.* of the preceding, *Gathite*. 2 Sam. vi. 10, 11. xv. 18. The *f.* noun נִתִּית joined with עַל, in the superscriptions of the Psalms, viii. 1. lxxxi. 1. lxxxiv. 1. appears to be the name of a musical instrument, perhaps so called, because it was invented in Gath, or from the wine-press נַת.

נְתַיִם A proper name, (*two wine-presses*) a town in the tribe of Benjamin. Neh. xi. 33.

נָתָר Gen. x. 23 only, a district of Aram, but which cannot be more nearly determined.

ד

ד DALETH, the fourth letter, as numeral 4. The name דָּלֶת i. q. דֶּלֶת *door*, refers probably to a resemblance in the squareness of its figure. It is most nearly related to ז (in as far as it answers to the Arabic ذ which in some Arabic dialects is pronounced as *ds* (*dh*), but also as *d*.) Comp. דָּעַךְ and זָעַךְ to extinguish; גָּזַע *truncus*, and גָּדַע to cut down; נָדַר, נדר *to vow*, whereas גֵּזֶר, from גזר signifies, to be distinguished, &c. But very seldom answering to ז, as גַּרְדֹּם, כרזם, axe. Examples of its interchange with harder consonants, are, דִּבָּה Aram. טִבָּה calumny; בדן and בָּטָן, בטן body, *corpus*; בָּדַל, בטל to divide.

דָּא Chald. *i. q.* זה and זאת in Hebrew, *this*, as *fem.* and *neut.* (otherwise דְּנָה, דָּנָה) Dan. iv. 27. v. 6: דָּא לְדָא *one with another, together*.

דָּאַב *i. q.* דוב (q. v.) only in *Kal, to languish, to pine away*, (LXX. τηκεσθαι.) Jer. xxxi. 12: וְלֹא־יוֹסִיפוּ לְדַאֲבָה עוֹד *and they shall not languish any more*. With עַיִן Ps. lxxxviii. 10: עֵינִי דָאֲבָה מִנִּי־עֹנִי *mine eye languishes in sorrow*, (comp. עָשַׁשׁ). With נֶפֶשׁ Jer. xxxi. 25.

Concerning the *Hiph.* מַדִּיבוֹת Levit. xxvi. 16. see דוב.

דְּאָבָה *f. The state of languishing, pining away*, especially with anxiety, fear; hence, *anxiety* itself. Job xli. 14. comp. מָסַס.

דְּאָבוֹן *st. constr.* דַּאֲבוֹן *m. a faintness*, with נֶפֶשׁ Deut. xxviii. 65.

דָּאג *i. q.* דָּג *fish*. Neh. xiii. 16.

דָּאַג only in *Kal*,

1. *To be grieved*, with לְ *on account of one*. 1 Sam. ix. 5: וְדָאַג לָנוּ *that he be (not) grieved on account of us*; x. 2. with מִן Ps. xxxviii. 19: אֶדְאַג מֵחַטָּאתִי *I am grieved because of my sins*.

2. *To fear*, with the accus. Jer. xvii. 8. Jer. xxxviii. 19. Isai. lvii. 11: אֶת מִי דָאַגְתְּ *whom fearest thou?* with מִן Jer. xlii. 16.

דֹּאֵג (*grieving*) a proper name of an Idumean among the retinue of Saul, an enemy of David, 1 Sam xxi. 8. xxii. 9. Ps. lii. 2. The Chethib 1 Sam. xxii. 18, 22, has דּוֹאֵג according to the Syriac pronunciation.

דְּאָגָה *f.*

1. *Grief*, Prov. xii. 25.

2. *Anxiety, fear*. Ezek. iv. 16. xii. 18, 19. Jer. xlix. 23.

דָּאָה fut. יִדְאֶה apoc. יֶדְא Ps. viii. 11, only in *Kal, to fly*, applied to the swift flight of the eagle, Deut. xxviii. 49. Jer. xlviii. 46. xlix. 22. spoken of the Deity, Ps. xviii. 11: וַיֵּדְא עַל כַּנְפֵי רוּחַ *he did fly upon the wings of the wind*. Respecting 2 Kings xvii. 21, see נָדָא.

דָּאָה only Levit. xi. 14. (for in the parallel passage, Deut. xiv. 13, occurs רָאָה, but perhaps

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a mere orthographical mistake; the Samaritan has in both places דָּאָה. Similar to this is the difference between 2 Sam. xxii. 11, and Ps. xviii. 11.) *A* (swift flying) *bird of prey*. So much is clear from the etymology, and from the other birds amongst which it is placed; a positive determination is impossible. LXX. γύψ, *vulture*. Vulg. *milvus*. comp. *Bocharti Hieroz.* T. II. p. 191.

דְּאֹר vid. דּוֹר.

דֹּב, דּוֹב *masc. epicoen. a bear*, 1 Sam. xvii. 34, 36, 37. 2 Sam. xvii. 8. Prov. xvii. 12. Hos. xiii. 8: דּוֹב שַׁכּוּל *a bear*, (i. e. a she bear) *that is bereaved of her whelps*. Plur. דֻּבִּים *fem.* 2 Kings ii. 24. (Arabic دب, دبّة *bear, she bear*).

דֹּב Chald. *idem*. Dan. vii. 5.

דֹּבֶא *m.* Deut. xxxiii. 25 only, כְּיָמֶיךָ דָּבְאֶךָ *as thy days* (*of life*) *so thine age*, or *thine end, death*. Vulgate *senectus tua*. (Others translate incorrectly, *strength*.) The original notion is either, rest, (comp. טל to rest,) or passing away, disappearing, exhausting, from דָּבָא *i. q.* דָּאַב, דוּב which see.

דָּבַב According to the Hebrew commentators, prop. *to speak*, (whence דִּבָּה), hence *causat.* applied to wine, Cant. vii. 10: דֹּבֵב שִׂפְתֵי יְשֵׁנִים *causes the lips of those that are asleep to speak*, (probably to be understood of dreams). But as it is doubtful, whether this, and not rather the Arabic دب to walk softly (also to glide gently) is the root of דִּבָּה, it is translated by others: *that glides gently over the lips of the topers*, comp. יָשֵׁן No. II.

דִּבָּה *m. Calumny, slander*, הוֹצִיא דִּבָּה *to spread abroad an ill report*, Numb. xiv. 36. Prov. x. 18. The genitive is used actively, *e. g.* Ps. xxxi. 14: כִּי שָׁמַעְתִּי דִּבַּת רַבִּים *for I have heard the slander of many*, Jer. xx. 10. Pass. Numb. xiii. 32: וְהוֹצִיאוּ דִּבַּת הָאָרֶץ *and they decried the land*. xiv. 37. Gen. xxxvii. 2. Prov. xxv. 10: וְדִבָּתְךָ לֹא תָשׁוּב *so that ill repute never departs from thee*. (In Arabic دبب and دبيب signifies, a secret calumniator, who spreads abroad ill reports. In Syriac ܕܒܒ signifies, fame, report, and ܕܒ, to spread abroad a report. Chald. טִבָּה, disgrace.) Concerning the root see דָּבַב.

דְּבוֹרָה *fem.*

1. *A bee*. Isai. vii. 18. Plur. דְּבֹרִים Judg. xiv. 8. Ps. cxviii. 12. (Syriac ܕܒܪܐ bee, wasp, Arabic دبر, collectively, bees, wasps).
2. The name of a famous Prophetess and Judg. in Israel. Judg. iv. 4. v. 1.

דְּבַח Chald. *To offer up*, any thing in sacrifice to heaven, as זָבַח in Hebrew, Ezra vi. 3. Derivative מַדְבַּח *altar*.

דְּבַח plur. דִּבְחִין Chald. *Sacrifice*, Ezra vi. 3.

דִּבְיוֹנִים *m.* pl. 2 Kings vi. 25. in Kri, *pigeon's dung*. The Massorites, namely, put this less offensive word instead of the text reading, חֲרֵי יוֹנִים. The first part of the compound, the syllable דב, appears to come from דבה equivalent to the Chald. דּוּב, Syriac ܕܒ to flow, and was probably an euphemism for חָרָא comp. ῥεῦμα γαστρός, διάῤῥοια, *alvi profluvium*.

דְּבִיר *m.*

1. *The most holy place* in the temple, (elsewhere קֹדֶשׁ הַקָּדָשִׁים), which occupied the third part of the enclosure of the temple towards the west, and was twenty ells square. The (הֵיכָל) occupied the rest of the space, 1 Kings vi. 5, 19, 22. viii. 6, 8. 2 Chron. iii. 16. iv. 20. v. 7, 9. Jerom renders it *oraculum, oraculi sedes* (from דָּבַר *to speak*), because the Deity thence gave his decisions (oracles); but more probably the root is דבר to be behind; hence, *the hinder part*, the western part of the temple, (comp. אָחוֹר).
2. The name of a city in the tribe of Judah, otherwise, Kirjath Sepher. Judg. i. 11.

דִּבֵּד vid. נִדְבַּד.

דְּבֵלָה *f. st. constr.* דִּבֶלֶת plur. דְּבֵלִים *figs dried*

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and pressed into round lumps, Greek παλάθη 1 Sam. xxv. 18. 1 Chron. xii. 40. With the addition of תְּאֵנִים (figs) 2 Kings xx. 7. Root, Arabic دبل *in unum coëgit rem et rotundiore forma, ut buccellam.* Syriac ܕܒܠܐ pl. ܕܒܠܶܐ as the Hebrew.—Celsius cites the following passage from Maimonides respecting the mode of preparing them: *Moris est conficere palathas ficuum ad formam panis rotundi, quæ vocantur* עגולים; *solent etiam conficere eas in formam quadratam, et vocantur* מלבנים, *quia sunt ejus formæ, qua conficiunt lateres.* See more on this subject in *Celsii Hierobot.* T. II. p. 377—379. The Romans obtained very frequently similar figs ἰσχάδες, *caricæ*, Carian figs, from Asia Minor; when small, they were called *coctana, cottana,* (*Plin.* 13. p. 10. *Martial* xiii. 28.)

דִּבְלָתָה A proper name, Ezek. vi. 14, דִּבְלָתַיִם Numb. xxxiii. 46, and בֵּית דִּבְלָתַיִם Jer. xlviii. 22, a city of the Moabites. *Jerom* (*Onomast. s. v. Jaffa*): *et usque hodie ostenditur inter Medabam et Deblatai.*

דָּבַק and דָּבֵק fut. יִדְבַּק inf. דָּבְקָה occurs in four conjugations; in *Kal,*

1. *To stick to, to cleave, to cling,* as *intrans.* with בְּ, לְ, and אֶל Ps. cii. 6: דָּבְקָה עַצְמִי לִבְשָׂרִי *my bones stick to my skin.* Lam. iv. 4: דָּבַק לְשׁוֹן יוֹנֵק אֶל חִכּוֹ *the tongue of the sucking child sticks to his palate,* (with thirst, dryness,) Ps. xxii. 16. The same phrase in another sense, Job xxix. 10: וּלְשׁוֹנָם לְחִכָּם דָּבְקָה *their tongue clove to their palate,* (from awe and reverence). Ps. cxxxvii. 6. (comp. *Hiph.* Ezek. iii. 26.) Deut. xiii. 18: וְלֹא יִדְבַּק בְּיָדְךָ מְאוּמָה *there shall cleave nothing to thy hand,* (i. e. embezzle nothing) Job xxxi. 7.

2. *To adhere to, to abide by one,* Ruth ii. 8: תִּדְבָּקִין עִם נַעֲרוֹתָי *abide by my maids,* ver. 21; with בְּ ver. 23. Hence

3. *To stick close to one with affection, fidelity,* e. g. to the king, to the Deity; with בְּ and לְ Deut. x. 20. xi. 22. 2 Sam. xx. 2. 1 Kings xi. 2: בָּהֶם דָּבַק שְׁלֹמֹה *Solomon clave unto them.* Josh. xxiii. 12. Gen. ii. 24: *therefore shall a man leave his father and his mother,* וְדָבַק בְּאִשְׁתּוֹ and *cleave unto his wife.* xxxiv. 3: וַתִּדְבַּק נַפְשׁוֹ בְּדִינָה *and his soul clave unto Dinah.* With אַחֲרֵי Ps. lxiii. 9: דָּבְקָה נַפְשִׁי אַחֲרֶיךָ *my soul cleaves unto thee.*

4. *To overtake, to reach one,* with the accus., בְּ and אַחֲרֵי. Gen. xix. 19: פֶּן תִּדְבָּקַנִי הָרָעָה *lest misfortune overtake me.* Jer. xlii. 16: שָׁם יִדְבַּק אַחֲרֵיכֶם *there it* (the famine) *shall overtake you,* Deut. xxviii. 60: דָּבְקוּ בָךְ *they* (the plagues of Egypt) *shall reach thee.* Synon. is הִשִּׂיג see *Hiph.* No. 3. (In Syriac ܕܒܩ *idem.* Arabic, دبق to be stuck fast.)

Pual דֻּבַּק *pass. To keep close together, to be joined together,* in the future tense only, Job xxxviii. 38. xli. 9. In Syriac comp. ܕܒܩ *adhæsit, secutus est.*

Hiph. הִדְבִּיק.

1. Causative of No. 1. *To cause any thing to cleave, stick.* Ezek. iii. 26. xxix. 4. Jer. xiii. 11. *for as the girdle sticks close to the loins of a man,* כֵּן הִדְבַּקְתִּי אֵלַי אֶת־כָּל־בֵּית יִשְׂרָאֵל *so have I caused to join unto me the whole house of Israel,* &c.

2. *To pursue one,* with the accus. Judg. xviii. 22: וַיַּדְבִּיקוּ אֶת בְּנֵי דָן *and they pursued the children of Dan,* 2 Sam. i. 6. and with אַחֲרֵי Judg. xx. 45: וַיַּדְבִּיקוּ אַחֲרָיו *and they pursued him,* 1 Sam. xiv. 22. xxxi. 2.

3. *To overtake, to reach,* (as *Kal,* No. 4.) Gen. xxxi. 23. Judg. xx. 42.

4. Causative, *To cause to reach,* Deut. xxviii. 21: יַדְבֵּק יְהוָה בְּךָ אֶת הַדֶּבֶר *Jehovah will cause the pestilence to reach thee.*

Hoph. To be stuck fast, Ps. xxii. 16.

דְּבַק Chald. *idem.* Dan. ii. 43.

דָּבֵק *part.* of the preceding. 2 Kings iii. 3. Prov. xviii. 24.

דֶּבֶק *m.*

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1. *The joining together of metals, welding,* Isai. xli. 7.

2. pl. דְּבָקִים 1 Kings xxii. 34. 2 Chron. xviii. 33. probably *the joints of a coat of mail, He shot him* בֵּין הַדְּבָקִים וּבֵין הַשִּׁרְיָן *between the joints of the coat of mail.* Chald. בֵּין דִּיבְקֵי שִׁרְיָנָא *inter commissuras loricæ.* The LXX, Vulg. express, a part of the body, *the lungs* and *neck,* but they are not consistent with themselves in other places, and hence it cannot have proceeded from a knowledge of the idiom. Others, *shoulders,* comp. the Targ. translation, מְדַבְּקֵי יָדָךְ for the Hebrew אֲצִילוֹת יָדִיךְ in Jer. xxx. 12.

דָּבַר The primary notion of this root is probably, to drive, lead, bring (as דבר in Syriac and נבר in Arabic conjug. II.) Whence the deriv. דֹּבֶר, מִדְבָּר, דִּבְרָה, comp. *Hiph.* It occurs in five conjugations; in *Kal, to order, to regulate, to set in a row;* (as in Arabic) and hence, *serere verba* (whence *sermo*), *to arrange words, to speak,* only as part. דֹּבֵר, and דָּבָר, Prov. xxv. 11. and as *inf.* דָּבְרָךְ Ps. li. 6. More usually in *Piel* דִּבֵּר, דִּבֶּר *fut.* יְדַבֵּר.

1. *To speak, loqui,* different from אָמַר *to say, dicere,* where the words are specified; (Vid. אָמַר No. 1.) In Arabic are distinguished in like manner, كلم to speak, and قال to say; in Aram. מַלֵּל and אֲמַר; in Greek λαλειν and ειπειν. It is used,

(*a*) Absolutely; e. g. Job xi. 5: מִי יִתֵּן אֱלוֹהַ דַּבֵּר *O that God would speak,* Exod. iv. 14: יָדַעְתִּי כִּי דַבֵּר יְדַבֵּר הוּא *I know that he can speak well.* Jer. i. 6. Ezek. iii. 18: וְלֹא דִבַּרְתָּ לְהַזְהִיר *and if thou speakest not to warn the wicked,* Isai. i. 2: כִּי יְהוָה דִּבֶּר *for Jehovah has spoken,* Gen. xvi. 13: יְהוָה הַדֹּבֵר אֵלֶיהָ *Jehovah who spake unto her.* אָמַר frequently follows as a finite verb, or in the *infin.* e. g. Gen. viii. 15: וַיְדַבֵּר אֱלֹהִים אֶל נֹחַ לֵאמֹר *and God spake unto Noah, saying:* or xix. 14: וַיְדַבֵּר אֶל חֲתָנָיו וַיֹּאמֶר *and he spake to his sons in law, and said.*

(*b*) With the *accus.* of that, which is spoken (in which case אָמַר also is often used). Exod. vi. 29: דַּבֵּר אֶל פַּרְעֹה אֵת כָּל־אֲשֶׁר אֲנִי דֹּבֵר אֵלֶיךָ *speak to Pharaoh all that which I say unto thee.* xxiv. 7: כָּל־אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה *all that Jehovah has said, we will do.* Jer. i. 17. Dan. x. 11. Jonah iii. 2. Gen. xliv. 16: מַה נֹּאמַר לַאדֹנִי מַה־נְּדַבֵּר *what shall we say to my lord, what shall we speak?* Numb. xxiii. 17. Exod. ix. 35: כַּאֲשֶׁר דִּבֶּר יְהוָה *as Jehovah has spoken.* Gen. xii. 4. Job ii. 13: אֵין הֹבֵר אֵלָיו דָּבָר *no one spake a word to him.* Frequently occur such constructions as the following; דִּבֶּר שֶׁקֶר, כָּזָב, שָׁוְא, צֶדֶק, *to speak fraud, lies, justice,* to have it always on his tongue. Ps. ci. 7. Isai. xlv. 19. lix. 3. Dan. xi. 27. Hos. x. 4: דִּבְּרוּ דְבָרִים *they speak* (vain) *words,* render words for deeds, *verba dant.* It is very seldom used, as אָמַר, followed by the words spoken, or with לֵאמֹר understood: Exod. xxxii. 7: וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵךְ *then Jehovah spake to Moses; rise* &c. 1 Kings xxi. 5. 2 Kings i. 7, 9. Ezek. xl. 4. Dan. ii. 4. This לֵאמֹר is indeed also often omitted after שָׁלַח, *to send, to commission,* e. g. 1 Sam. xx. 21.

The person to, or with whom one speaks is most frequently construed with לְ and and אֶל; also with עִם, Gen. xxxi. 29. Deut. v. 4; with אֶת (אֹתְ) Gen. xxiii. 8. xlii. 30: דִּבֶּר הָאִישׁ־אִתָּנוּ קָשׁוֹת *the man spake roughly with us;* but especially with בְּ in speaking of communication with a superior being, revealing something. Zech. i. 9: הַמַּלְאָךְ הַדֹּבֵר בִּי *the angel that spake with me* v. 14. Ch. ii. 3. iv. 1, 4. &c. Hab. ii. 1: וְאֶצְפֶּה לִרְאוֹת מַה־יְדַבֵּר בִּי *I stood on the watch, to see what he would reveal unto me.* Jer. xxxi. 20. Numb. xii. 6, 8. (In another sense it occurs 1 Sam. xxv. 39. comp. *Py.*) With the *accus.* (for, *to address*) Gen. xxxvii. 4: וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלֹם *and they could not accost him in peace,* (comp. in Greek

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λεγειν τινα, to say to, and to say of a person, which is the case in Hebrew. Vid. *Matthiæ's Grammar*, §. 410). The person or thing of whom, or about which the conversation is, is put in the accusative, e. g. Ruth iv. 1: הַגֹּאֵל עֹבֵר אֲשֶׁר דִּבֶּר בֹּעַז *the relation passed by of whom Boaz had spoken, quem dixerat Boas.* Gen. xix. 21: הָעִיר אֲשֶׁר דִּבַּרְתָּ *the city of which thou hast spoken,* xxiii. 16. Deut. ix. 28. Ezek. xxxix. 8. Ps. cxlv. 11; with בְּ, Deut. vi. 7: וְדִבַּרְתָּ בָם *and thou shalt speak of* (or about) *them,* Ch. xi. 19. Ps. cxix. 46. (comp. 23), 1 Sam. xix. 3: וַאֲנִי אֲדַבֵּר בְּדֶּ֫ אֶל אָבִי *and I will speak of thee to my father;* with עַל, 1 Kings ii. 19, and especially, of the decrees and promises of God towards a person, 1 Kings ii. 4. Dan. ix. 12. Jer. xxv. 13: *I will cause to come upon this land all the words,* אֲשֶׁר דִּבַּרְתִּי עָלֶיהָ *which I have pronounced against it.* To speak against one, is expressed, by עַל, Ps. cix. 20. Jer. vi. 10. xxix. 32. Deut. xiii. 6; and בְּ, Numb. xxi. 7: דִּבַּרְנוּ בַיהוָה וָבָךְ *we have spoken against Jehovah and thee.* Job xix. 18: אָקוּמָה וַיְדַבְּרוּ בִי *I arose, and they slandered me.* Ps. l. 20. lxxviii. 19. But דִּבֶּר בְּ is also used, for, to speak *by,* (as בְּיַד), Numb. xii. 2. 2 Sam. xxiii. 2. 1 Kings xxii. 28.

The following turns and phrases are yet to be observed.

(*a*) *To promise,* Deut. xix. 8: *the whole land* אֲשֶׁר דִּבֶּר לָתֵת לַאֲבוֹתֶיךָ *which he has promised to give thy fathers.* Jonah iii. 10. Deut. vi. 3: כַּאֲשֶׁר דִּבֶּר יְהוָה ... לְךָ אֶרֶץ וגו *since Jehovah has promised thee a land that floweth with milk and honey.*

(*b*) דִּבֶּר עַל לֵב פְּלוֹנִי *to speak to one,* to exhort him *in a friendly manner,* especially, *to console him,* (comp. παραμυθεομαι, properly, to address one, then, to console, the same signification has, *alloqui*). Gen. xxxiv. 3. l. 21. Ruth ii. 13. 2 Sam. xix. 8. 2 Chron. xxx. 22. xxxii. 6. Isai. xl. 2. Hos. ii. 16.

(*c*) דִּבֶּר אֶל עַל לִבּוֹ *to speak to one's-self,* Gen. xxiv. 45. 1 Sam. i. 13: מְדַבֶּרֶת עַל לִבָּהּ *she spake in her heart.* Also with עִם, בְּלִבּוֹ, Eccles. i. 16. ii. 15. Ps. xv. 2. Comp. Ps. xli. 7: שָׁוְא יְדַבֵּר לִבּוֹ *his heart speaks* (*meditates*) *falsehood.*

(*d*) דִּבֶּר טוֹב, טוֹבָה עַל *to express good-will towards one, to engage for,* (said of God). Numb. x. 29. 1 Sam. xxv. 30. Jer. xviii. 20. דִּבֶּר רָעָה עַל *to resolve upon, to determine evil against one,* 1 Kings xxii. 23. Jer. xi. 17. xix. 15. xxvi. 19. xxxv. 14. xxxvi. 31. It has a somewhat different sense in Esth. vii. 9: מָרְדְּכַי אֲשֶׁר דִּבֶּר טוֹב עַל הַמֶּלֶךְ, *Mordecai, who has spoken for the welfare of the king,* (comp. vi. 2).

(*e*) דִּבֶּר טוֹבוֹת אֶת, אֶל *to speak friendly to one,* 2 Kings xxv. 28. Jer. xii. 6.

(*f*) דִּבֶּר שָׁלוֹם עִם *to speak peaceably,* friendly *with one,* Ps. xxviii. 3, with אֶת, Jer. ix. 7, with אֶל, *to announce peace, prosperity, to promise it,* Ps. lxxxv. 9; with בְּ, *idem.* Ps. cxxii. 8: אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ *I announce* (*wish*) *blessing unto thee,* bid thee hail; with לְ, Esth. x. 3: דֹּבֵר שָׁלוֹם לְכָל זַרְעוֹ *he spake for the welfare of all his posterity.* Absolutely, Ps. xxxv. 20: לֹא שָׁלוֹם יְדַבֵּרוּ *they speak not for peace, prosperity.*

(*g*) דִּבֶּר מִשְׁפָּט אֶת *to pass sentence upon,* and, *to go to law with one,* see מִשְׁפָּט.

2. *To destroy, extirpate,* 2 Chron. xxii. 10: וַתְּדַבֵּר אֶת־כָּל־זֶרַע הַמַּמְלָכָה *and she destroyed all the seed royal.* In the parallel passage, 2 Kings xi. 1, וַתְּדַבֵּר is expressed by וַתְּאַבֵּד, whereby the signification becomes clear. It is perhaps thus connected with the original signification, that the word properly signifies, to drive before one in an hostile manner, to pursue, to chase, thence *to annihilate.* Hence דֶּבֶר, *a pest.* Arabic conjug. II. دبر to prepare, to occasion

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one's death; conjug. III. to be hostile, inimical.

Pual pass. Ps. lxxxvii. 3: מְדֻבָּר נִכְבָּדוֹת בָּךְ *glorious things are pronounced concerning thee* (destined by God), Cant. viii. 8: בַּיּוֹם שֶׁיְּדֻבַּר בָּהּ *when she shall be spoken for*; i. e. when one shall ask, be a suitor for her. Comp. דִּבֶּר בְּ, the same construction, 1 Sam. xxv. 39, and in Arabic خطب, (1) to speak. (2) to be suitor for a girl.

Niph. reflect. of *Piel, to speak among themselves.* Mal. iii. 16; with בְּ, Ezek. xxxiii. 30. Ps. cxix. 23, and עַל, Mal. iii. 13.

Hiph. probably as *Kal,* No. 1. *To drive together,* in pairs, *to put under the yoke.* It occurs but twice, in the following construction, Ps. xviii. 48: הַדַּבֵּר עַמִּים תַּחְתָּי *he who subdued the people under me,* Chap. xlvii. 4.

Hithp. as *Piel,* No. 1. *To speak,* only in the *part.* מִתְדַּבֵּר, 2 Sam. xiv. 13. Ezek. ii. 2. xliii. 6. Numb. vii. 89.

דָּבָר *masc.*

1. *A word, speech.* Numb. xxiii. 16. Job ii. 13. Prov. xxv. 11. דָּבָר לִי אֵלֶיךָ *I have a word to speak with thee,* or, *something to say to thee,* 1 Kings ii. 14. 2 Kings ix. 5. Comp. Judg. iii. 19. Prov. xiii. 13: בָּז לְדָבָר *he that despises words.* אִישׁ בַּעַל דְּבָרִים, *an eloquent man* Exod. iv. 10. xxiv. 14. The same is, נְבוֹן דָּבָר *expert in speaking,* 1 Sam. xvi. 18. דָּבָר *word,* is especially used for

(*a*) *An order, command,* e. g. דְּבַר־מַלְכוּת *a royal order, edict,* Esth. i. 19. Josh. i. 13. 1 Sam. xv. 23. xvii. 29: הֲלֹא דָבָר הוּא *was it not a command?*

(*b*) *Promise,* e. g. 1 Kings ii. 4: לְמַעַן יָקִים יְהוָה אֶת דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלַי *that Jehovah may accomplish his promise, which he promised me.* viii. 20. xii. 15. Ps. xxxiii. 4. lvi. 5.

(*c*) *Sentence, instructions,* Eccles. i. 1: דִּבְרֵי קֹהֶלֶת *the sayings of Koheleth.* Prov. iv. 4, 20. xxx. 1, xxxi. 1; especially, of the communications of God, *oracle, revelation,* chiefly in the construction: וַיְהִי דְבַר יְהוָה *the word of God came unto* (*one*). Jer. i. 4, 11. ii. 1. xiii. 8. Ezek. iii. 16. vi. 1. vii. 1. xi. 14. Gen. xv. 1, 4; with עַל, 1 Chron. xxii, 8. דְּבַר יְהוָה אֲשֶׁר הָיָה אֶל *the oracle, revelation of God that came unto,* &c. Hos. i. 1. Micah i. 1. Zeph. i. 1. Job iv. 12: אֵלַי דָּבָר יִגָּנֵב *an oracle stole unto me,* i. e. came in secret to me. Dan. ix. 23: *at the beginning of thy prayer* יָצָא דָבָר *the oracle came forth.* x. 1. Isai. ii. 1: הַדָּבָר אֲשֶׁר חָזָה יְשַׁעְיָהוּ *the revelation which Isaiah saw.*

(*d*) דְּבָרִים *words,* for, *narration, history.* דִּבְרֵי שְׁלֹמֹה *the history of Solomon,* 1 Kings xi. 41. דִּבְרֵי הַיָּמִים *the history of days, journal, chronicle of the empire,* 1 Chron. xxvii. 24. Esth. vi. 1.

2. *Matter, thing,* (the same signification belongs to the Aramaic word, מִלָּה, מִלְּתָא, also פִּתְגָם, in Arabic امر and خطب, in Greek ἔπος, ῥῆμα.) e. g. Eccles. vii. 8: טוֹב אַחֲרִית דָּבָר מֵרֵאשִׁיתוֹ *better is the end of a thing than its beginning;* hence הַדָּבָר הַזֶּה *this thing, this,* Gen. xx. 10. xxi. 11, 26. כָּל־הַדְּבָרִים הָאֵלֶּה *all these things, all these,* Gen. xx. 8. כַּדָּבָר הַזֶּה Gen. xviii. 25. xxxii. 20. xliv. 7. and כַּדְּבָרִים הָאֵלֶּה, xxiv. 28. xxxix. 17, 19, *as this, so, thus.* אַחַר הַדְּבָרִים הָאֵלֶּה *thereupon,* Gen. xv. 1. xxii. 1. xxxix. 7. Judg. xviii. 7: וְדָבָר אֵין לָהֶם עִם אָדָם *res iis erat cum nemine, and they had no business with any man;* somewhat different is 1 Kings i. 7: וַיְהִי דְבָרָיו עִם יוֹאָב *and he conferred with Joab, acted in concert with Joab.* Deut. xv. 1: זֶה דְּבַר הַשְּׁמִטָּה *this is the manner of the release,* comp. xix. 4. particularly, 1 Kings ix. 15. דְּבַר יוֹם *daily things, business,* hence, דְּבַר יוֹם בְּיוֹמוֹ *the daily business on it's day,* i. e. every day. Exod. v. 13, 19. xvi. 4. Levit. xxiii. 37. 1 Kings viii. 59. The

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same is, בְּדָבַר יוֹם בְּיוֹם, 2 Chron. viii. 13, and לִדְבַר יוֹם בְּיוֹמוֹ, verse 14. xxxi. 16, and 1 Chron. xvi. 37. It is often joined merely as a circumlocution with another word, as the Greek χρημα. 1 Sam. x. 2: נָטַשׁ אֲבִיךָ אֶת דִּבְרֵי הָאֲתֹנוֹת *thy father has neglected the care of the asses.* Ps. lxv. 4: דִּבְרֵי עֲוֹנוֹת גָּבְרוּ מֶנִּי *the sins overwhelm me,* Ps. cv. 27. cxlv. 5.

3. *Something, any thing,* Gen. xviii. 14: הֲיִפָּלֵא לַיהוָה דָּבָר *is any thing too hard for Jehovah?* אֵין דָּבָר, לֹא *nothing.* כָּל דָּבָר *all, any,* Numb. xxxi. 23. Deut. xvii. 1. דָּבָר טָמֵא *any thing unclean,* Levit. v. 2. עֶרְוַת דָּבָר *any thing indecent,* Deut. xxiii. 15. xxiv. 1. Comp. 2 Kings iv. 41. 1 Sam. xx. 2. Also in *plur.* דְּבָרִים טוֹבִים *somewhat good,* 2 Chron. xii. 12. xix. 3.

4. *Circumstances, manner, state,* 1 Kings ix. 15: זֶה דְּבַר הַמַּס *these are the circumstances of the levy.* Deut. xv. 1. xix. 4. (Comp. דִּבְרָה).

5. *Reason, cause,* Josh. v. 4. Hence, עַל דְּבַר *on account of, for the sake,* Gen. xii. 17: עַל דְּבַר שָׂרַי *on account of Sarai.* xx. 11. xliii. 18. עַל דִּבְרֵי Deut. iv. 21. Jer. vii. 22. xiv. 1. *idem.* Before verbs is used, עַל דְּבַר אֲשֶׁר *because, whilst,* Deut. xxii. 24. xxiii. 5. 2 Sam. xiii. 22. (Comp. דִּבְּרָה).

6. *An action at law, a cause, process,* Exod. xviii. 16: כִּי יִהְיֶה לָהֶם דָּבָר *when they have a cause,* see xxii. 8: עַל כָּל־דְּבַר פֶּשַׁע *for every cause of trespass,* xxiv. 14: בַּעַל דְּבָרִים *he that has an action at law.*

דֶּבֶר *m. plur.* דְּבָרִים *a pest,* Exod. ix. 3. Levit. xxvi. 25. Deut. xxviii. 21. (In Arab. دبر signifies destruction, misfortune, death, in Hebrew comp. דֶּבֶא, No. 2. The ideas of death and pest are often expressed by a single word, vid. מָוֶת, No. 3.) Comp. θανατος, e. g. Rev. vi. 8. and Hos. xiii. 14.

דֹּבָר i. q. מִדְבָּר *a field, pasture.* Micah ii. 12. Isai. v. 17. (Comp. the Syriac ܕܒܪܐ and ܒܪ fields, Arab. دبر *idem.*) from the root דבר, No. 1.

דְּבָרוֹת *plur. fem. Floats.* 1 Kings v. 23. (9). LXX. σχεδιαι.

דִּבְרָה *fem.*

1. as דָּבָר, No. 4. *Circumstances, manner,* Ps. cx. 4: עַל דִּבְרָתִי מַלְכִּי־צֶדֶק *according to the manner of Melchizedek.*

2. as דָּבָר, No. 5. *Reason, cause.* Hence עַל דִּבְרַת *because,* Eccles. iii. 18. viii. 2. vii. 14: עַל דִּבְרַת שֶׁלֹּא יִמְצָא *that he might not find.*

3. as דָּבָר, No. 6. *Cause, process.* Job v. 8: אֶל אֱלֹהִים אָשִׂים דִּבְרָתִי *unto God I shall commit my cause.*

דִּבְרָה Chald. *fem. Reason, cause.* Dan. ii. 30: עַל דִּבְרַת דִּי *in order, that.*

דִּבְרָה *plur. fem.* דִּבְּרוֹת *words, sayings,* Deut. xxxiii. 3 only: יִשָּׂא מִדִּבְּרוֹתֶיךָ *they* (the Israelites) *shall receive of thy decrees,* (relating to God). Thus the LXX. and Vulg. Others read with other vowels, יִשָּׂא מִדְבַּרְתְּךָ *he* (Jehovah) *undertakes thy guidance,* in which מִדְבֶּרֶת is used as a noun, for, *guidance,* (from the root דבר, q. v.)

דְּבַשׁ with suffix דִּבְשִׁי (Arab. دبس) *m. honey.*

1. *The honey of bees.* Levit. ii. 11. 1 Sam. xiv. 26, 27, 30, 43. Prov. xvi. 24. xxiv. 13.

2. *Honey, syrup of grapes,* i. e. must boiled to the thickness of a syrup, (Greek, ἑψημα, Latin, *sapa, defrutum,* Italian, *musto cotto*), which is still frequently exported from Palestine, especially from the neighbourhood of Hebron, to Egypt, Gen. xliii. 11. Ezek. xxvii. 17.

דַּבֶּשֶׁת *fem.*

1. According to the context, Vulg. Chald. Syr. *the hunch of a camel,* Isai. xxx. 6, only. (The etymology is unknown).

2. It occurs as the name of a place, Josh. xix. 11 only.

דָּג *m. Fish.* Jonah ii. 1, 11, (once דָּאג), Plur, דָּגִים, דְּגֵי, Gen. ix. 2. Numb. xi. 22. 1 Kings v. 13. Root דָּגָה, Deriv. דּוּג.

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דָּגָה *fem.* of the preceding, *stat. const.* דְּגַת, Deut. iv. 18. Jonah ii. 2, otherwise collectively, as סוּסָה, Exod. vii. 18, 21; Numb. xi. 5. The Arabs likewise often express collectives of this kind by the feminine gender, an idiom which undoubtedly proceeds from hence, that in considering multitudes, or flocks of animals, we generally revert to the females. Comp. e. g: *Voss* on *Virgil,* Lib. iii. 63.

דָּגָה *to increase, to multiply,* in *Kal,* and Gen. xlviii. 16, only: יִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ *may they increase in the midst of the land,* LXX. πληθυνθειησαν. Vulg. *crescant.* Onk. *Ut pisces maris multiplicentur,* which sense is still more copiously paraphrased by Jonathan. Hence דָּג fish, (so named from their excessive rapidity of increase comp. נוּן.)

דָּגוֹן *m.* A proper name, (akin to דָּג fish), *Dagon,* a deity of the Philistines at Ashdod, which according to 1 Sam. v. 4, had the face and hands of a human being, and the body of a fish. Fish are on that coast very frequently adored as deities, which is evident from the near relation of *Derceto, Atergatis.* (Comp. *De Wette's Heb. Jüd. Archæol.* p. 282. How sacred fish were held by the Syrians is manifest from several passages of the ancient authors, comp. *Selden de diis Syris,* 2, 3. *Hermann's Mythologie,* Th. 3. Art. *Fische*).

דֶּגֶל with suffix דִּגְלוֹ *plur.* דְּגָלִים, דִּגְלֵי, *m. Flag, standard.* In the wilderness, the twelve tribes of the Israelites were divided into four classes, before each of which was carried one of these greater standards; the single tribes had smaller standards, אֹתוֹת. Numb. i. 52. ii. 2, 3, 10, 18, 25. x. 14, &c. Cant. ii. 4: וְדִגְלוֹ עָלַי אַהֲבָה *and his banner over me is love,* (LXX. Vulg. ταξάτο ἐπ' ἐμε ἀγαπην, *ordinavit in me charitatem*). It is rather singular that none of the old translators has expressed the signification, *banner.* The Alex. renders it by ταγμα. Vulg. *turma.* Onk. טֶקֶס, i. e. ταξις). Syr. ܛܟܣܐ host, troop. Arab. سبط tribe; their agreement might indeed lead us to suppose, that it proceeded from a real knowledge of the idiom, and the context of the passages in Numb. as cited, would render it not impossible. The difficulty is increased by this, that the dialects offer nothing decisive towards an explanation.

דָּגַל *denom.* from דֶּגֶל, in two conjugations; in *Kal, to bear,* or, *to set up standards.* Ps. xx. 6: בְּשֵׁם אֱלֹהֵינוּ נִדְגֹּל *in honour of our God we will bear (triumphal) banners.* (LXX. μεγαλυνθησόμεθα, probably according to the reading נְגֻדַּל). Part. pass. דָּגוּל, probably, *distinguished;* (as, *insignis* from *signum*). Cant. v. 11: *my beloved is white and ruddy,* דָּגוּל מֵרְבָבָה *distinguished among ten thousands.*

Niph. To be furnished, provided with banners. Cant. vi. 4, 10: אֲיֻמָּה כַּנִּדְגָּלוֹת *terrible as the bannered,* probably a poetical epithet, for, hosts, military forces, comp. LXX. ὡς τεταγμεναι. Symm. ὡς ταγματα παρεμβολῶν.

דָּגָן *stat. const.* דְּגַן *m. Corn.* Gen. xxvii. 28, 37. Numb. xviii. 27. and frequently, (in Arab. داجن *idem.*)

דָּגַר only in *Kal,*

1. *To gather, heap up;* especially of the female bird, *to collect her eggs or young ones, and brood over them.* (In Chald. דְּגַר *idem,* whence דְּגוֹר *heap*), Jer. xvii. 11: קֹרֵא דָגָר וְלֹא יָלָד *the partridge sits on eggs which she has not laid; (so is) he who acquires riches, and not by right.* LXX. Πέρδιξ συνήγαγεν, ἃ οὐκ ἔτεκεν. Isai. xxxiv. 15, it is used of brooding over young ones, (not eggs). Vulg. in both passages correctly, *fovere.* Vid. *Buxtorf's Chald. and Thalmud,* 502, 503. *Bochart. Hieroz.* Part I. p. 81, and comp. *Rosenmüller's Remarks,* with

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Schnurrer's observations on this passage. Michaelis' explanation, (*Suppl.* p. 394,) has been justly contradicted and rejected by all commentators.

דַּד dual דַּדַּיִם *the breasts, teats,* of a woman, i. q. שָׁדַיִם, Ezek. xxiii. 8, viii. 21. But דַּדֶּיהָ in Prov. v. 19, is rather to be read דֹּדֶיהָ *her love,* comp. the parallel passage, Prov. vii. 18.

דָּדָה *to walk gently,* in a solemn pace, especially of the solemn slowness of a festival procession. (דְּדָה in Chald. and Talmud, signifies, to lead, conduct slowly, e. g. a child.) In *Hithp.* only, Ps. xlii. 5: אֶדַּדֵּם עַד בֵּית אֱלֹהִים *as I went forth with them unto the house of God,* the pronoun ם is placed for עִמָּם, unless it is to be pointed in *Piel,* viz. אֲדַדֵּם (*when I conducted them*). Isai. xxxviii. 15: אֲדַדֵּה כָּל שְׁנוֹתַי עַל מַר נַפְשִׁי *I shall proceed every year in solemn procession (to the temple) on account of my soul's suffering,* viz. from which thou hast delivered me.

דְּדָן *plur.* דְּדָנִים. A people and district in Arabia, Jer. xxv. 23. xlix. 8. Ezek. xxv. 13, (among places in Idumæa,) Ezek. xxvii. 15, 20. Isai. xxi. 13. The different genealogies (Gen. ch. x. and xxv.), present different descents of the people, viz. Ch. x. 7, from Cush; xxv. 3, from Abraham and Ketura; but the case is the same also with other Arabic tribes, e. g. שְׁבָא, and therefore it is not necessary to suppose two Arabic tribes under this name, as Michaelis has done, (*Spicileg. Geogr. Heb.* T. I. p. 201, &c.)

דְּדָנִים *masc. plur.* Gen. x. 4. The name, perhaps, of a Greek people, situated westward of the Hebrews. The proper names of nations, and places become frequently so altered in the tongue of entirely foreign nations, that it is difficult to recognize the native appellations. The case is here the same. It is commonly referred to *Dodona* (in Epirus). The Samaritan Text, LXX. and the Hebrew text, 1 Chron. i. 7, read רֹדָנִים, LXX. Ροδιοι, whence Bochart takes the idea of the river Rhodanus.

דְּהַב *m.* Chald. *stat. constr.* דַּהֲבָה *gold.* i. q. זָהָב Heb. Dan. ii. 32. ii. 38. iii. 1, 5, 7.

דֶּהָוֵא according to the Chethib דהוא *masc. plur.* A Chald. name, of an Assyrian people, who were carried away to Samaria as a colony. Ezra iv. 9. Comp. *Dacae* (*al. Dahae*), the name of a people, which occurs, *Curt.* iv. 12, as here, with the Susii on the other side of the Imaus and the Caspian Sea.

דָּהַם occurs as *part. Niph.* Jer. xiv. 9 only: כְּאִישׁ נִדְהָם *as a man attacked unawares,* (surprized) who knows not how to help himself, disheartened; *attonitus, turbatus.* (In Arabic دهم signifies, to fall suddenly upon one, e. g. of misfortune, night, دهيم *fatuus*). Others, *as one passing by accidentally,* since دهم signifies also, *supervenit, accidit.*

דָּהַר *to drive or ride very fast,* (of the horse and rider), only in *Kal,* Nah. iii. 2: סוּס דֹּהֵר *the swift running horse,* LXX. διωκων, Arabic دكض *celeriter currens.* Hence

דַּהֲרָה *fem. The act of driving,* &c. Judg. v. 22: *then the hoofs of the horses stamped,* מִדַּהֲרוֹת דַּהֲרוֹת אַבִּירָיו *from the fast driving, the driving of his horses,* (his horsemen). Vid. *Bocharti Hieroz.* Part I. p. 97. *Michaelis Suppl.* p. 401.

דּוֹב as דֹּב *a bear,* q. v.

דּוּב as דָּאַב *to languish, to pine away.* (Arab. ذاب *idem.* Syr. ܕܐܒ to melt, dissolve), only in *Hiph. causat.* Levit. xxvi. 16: מְדִיבוֹת נֶפֶשׁ *which causes the soul to languish.* Synonymous is the *Hiph.* from אָדַב 1 Sam. ii. 33, by transposition, as אָנַק, נָאַק, to sigh.

דּוּג and דִּיג *denom.* from דָּג, *to fish,* Jer. xvi.

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16: וְדִיגוּם *and they shall fish them.* Deriv. דַּיָּג and דַּוָּג *fisher.* Some Lexicographers place it in *Piel,* others in *Hiph.*

דַּוָּג *m. A fisher.* Ezek. xlvii. 10, and Jer. xvi. 16, in Chethib.

דוּגָה *fem. Fishery, act of fishing.* Amos iv. 2: סִירוֹת דוּגָה, *fish-hooks.*

דּוֹד with suffix also *defect.* דֹּדְךָ, דֹּדוֹ, *m.*

1. *The beloved,* Cant. i. 13, 14, 16. ii. 3, 8, 9, 10, 16, 17, &c. Plur. דּוֹדִים. (Root דוד = יָדַד, ود, *to love.*
2. *Father's brother, uncle, on the father's side.* Syr. ܕܘܕܐ, Levit. x. 4. xviii. 14. xx. 20. 1 Sam. x. 14. xvi. 15. Esth. ii. 15. Jer. xxxii. 7, 8, 9; but ver. 12, it appears to be used instead of בֶּן דּוֹד. (Comp. in Chald. חַבִּיב the beloved; חֲבִיבָא uncle; and חֲבִיבְתָא mother-in-law.
3. *Plur.* דֹּדִים *love, amours,* Cant. i. 2, 4. iv. 10. Ezek. xvi. 8: עֵת דֹּדִים *the time of maturity for love.* xxiii. 17: מִשְׁכַּב דֹּדִים *the bed of love.* Prov. vii. 18: לְכָה נִרְוֶה דֹדִים *come let us enjoy the pleasures of love.*

דּוֹדָה *fem. The wife of the father's brother, aunt.* Exod. vi. 20. Levit. xviii. 14. xx. 20.

דּוּד *plur.* דְּוָדִים,

1. *A pot,* Job xli. 12. 1 Sam. ii. 14. 2 Chron. xxxv. 13. Comp. שׁוּק, (Syr. ܐܕܘܕܐ a large pot; ܕܘܕܐ a kettle; Samaritan דודיה pots.)
2. *A basket,* Jer. xxiv. 2; *hamper, dorser,* Ps. lxxxi. 7. Plur. דּוּדִים, 2 Kings x. 7.

דָּוִד according to the later orthography of the Chron., Ezra, Neh., Zech. (less often in other books), דָּוִיד, a proper name, (probably *the beloved,* from דָּוַד, i. q. דּוֹד *to love,*) the son of Jesse, king of Israel. 1 Sam. chap. xvi, &c. 2 Sam. ch. i. 1. 1 Chron. xii. 30: עִיר דָּוִד *the city of David, Sion,* 1 Kings iii. 1, 8. i. 9, 24. בֵּית דָּוִד, *the house of David, the royal family of the empire of Judah.* Isai. vii. 2, 13. Jer. xxi. 12.

I. דּוּדָאִים *m. plur.* A plant, to which is attributed, Gen. xxx. 14, 15, 16, the power of rendering barren women fruitful, and Cant. vii. 14, an agreeable scent. According to the versions *Mandragora, mandrake,* (*Atropa Mandragora Linn.*) a herb of the Belladonna class, with a root in the form of a turnip, which has white and reddish blossoms, and bears a little yellow apple, which ripens from May to July. The superstition of the Orientals even to this day, imputes to this plant the virtue of rendering coition efficacious. See *Schutze's Leitungen des Höchsten,* Th. 5. p. 197. *Herbelot's Bibliotheque Orientale,* p. 17. The form of the word is as in לוּלָאוֹת. The *sing.* appears to be דּוּדִי, (i. e. *amatorius,* from דוד, i. q. דּוֹד *amator,* and the adjective termination ־ִי), whence the *plur.* דּוּדָאִים, as צְבִי, צְבָאִים. See *Celsii Hierobot.* Tom. I. p. 1, &c. On the contrary, *Michaelis Supplem.* p. 410, &c. *Œdmann verm. Sammlungen aus der Naturkunde,* H. 5. p. 94, &c.

II. דּוּדָאִים *plur. Baskets,* Jer. xxiv. 1. Vid. דּוּד, No. 2.

דָּוָה, *To be faint, indisposed, ill,* appears to be the primary signification. (In Arab. دوي, also دا for دوا *idem.*) It does not occur as a verb, but in the Deriv. דְּוַי, דַּוָּי and מַדְוֵה, especially of the sickness of women at the monthly courses. Levit. xii. 2: נִדַּת דְּוֹתָהּ *the uncleanness of her monthly courses.* The phrase is reversed Chap. xv. 33. It signifies also *to be melancholy,* see the following.

דָּוֶה *adj.*

1. *Weak, faint;* applied to women who are suffering their monthly courses. Levit. xv. 33: דָּוָה בְנִדָּתָה *she who is indisposed in her uncleanness,* (i. e. *menses*), also merely דָּוָה, Ch. xx. 8. Isai. xxx. 22: דָּוָה *menstruatum quid,* a cloth polluted with that uncleanness, or the like; תִּזְדֵּם כְּמוֹ דָוָה *thou shalt cast them away as a menstruous cloth.*

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2. *Sick* (of the heart), i. e. distressed. Lam. v. 17: דָּוֶה לִבֵּנוּ עַל אֵלֶּה דָּווּ *therefore our heart is distressed.*

3. *Unhappy, miserable,* Lam. i. 13. (In Syr. ܕܘ to mourn, to be unhappy. *Aph.* to distress, to make unhappy, ܐܕܘ unhappy, miserable, ܕܘܝܐ misfortune, misery.)

דּוּחַ only in *Hiph.* הֵדִיחַ,

1. *To drive away, to cast out,* Jer. li. 34. Compare the cognate forms נָדַח and דָּחָה. In Arab. دوخ signifies to be bad, rejected. VI. to throw, cast away.

2. *To wash off, to cleanse;* of cleansing the altar, 2 Chron. iv. 6. Ezek. xl. 38, of washing away the guilt of blood, Isai. iv. 4.

דַּוַי *m.* (Root דָּוָה),

1. *Sickness,* Ps. xli. 4: עֶרֶשׂ דַּוָי *the bed of sickness.*

2. *Uncleanness, loathsomeness,* Job vi. 6: *can that be eaten which is unsavory, unsalted? is there (any) taste in the white of an egg?* ver. 7, *I like not to touch it,* הֵמָּה כְּדַוַי לַחְמִי *and this is as my loathsome food,* properly, as the loathsomeness of my food. Others take the word כְּדַוַי for כְּדֵי *as,* but which is less applicable.

דַּוָי *m. Sick, ill,* (of the heart), always in conjunction with לֵב, Isai. i. 5. Jer. viii. 18. Lam. i. 22.

דּוּךְ i. q. דָּכַךְ in *Kal, to pound, beat.* Numb. xi. 8, only. (Arab. داك *idem.*) whence מְדֻכָּה *a mortar.*

דּוּכִיפַת *fem.* Levit. xi. 19. Deut. xiv. 18, an unclean bird, according to the LXX. Vulg. and Arab. *hoopoe.* There is nothing to be determined from etymology, although it may be compared with the Arabic word ديك, signifying, a cock; the last syllable פַת is derived by Simonis from נָתַת, *excrevit stercus,* who translates, *dung-hill-cock.* Chald. wood-cock, probably according to the etymology, דּוּךְ כֵּיפָא, rock-cock. Comp. *Bocharti Hieroz.* Tom. II. p. 346.

דּוֹם as דָּמַם, No. I, *to be silent,* it does not occur as a verb, but hence

דּוּמָה *fem.*

1. *The silent land, the realms of the dead,* Ps. xciv. 17. cxv. 17.

2. The name of a tribe of Israelites in Arabia, Gen. xxv. 14. Isai. xxi. 11. The modern geographers make mention also of a place called *Dumah* and *Dumathal-gandel* (the rocky Duma) on the borders of Syria and Arabia, in a rocky valley. See *Michaelis Supplem.* p. 419. *Niebuhr's Arabia,* p. 344.

דּוּמִיָּה *fem.*

1. *Silence,* Ps. xxxix. 3: נֶאֱלַמְתִּי דוּמִיָּה *I was dumb (with) silence,* (דּוּמִיָּה used adverbially.)

2. *A quiet resignation* to God, *trust in him.* Ps. lxii. 2: אֶל־אֱלֹהִים דּוֹמִיָּה נַפְשִׁי *the confidence of my soul is (directed) unto God,* lxv. 2: לְךָ דוּמִיָּה תְּהִלָּה *trust and songs of praise appertain unto thee.*

3. *Rest, peace.* Ps. xxii. 3.

דּוֹמָם *adv.*

1. *Silently,* Isai. xlvii. 5: שְׁבִי דוּמָם, *sit thou silent,* Hab. ii. 19: אֶבֶן דּוֹמֵם *the dumb, motionless stone.* The adverb is used here like a noun, as genitive, comp. חִנָּם.

2. *Full of confidence, with resignation to God,* Lam. iii. 26: טוֹב וְיָחִיל וְדוֹמָם לִתְשׁוּעַת יְהוָה *happy is he who hopes with full confidence for the help of Jehovah.*

דּוּמֶשֶׂק a proper name, 2 Kings xvi. 10, a rare form, but also existing in Syriac, for דַּמֶּשֶׂק or דַּרְמֶשֶׂק, *Damascus.*

דּוּן or דִּין probably i. q. דִּין *to judge,* only in *Kal;* also *to govern, to control.* Hence (אָדוֹן Lord, master). Gen. vi. 3: לֹא יָדוֹן רוּחִי בָאָדָם לְעוֹלָם *my spirit shall not always predominate in man.* The spirit of God appears to signify here, as Ps. civ. 30, the principle of animation in the creatures, hence the sense: I will take away from them their breath, they shall not live any longer on earth. The LXX. has for יָדוֹן καταμεινη, Vulg.

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permanebit. Syriac, Arabic, *habitabit* (perhaps after the reading דָּוֹם from דּוֹם, Arab. to remain). Others explain דּוֹן by the Arabic دان *med. Vau* signifying, to be degraded, humbled, hence, the interpretation, *my spirit shall not be degraded for ever in man*. See on this passage *Michaelis Supplem.*, p. 423. *Vater's* Comment. on the passage. *Rosenmüller de Vers. Pentat. Persica*, p. 19. As to the forms נָדוֹן, יָדִין see דין.

דּוֹנַג and דּוֹנֵג *m. Wax*. Ps. lxviii. 3. xcvii. 5. Micah i. 4.

דּוּץ as the Syriac ܕܘܨ *to dance, to skip*, in *Kal*, and Job xli. 14 only: וּלְפָנָיו תָּדוּץ דְּאָבָה *before him dances anguish*. The author of the *Camoos* cited by Schultens on Job, p. 1197, says: *Verbum* دوص *in 2 conjug. notat saltum, descensumve, e superiore in inferiorem locum, per artificium, usurpatur etiam* ديص *pro exultavit, protervus fuit*. Again, p. 1198. he says: *Verbum* ديص *est petulantius exultavit, et insolens fuit*. In Syriac it is used instead of σκιρτᾶν. Luke i. 41, 44. vi. 23. Pesch. In the Targums more frequently, see *Buxtorf*, p. 516.

דּוּק Chald. i. q. דָּקַק but intrans. *to be crushed*. *Plur.* דָּקוּ Dan. ii. 35.

דּוֹר and דֹּר *m.*

1. *An age, period of human life, generation*. (Root دار דור to go round, to revolve in a circle, as *periodus*. But the notion of the Hebrew דּוֹר is expressed in Arabic by دهر, time, century, *seculum*, also, eternity. (see the analogies under ה), comp. however داران both ages, the present and future life). Deut. xxiii. 3, 4, 9: עֲשִׂרִי, שְׁלִישִׁי דּוֹר *the third, tenth generation*. Judg. ii. 10: דּוֹר אַחֵר *another generation*. Numb. xxxii. 13: עַד תֹּם כָּל הַדּוֹר *until the whole generation be consumed*. דּוֹר וָדוֹר *generation and generation, from generation to generation, for ever and ever*, a phrase frequently used, for, a long time, Ps. lxi. 7. שְׁנוֹתָיו כְּמוֹ דֹר וָדֹר *let his years endure for many generations*. Joel ii. 2: דּוֹר וָדֹר עַד שְׁנֵי *until the years of the remotest generations*. Ps. xlv. 18: בְּכָל־דּוֹר וָדֹר *in all future generations*. cxlv. 13. Also of the time past, Deut. xxxii. 7: שְׁנוֹת דֹּר וָדֹר *the years of past generations*. Isai. lviii. 12. lx. 15. To these belong the phrases, לְדֹר וָדֹר Exod. iii. 15. Joel iv. 20. לְדֹר וָדֹר Ps. x. 6. xxxiii. 11. xlix. 12. עַד דֹּר וָדֹר Ps. c. 5. Isai. xiii. 20. מִדֹּר דֹּר Exod. xvii. 16. In the time of the Patriarchs, the age of man appears to have been taken for an hundred years, (which notion extended also to the Romans, amongst whom, *seculum* signified originally the age or period of man, see *Censorin. de die natali*, cap. 17). Hence Gen. xv. 16. דֹּר רְבִיעִי יָשׁוּבוּ הֵנָּה *in the fourth generation they shall return hither*, which, ver. 13. and Exod. xii. 40. is determined by four hundred years.

2. *Mankind, race of men*, partly in a good sense, partly in a bad sense, (as *race* in English and in German). Deut. xxxii. 5: דּוֹר עִקֵּשׁ וּפְתַלְתֹּל *a false perverse race*, ver. 20. Jer. vii. 29: דֹּר עֶבְרָתוֹ *a generation that hath burthened itself with his wrath*.

3. *An habitation* (as the Arabic دار) Isai. xxxviii. 12. Ps. xlix. 20: דּוֹר אֲבוֹתֶיהָ *the house of thy fathers*, i. e. grave. (See the verb דור).

Plur. דּוֹרִים and דֹּרוֹת both *masc.* but applied differently; the first only in the phrase דּוֹר דּוֹרִים *secula seculorum*, for, eternity. Ps. lxxii. 5. cii. 25. Isai. li. 8. except in these cases, always with the termination וֹת. This *plur.* is used most frequently for, *the (future) generation, posterity*. Levit. xxiii. 43: לְמַעַן יֵדְעוּ דֹּרוֹתֵיכֶם *that your future generations may know*, xxii. 3. Numb. ix. 10: לָכֶם אוֹ לְדֹרֹתֵיכֶם *you, or your posterity*, xv. 15. Very frequently in the legislative phrase, חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם *a perpetual ordinance for your future generations*. Levit. iii. 17. vi. 11. xxiii. 14, 31, 41. and similarly Gen. xvii. 7, 9, 12. Exod. xii. 14, 17. xvi. 32, 33.

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דּוֹר or דֹּאר Josh. xvii. 11. and נָפַת דּוֹר, נְפוֹת דּוֹר Josh. xi. 2. xii. 23. 1 Kings iv. 11. the name of a city with an harbour, not far from mount Carmel. 1 Mac. xv. 11. &c. it occurs again under the name Δωρᾶ. At present there is a little village named *Tartura*, or *Tortura*.

דּוֹר

1. *To dwell*, as in Chald. Ps. lxxxiv. 11 only.
2. According to the Arabic idiom, *to go round about, encompass*, whence דּוֹר No. 1.

דּוּר Chald. *To dwell*, Dan. iv. 9, 18. *Part.* דָּאֲרִין, in Kri דָּיְרִין Dan. ii. 38. iii. 31. vi. 26. Deriv. מְדוֹר, מְדוֹר, מְדוּרָה.

דּוֹר *m.* (Arabic. دور).

1. *A circle.* Isai. xxix. 3: כַּדּוּר *as a circle*, round about.
2. *A ball*, Isai. xxii. 18.
3. *A round pile* of wood, for burning, here applied to bones, Ezek. xxiv. 5. (comp. מְדוּרָה ver. 9.)

דּוּרָא Chald. The name of a plain in Babylon. Dan. iii. 1: בִּקְעַת דּוּרָא *the plain of Dur* or *Dura*. According to Polybius (5. 48.) comp. *Isidor. Characensis*, p. 4. we should look for it at the mouth of the river *Chaboras*. See *Miscellan. Lips. nova* T. V. p. 274.

דּוּשׁ and דִּישׁ (Deut. xxv. 4.) in three conjugations; in *Kal*,

1. *To crush*, Job xxxix. 15: חַיַּת הַשָּׂדֶה תְּדוּשָׁהּ *that the wild beast of the field trample them*. Hab. iii. 12. בְּאַף תָּדוּשׁ גּוֹיִם *he crushes nations in his anger*.
2. *To tread out the corn* (said of the steer) hence, *to thresh*, (comp. חָרוּץ and מוֹרָג). Jer. l. 11: עֶגְלָה דָּשָׁה *a threshing heifer*. Hos. x. 11. Deut. xv. 4. Also of the persons who lead the threshing steer. 1 Chron. xxi. 20: וְאָרְנָן דָּשׁ חִטִּים *and Ornan was threshing wheat*.
3. Of the cruel manner of execution, which the Hebrews often inflicted on captives, by drawing over them the threshing sledge, beset with iron teeth. Amos i. 3. Arabic داس, Syriac ܕܘܫ *idem*. See examples in *Michaelis Supplem.* p. 431.

Niph. נָדוֹשׁ *pass.* of No. 1. Isai. xxv. 10:

Hoph. יוּדַשׁ *pass.* Isai. xxviii. 27. Deriv. מְדוּשָׁה, דַּיִשׁ.

דּוּשׁ Chald. *To tread down with the feet.* Dan. vii. 23.

דָּחָה in three conjugations; in *Kal, to push, thrust one*, that he falls, *to overthrow, precipitate.* Ps. xxxv. 5. cxviii. 13: דָּחֹה דְּחִיתַנִי לִנְפֹּל *thou hast thrust me, that I fall.* Ps. cxl. 5. Ps. lxii. 4: גָּדֵר הֲדֻחוּיָה *an overthrown wall.*

Niph. נִדְחָה.

1. *Pass.* from *Kal.* Prov. xiv. 32, comp. Jer. xxxii. 12 where יַדַּחוּ, prop. derives its form from דחח.
2. *To be cast out, driven out,* נִדְחֵי יִשְׂרָאֵל *the outcasts of Israel,* Ps. cxlvii. 2. Isai. xi. 12. lvi. 8.

Pual pass. of *Kal.* Ps. xxxvi. 13. Both significations are likewise found in Arabic, Syriac and Chald. Deriv. דְּחִי, מִדָּחָה. The principal notion, to push, to push against, to push on, to press, is to be found in a long series of forms, which are closely connected together. Comp. דָּחַח, דָּחָה, דּוּחַ, דָּחַף, דָּחַק and נָדַח, (in the dialects also دحر, دحم, دحب and ܕܚܣ), to which are also related in sound and signification the roots דּוּךְ, דָּכָא, דָּכָה, דָּכַךְ, and דּוּק, דָּקַק.

דַּחֲוָה *f. pl.* דַּחֲוָן. Dan. vi. 19. *Concubine,* (Root דחה, Arabic دحا and ذحا *subegit feminam*). וְדַחֲוָן לָא הַנְעֵל קֳדָמוֹהִי *and he suffered not concubines to be brought before him.* The translations of *Theodot.* and of the Syrian, by, food, and of most Hebrew and modern commentators by, musical instruments, are without evidence from the language, besides that, Moser has made the just observation that הַנְעַל is used only for, to lead in.

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דָּחַת i. q. דָּחָה. The form יַדְּחוּ Jer. xxxii. 12. is properly to be derived hence.

דִּחְיִ *m. in pausa* דִּחִי *m. The act of overturning* or rather *overthrowing; overthrow, ruin,* Ps. lvi. 14. cxvi. 8. .

דְּחַל Chald. *To be in fear, afraid;* with מִן מָרֵא *of one,* Dan. v. 19. *Part. pass.* דְּחִיל *terrible,* Dan. ii. 31. vii. 7.

Pa. דַּחֵל *to terrify.* Dan. iv. 2. In Hebrew זָחַל, Job xxxii. 6.

דֹּחַן *m.* Arabic دخن. Ezek. iv. 9. *Holcus, stone-crops* (*holcus dochna Linn.*) a sort of corn, of which several kinds are raised in Italy, Syria and Egypt, used partly green, as grass for fodder, and partly after the ripening of the grain, for bread, pap, and starch. The species which occurs here *Holcus Dochna* and Arabic دخن is described by Forskal (*Flora Ægyptio-Arab.* p. 174.) as growing up to a halm from four to five ells long, and the brown seed resembling in size a rice corn. Comp. *Œdmann's verm. Sammlungen aus der Naturkunde,* Th. V. p. 92. German translation.

דָּחַף in two conjugations; in *Kal, to urge on.* Part. דָּחוּף *concitatus, in haste.* Esth. iii. 15. viii. 14.

Niph. נִדְחַף *to urge one's self, to be in haste,* 2 Chron. xxvi. 20. Esth. vi. 12. Deriv. מַדְחֵפוֹת.

דָּחַק only in *Kal, to press, oppress,* Joel ii. 8. *Part.* דֹּחֵק *oppressor, distresser* (of a people). Judg. ii. 18. (The signification is more frequent in Aram.; in Arabic دحق signifies, to thrust, push back, to reject.)

דַּי *st. constr.* דֵּי, with *suff.* דַּיִּ *sufficient.* Mal. iii. 10. Esth. i. 18: וּכְדֵי בִזָּיוֹן וָקֶצֶף *thus (shall arise) enough of contempt and contest.* The genitive following of the substantive or pronoun, denotes commonly the thing, for which, or the person for whom, it is sufficient. Prov. xxv. 16: דַּיֶּךָּ *what is enough for thee.* Exod. xxxvi. 7: דַּיָּם *sufficient for them.* Obad. 5. Jer. xlix. 9. Levit. v. 7: דֵּי שֶׂה *as much as is sufficient for a sheep.* xii. 8. xxv. 26: כְּדֵי גְאֻלָּתוֹ *as much as is sufficient for his redemption.* ver. 28: דֵּי הֲשִׁיב לוֹ *as much as he shall return to him.* Isai. xl. 16. Neh. v. 8: כְּדֵי בְּנוּ *as much as was in us,* i. e. according to our ability. Less frequently the genitive is used for the thing of which there is enough. Prov. xxvii. 27: דֵּי חַלֶּב עִזִּים *enough of goat's milk.*

The *st. constr.* is often suffixed to the prepositions בְּ, כְּ, מִן, without changing their signification, similarly to the affix-syllable, מוֹ, Hence

(*a*) בְּדֵי as בְּ. Job xxxix. 25: בְּדֵי שׁוֹפָר for בְּשׁוֹפָר Jer. li. 58. Hab. ii. 13.

(*b*) כְּדֵי for כְּ. Deut. xxv. 2: כְּדֵי רִשְׁעָתוֹ *according to his crime.* Judg. vi. 5: כְּדֵי אַרְבֶּה *as grasshoppers.*

(*c*) מִדֵּי for מִן e. g. מִדֵּי שָׁנָה בְּשָׁנָה *from year to year,* 1 Sam. vii. 16. Zech. xiv. 16: מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ *from month to month.* Isai. lxvi. 23. Before the *inf.* of verbs, it signifies, *as often as.* 1 Sam. xviii. 30: וַיְהִי מִדֵּי צֵאתָם *and it happened, as often as they went forth,* comp. i. 7. 1 Kings xiv. 28: וַיְהִי מִדֵּי בוֹא הַמֶּלֶךְ *and it came to pass as often as the king came,* &c. Isai. xxviii. 19. Jer. xx. 8: מִדֵּי אֲדַבֵּר *since I have spoken.*

דִּי Chald. as אֲשֶׁר in Hebrew (Syriac ܕ. It properly perhaps originated from the *demonstrative* זֶה).

1. A pronoun relative, *who, which.* But the Aram. appears to insert דִּי in several connexions, where it is rarer in Hebrew, as before the prepositions בְּ, מִן, e. g. הֵיכְלָא דִי בִירוּשְׁלֶם *the temple (which is) in Jerusalem,* Dan. v. 2. בְּבִירְתָא דִי בְמָדַי *the castle (which is) in Media,* Ezra vi. 2. Dan. vi. 14. especially ii. 34. comp. Esth. i. 12. with verse 15. It was principally used before the genitive, hence it became,

2. The direct sign of the genitive case, (comp. אֲשֶׁר לְ). The preceding substantive

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stands then, either in *stat. absol.* e. g. נְהַר דִּי נוּר *a fire-stream,* Dan. vii. 10, or in *stat. emphat.* Dan. ii. 15, or, lastly, with a pronominal suffix pleonastically, as שְׁמֵהּ דִּי אֱלָהָא properly, *God his name,* for, *the name of God,* Dan. ii. 20. קַרְצֵיהוֹן דִּי יְהוּדָיֵא *the impeachment of the Jews,* iii. 8. comp. iv. 23. vi. 25. Before pronouns ל also follows, e. g. Dan. ii. 20: דִּי חָכְמְתָא וּגְבוּרְתָא דִּי לֵהּ הִיא *for wisdom and power are his.* The genitive denotes also sometimes the matter or stuff of which a thing is made or consists, and is then to be analyzed by, *of.* Dan. ii. 32: רֵאשֵׁהּ דִּי דְהַב טָב *his head of fine gold,* Ezra vi. 4, and often.

3. As אֲשֶׁר, a sign of relation, דִּי גְנָזַיָּא *where the treasures,* Ezra vi. 1. דִּי מְדָרֵהוֹן *whose habitation,* Dan. ii. 11. דִּי שְׁמֵהּ *whose name,* ii. 26. דִּי אִנּוּן *which,* Dan. vii. 17.

4. As conj. *That, so that; ut,* Dan. ii. 16, 47.

5. *That; quod,* Dan. ii. 23.

6. *Since, because, for,* Dan. iv. 15.

7. As כִּי in the beginning of a direct speech, where it cannot well be translated. Dan. ii. 25: *and said thus to him:* דִּי הַשְׁכַּחַת גְּבַר *a man has been found,* &c. Ver. 37. v. 7. vi. 6, 14.

As compounds occur

1. כְּדִי i. q. כַּאֲשֶׁר *when, as,* Dan. iii. 7. v. 20. vi. 11, 15.

2. מִן־דִּי *ex quo, from the time, when.* Dan. iv. 23. Ezra v. 2.

3. כָּל קָבֵל דִּי, vid. קָבֵל.

דִּי זָהָב a proper name, (properly, *master of gold,* i. e. a place rich in gold, comp. the Arabic ذُو and ذِي master, and בַּעַל, No. 5), a place in the desart, not far from Sinai, probably so called from the abundance of gold, Deut. i. 1.

דִּיבוֹן the name of a city in the territory of the Moabites, afterwards inhabited by the tribe of Gad; but which at last came again into the hands of the Moabites. Numb. xxxii. 3, 34. Josh. xiii. 9, 17. Isai. xv. 2. Jer. xlii. 18, 22. In Isai. xv. 9, it is called דִּימוֹן by permutation of מ with ב.

דִּיג *to fish,* vid. דוּג.

דַּיָּג *m. A fisher,* Isai. xix. 8, and Jer. xvi. 16, in Kri.

דָּיָה *fem.* Deut. xiv. 13. Isai. xxxiv. 15, *a bird of prey* (not exactly to be determined) which lives among ruins. LXX. ἰκτῖνος, Vulg. *milvus.*

דְּיוֹ *m.* (According to the analogy of פְּרִי, צְבִי, as from the root דָּיָה, but which is obsolete), *ink,* Jer. xxxvi. 18 only, (Aram. דְּיוּתָא دَوَاة, Arab. دَوَاة ink-stand, also in Persian دويت *idem*). The Hebrews made use of several colours for writing (*Jos. Archæol.* xii. 2, 8, 11), however, the black colour is expressly named in the New Testament, (μελαν), and has also in its favour the analogy of the rest of antiquity, (comp. *atramentum*).

דִּימוֹן a proper name,

1. i. q. דִּיבוֹן, Isai. xv. 9, a city in Moab, (q. v.)

2. דִּימוֹנָה i. q. דִּיבוֹן, Josh. xv. 22. Neh. xi. 25, a city in the tribe of Judah.

דִּין seldom דּוֹן (q. v.) *fut.* יָדִין *pret.* דָּן (in Syr. *idem,* in Hebrew rather used poetically, otherwise שָׁפַט; in Arabic *med. je,* to requite, also, to judge,) in two conjugations; in *Kal,*

1. *To judge,* Gen. xlix. 16, דָּן יָדִין עַמּוֹ *Dan shall judge his people,* often applied to God, as, judge of nations, Ps. vii. 9. ix. 9. l. 4. lxxii. 2. xcvi. 10. Isai. iii. 13.

2. *To plead, or defend one's cause,* (as advocate), *to procure one redress,* (as judge), Prov. xxxi. 9: דִּין עָנִי וְאֶבְיוֹן *plead the cause of the distressed and needy,* Gen. xxx. 6: דָּנַנִי אֱלֹהִים *God has done me justice,* Ps. liv. 3: *save me, O God, by thy name,* וּבִגְבוּרָתְךָ תְּדִינֵנִי *and do me justice by thy strength,* avenge my cause. More fully expressed in Jer. v. 28. xxii.

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16: דָּן דִּין עָנִי וְאֶבְיוֹן *he defends the cause of the poor and needy.* (The same signification has the synon. שָׁפַט, and the parallel רִיב.)

3. *To execute judgement, to punish.* Gen. xv. 14: *the nations, whom they shall serve* דָּן אָנֹכִי *will I punish.* Job xxxvi. 31: כִּי בָם יָדִין עַמִּים *for by them he punishes the nations.* With בְּ, Ps. cx. 6.

4. With עִם *to contend with one,* (as *Niph.*) Eccles. vi. 10.

5. *To govern,* 1 Sam. ii. 10. Zech. iii. 7: וְגַם אַתָּה תָּדִין אֶת בֵּיתִי *then thou shalt also govern my house,* (comp. above, דּוּן, and the derivat. אָדוֹן. Judging and governing are in the Oriental languages, as well as in their forms of government, closely connected. Comp. שָׁפַט, in Arabic حكم and دان, to govern and judge.

Niph. נָדוֹן recip. *to contend,* 2 Sam. xix. 10. Comp. the syn. נִשְׁפַּט. (In Arab. حكم to judge, III. VI. to contend). Deriv. מְדִינָה, מְדָנִים, מָדוֹן.*

דִּין, דּוּן Chald. *idem.* part. Ezra vii. 25.

דִּין *m.*

1. *Judgment, the act of judging,* Ps. lxxvi. 9. כִּסֵּא דִּין *the throne of judgment,* Prov. xx. 8.

2. *Process, cause,* Deut. xvii. 8: בֵּין דִּין לְדִין *between the cause of the one and that of the other,* Prov. xxix. 7. עָשָׂה דִּין פ׳, Ps. cxl. 13. i. q. דָּן דִּין פ׳ *he has pleaded the cause of.* (The same is עָשָׂה מִשְׁפָּט, Deut. x. 18, and Chald. עֲבַד דִּין דְּ), Esth. i. 13: כָּל יְדָעֵי דָת וָדִין *all that knew law and justice.* Job xxxvi. 17: דִּין וּמִשְׁפָּט יִתְמְכוּ *thus, cause and judgment will follow each other swiftly,* דִּין and מִשְׁפָּט form here an opposition, as guilt and punishment.

3. *Contention, contest,* Prov. xxii. 10.

דִּין Chald.

1. *Judgment,* for, those who are sitting to administer justice, (Arab. ديوان divan). Dan. vii. 10: דִּינָא יְתִב *the judges sat down,* v. 26.

2. *Justice, justness,* Dan. iv. 34: אָרְחָתֵה דִּין *his ways are just,* Dan. vii. 22: דִּינָא יְהַב לְקַדִּישֵׁי עֶלְיוֹנִין *and (until) justice was done to the saints of the Most High.*

3. *Punishment,* Ezra vii. 26: דִּינָא לֶהֱוֵא מִתְעֲבֵד מִנֵּה *pœna sumatur ab eo.*

דַּיָּן *m.*

1. *Judge,* 1 Sam. xxiv. 16.

2. *Defender, advocate,* Ps. lxviii. 6: דַּיָּן אַלְמָנוֹת *the protector of the widows.* In Chald. Ezra vii. 25.

דִּיפַת, 1 Chron. i. 6, a different reading for רִיפַת in the parallel pass. Gen. x. 3. But even here many *codd.* and the Greek and Latin translators read *Riphath.* q. v.

דָּיֵק *m.* Probably, *lines of circumvallation, walls,* which besiegers erect round about the besieged city, 2 Kings xxv. 1. Jer. lii. 4. Ezek. iv. 2. xvii. 17. xxi. 27. xxvi. 8. It is always construed with בָּנָה *to build,* whilst סוֹלְלָה (*rampart*), is often joined to it, is construed with שָׁפַךְ *to throw up,* (Root, probably, דוּק, Arab. دات *med. vau* IV. to encompass.)

דִּישׁ i. q. דּוּשׁ *to thresh,* Deut. xxv. 4.

דִּישׁ *m. The threshing time,* Levit. xxvi. 5. Root דּוּשׁ.

דִּישׁוֹן *m.*

1. *A kind of gazelle* or *antelope,* Deut. xiv. 5. LXX. πυγαργος, (perhaps according to the etymology from דֶּשֶׁן *ash*). Syr. and Chald. רים, likewise a kind of gazelle. In Arabic الروي a kind of wild goat. It is possible that the Chaldee word דִּיצָא, יִצְרָא is related to it, which also denotes a kind of gazelle, from דּוּץ to hop, jump. Comp. *Bochart. Hieroz.* Tom. II. p. 270, with *Rosenmüller's Observations.*

2. The name of a son of Seir, and of an Idumean district called after him, Gen. xxxvi. 21, 30. 1 Chron. i. 38. The

* Most Lexicographers place the Niph. and the fut. יָדִין in Hiph. under דּוּן comp. גִּיל and גּוּל.

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same name belongs to a grandson of Seir, Gen. xxxvi. 25. 1 Chron. i. 41.

דַּךְ *m. adj.* (from דָּכַךְ i. q. דָּכָא, דָּכָה),

1. *Cast down, oppressed, poor,* Ps. ix. 10. x. 18. lxxiv. 21. Prov. xxvi. 28: לְשׁוֹן שֶׁקֶר יִשְׂנָא דַכָּיו *the false tongue hates those who are oppressed by it,* i. e. bears them a spite. *Attriti* is used for *atterendi,* as the Hebrew has also but one form for *amatus* and *amandus.* Others take דַּכָּיו for דַּכָּוֹ i. q. דַּכָּא the oppressed, as עֲנָיו, עָנָו and similar forms, but the sense remains the same. LXX. and Vulgate have, *the deceitful tongue hates truth,* to which they have compared the Aramaic דָּכָא to be pure, true: lastly, Luther, most ingeniously, *Eine falsche Zunge hasset, der ihn strafet, a false tongue hates him that punishes it,* only that this turn of signification of דָּכָה נכ does not occur any where else, and we should then at least expect דַּכְּכוֹ or a similar form. Others, *they who are overthrown by it, hate the false tongue;* which is against the context.

דַּךְ *m.* Chald. *This,* Ezra v. 16, 17. vi. 7, 8, and דָּךְ *fem. this,* Ezra iv. 15, 16, 19. v. 8. In the Targums are used דֵּךְ, דֵּיךְ, דַּיִךְ, דַּיְכִי for the Hebrew זֶה. It answers to the Arabic ذاك, and has its origin from the demonstrative זֶה with the suffix of the second person, as in Arab. from ذَا this, is not only formed ذاك, but also ذلك, and, if several persons are addressed, ذالكم.

דָּכָא i. q. דָּכָה, דוך, Arab. دك to be crushed, in four conjugations; in *Piel* דִּכָּא,

1. *To break in pieces,* Ps. lxxii. 4: וִידַכֵּא עוֹשֵׁק *he* (God) *shall break in pieces the powerful.* lxxxix. 11. cxliii. 3. Job vi. 9: וְיֹאֵל אֱלוֹהַּ וִידַכְּאֵנִי *O that God would crush me!* Metaph. Job xix. 2: וּתְדַכְּאוּנַנִי בְּמִלִּים *(how long) will you crush me in pieces with words?*

2. *To trample under foot,* Lam. iii. 34. Hence *to oppress* (the weak). Isai. iii. 15. Ps. xciv. 5. especially in a court of justice, Prov. xxii. 22: אַל תְּדַכֵּא עָנִי בְּשַׁעַר *oppress not the poor in the gate.*

Niph. נִדְכָּא *oppressed, humbled,* in the part. plur. Isai. lvii. 15 only.

Pual דֻּכָּא,

1. *To be broken, crushed in pieces,* Job xxii. 9.

2. *To be strîcken, bruised,* Isai. liii. 5.

3. *To be humbled, afflicted,* Jer. xliv. 10. Isai. xix. 10.

Hithp. הִתְדַּכֵּא, passive of *Kal,* No. 2. Job v. 4. xxxiv. 25.

דַּכָּא *adj.*

1. *Crushed,* Ps. xc. 3: תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא *thou causest man to return till (he is) crushed,* i. e. reduced to dust.

2. *Humbled, dejected, discouraged,* Isai. lvii. 15. Ps. xxxiv. 19: דַּכְּאֵי רוּחַ *those who are broken-hearted.*

דָּכָה i. q. דָּכָא in three conjugations; in *Kal, to be crushed in pieces.* only Ps. x. 10, in Chethib: וְדָכָה יָשְׁחַ *crushed, he sinks to the ground.* (Others read וְדָכֶה, which gives the same sense). The Kri has יְדֻכֶּה *idem.*

Piel. To crush, bruise. Ps. xliv. 20. li. 10: תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ *that (my) bones may rejoice which thou hast bruised,* viz. by the consciousness of guilt.

Niph. pass. Ps. xxxviii. 9: נִפּוֹתִי וְנִדְכֵּיתִי *I am feeble and broken down,* li. 19: לֵב נִשְׁבָּר וְנִדְכֶּה *a contrite and broken heart.*

דַּכָּה *fem. The act of bruising, crushing,* Root דָּכַךְ, Deut. xxiii. 2: פְּצוּעַ דַּכָּה *mutilated by bruising,* viz. the testicles, which must have been a peculiar mode of castration, Vulg. *eunuchus attritis testiculis.* The Greeks call such an eunuch θλαδίας from θλαω, to crush, to squeeze.

דֶּכִי *m. The act of dashing, striking one against the other* (of the waves), hence, *roaring,* Ps. xciii. 3: יִשְׂאוּ נְהָרוֹת דָּכְיָם *the*

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streams raise their roaring (waves). (In Arabic دلع signifies, to dash, to beat. VI. to strike, to beat one against the other, and دالك to press in the tumult of battle, دلاك contest, tumult.

הֵכֵן Chald. *This,* i. q. דֵּךְ. Dan. ii. 31. vii. 20.

דְּכַר *plur.* דְּכָרִין Chald. *A ram.* Ezra vi. 9, 17. vii. 17. (Comp. in Hebrew זָכָר *male,* which in Chald. came into use *in specie,* for *ram;* as the words ἄρρην masculine, and ἄρην, ἄρης, *aries,* are nearly related.)

הִדְכָּרוֹנָה *fem.* Chald. *A record,* ὑπόμνημα. Ezra vi. 2. Root דְּכַר, equivalent to the Hebrew זָכַר to recollect one's-self.

דָּכְרָן *m.* Chald. *idem.* Ezra iv. 15: סִפַּר דָּכְרָנַיָּא *the book of records,* i. e. the chronicle of the empire, compiled by the chancellor of the empire, (Heb. מַזְכִּיר).

I. דַּל *m.* i. q. *fem.* דֶּלֶת *door.* Ps. cxli. 3: נִצְּרָה עַל דַּל שְׂפָתָי *watch over the doors of my lips;* (comp. Micah vii. 5.) Alex. θυρα, Vulg. *ostium.*

II. דַּל *adj. plur.* דַּלִּים (from דָּלַל).

1. *Lean, meagre,* Gen. xli. 19. 2 Sam. xiii. 4: מַדּוּעַ אַתָּה כָּכָה דַּל *why art thou so lean?*

2. *Weak, faint,* 2 Sam. iii. 1: *David became always more powerful,* וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים *and the house of Saul became always weaker,* (comp. Judg. vi. 6.) Judg. vi. 15: אַלְפִּי הַדַּל בִּמְנַשֶּׁה *my family is the weakest, lowest in Manasseh.*

3. *Tenuis, humble, poor,* Exod. xxiii. 3. Levit. xiv. 21. xix. 15. 1 Sam. ii. 8. Ruth iii. 10. Ps. xli. 2. lxxii. 13. Prov. x. 15. xiv. 31. xix. 4, &c.

דָּלַג in two conjugations; in *Kal, to jump, hop,* Zeph. i. 9 only.

Piel, idem. Isai. xxxv. 6: אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ *then the lame shall bound as an hart.* With עַל, Cant. ii. 5; with the accusative, Ps. xviii. 30: בֵּאלֹהַי אֲדַלֵּג שׁוּר *by my God I have leaped over walls.* (In Chald. *idem*).

דָּלָה in two conjugations; in *Kal, to draw up (water),* (Arab. دلو and دلي, Syr. ܕܠܐ *idem.*) Exod. ii. 16, 19. Metaph. Prov. xx. 5: *counsel in the heart of man is a deep water,* וְאִישׁ תְּבוּנָה יְדַלֶּנָּה *however, the wise man will draw it out.*

Piel דִּלָּה,

1. *To draw out,* (of a well), hence metaph. *to save, deliver,* Ps. xxx. 2: אֲרוֹמִמְךָ כִּי דִלִּיתָנִי *I will extol thee, for thou hast saved me.*

2. Probably, *tollere, auferre, to take away,* (Comp. in Latin *haurire pectus, latus, ventrem. Virg. Ovid.*) Prov. xxvi. 7: דַּלְיוּ שׁוֹקִים מִפִּסֵּחַ וּמָשָׁל בְּפִי כְּסִילִים *take the feet of the lame, and a moral sentence in the mouth of the fool,* (the sense is) both are equally useless. דַּלְיוּ appears to be the imperative of *Piel* for דַּלּוּ, in which the radical *yod* is retained, as in תְּדַמְּיוּנִי, Isai. xl. 25. Comp. Ps. xxxvi. 9. lxix. 32. Isai. xxi. 12, 14. LXX. αφελοῦ πορίαν σκελῶν.

דָּלָה i. q. דֶּלֶת *door.* Isai. xxvi. 20, in Kri.

דַּלָּה *fem.* (from דלל),

1. *Thin threads,* especially *licium; thrum,* (or, the rough end of a piece of linen), by which the web is fastened to the weaver's beam, Isai. xxxviii. 12: מִדַּלָּה יְבַצְּעֵנִי *he cuts me off from the thrum of the woof.* The metaphor, in this verse, is taken from a weaver, who cuts off the ends of the finished piece, and rolls it up. (Chald. דְּלִיל *threads, work of threads*).

2. *The hair of the head.* Cant. vii. 6. Vulg. *coma capitis.* (Comp. דָּלַל, No. 3).

3. *Meanness, poverty.* As concrete דַּלַּת עַם הָאָרֶץ *the inferior people of the land,* 2 Kings xxiv. 14. xxv. 12. In plur. דַּלּוֹת הָעָם, Jer. lii. 15, and ver. 16, דַּלּוֹת הָאָרֶץ *idem.*

דָּלַח *to make water muddy with the feet, by trampling in it,* Ezek. xxxii. 2, 13, and in *Kal* only. (Syr. ܕܠܚ *idem*).

דְּלִי *m. A bucket or pipe for drawing water,* Isai. xl. 15. (Arab. دلو), root דָּלָה.

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דָּלִי *m. idem.* Numb. xxiv. 7: יִזַּל מַיִם מִדָּלָיו *the water flows from its pipes,* דָּלָיו is dual from דָּלָיִם, or from a *plur.* of the same form as עָשָׂרִים.

דָּלִיּוֹת *plur. fem.* (with an impure *Kametz,*) *branches, boughs,* Jer. xi. 16. Ezek. xvii. 6, 23. xxxi. 7, 9, 12. (Syr. ܕܠܝܬܐ *idem.* Arab. دلة, conj. V. تدلّى to hang down, of the branches of the tree).

דְּלִילָה *fem.* (*weak, languishing,*) the name of a Philistine woman, beloved by Sampson, Judg. xvi. 4—18.

דָּלַל *pret.* דַּלּוֹתִי, דַּלּוֹתָ, also דָּלְלוּ in two conjugations; in *Kal,*

1. *To be exhausted, weak,* Isai. xix. 6: דָּלְלוּ וְחָרְבוּ יְאֹרֵי מָצוֹר *exhausted and dried up are the rivers of Egypt.*
2. *To be humbled, oppressed, miserable,* Ps. lxxix. 8. cxvi. 6: דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ *I was miserable, and he helped me,* cxlii. 7.
3. *To long for,* said of the eyes, Isai. xxxviii. 14: דַּלּוּ עֵינַי לַמָּרוֹם *my eyes look longingly upwards.* The phrase is quite analogical to כָּלוּ עֵינַי לְ, vid. כָּלָה.
4. To No. 1, is joined the notion of, *to hang down.* (Chald. זקן מדולדל a beard that hangs down. Arab. تدلّى to hang down long, دلى conj. X. *idem.* In Hebrew comp. דַּלְיָה and דָּלִיּוֹת). Job xxviii. 4, of miners, who let themselves down into the pit: דַּלּוּ מֵאֱנוֹשׁ נָעוּ *they descend and move about, excluded from the habitation of men.*

Niph. pass. from *Kal,* No. 1. Judges vi. 6: וַיִּדַּל יִשְׂרָאֵל מְאֹד מִפְּנֵי מִדְיָן *and Israel was very much weakened before the Midianites,* (comp. 2 Sam. iii. 1.) Isai. xvii. 4.

דָּלַף *fut.* יִדְלֹף only in *Kal,*

1. *To drip,* of a house, Eccles. x. 18: יִדְלֹף הַבַּיִת *the house drips,* i. e. the rain comes in through the holes of the roof.
2. *To shed tears,* (of the eyes), Job xvi. 20: אֶל אֱלוֹהַ דָּלְפָה עֵינִי *mine eye shed tears unto God,* Ps. cxix. 28: דָּלְפָה נַפְשִׁי *my soul weeps,* (in Aram. *idem,* in Arabic دلف to proceed slowly, to move in a slow and imperceptible manner, VII. to be poured out, to flow. Comp. טב.) Whence

דֶּלֶף *m. The gutter of the roof, eaves,* Prov. xix. 13. xxvii. 15.

דָּלַק *fut.* יִדְלַק in two conjugations; in *Kal,*

1. *To burn,* (in Aram. *idem.*) Obad. 18. Ps. vii. 14: חִצָּיו לְדֹלְקִים יִפְעָל *he causes his arrows to burn,* i. e. he shoots burning arrows, Prov. xxvi. 23: שִׂפְתַיִם דֹּלְקִים *burning lips,* i. e. full of assurances of friendship.
2. With אַחֲרֵי *to pursue hotly after one,* Gen. xxxi. 36: כִּי דָלַקְתָּ אַחֲרָי *that thou hast so hotly pursued after me,* 1 Sam. xvii. 53. With the accus. *idem.* Lam. iv. 19: עַל הֶהָרִים דְּלָקוּנִי *they pursued me upon the mountains.*
3. Metaph. *To be in anguish,* inasmuch as excessive pain is compared with heat, (Comp. Josh. xiii. 8. Ps. xxxix. 4). Ps. x. 2: בְּגַאֲוַת רָשָׁע יִדְלַק עָנִי *at the haughtiness of the wicked the sufferer is in anguish.*

Hiph. הִדְלִיק,

1. *To kindle,* Ezek. xxiv. 10.
2. *To inflame,* Isai. v. 11: יַיִן יַדְלִיקֵם *the wine inflames them.*

דְּלַק Chald. *To burn,* Dan. vii. 9.

דַּלֶּקֶת *fem. A fever,* Deut. xxviii. 22.

דֶּלֶת *fem.* (from דָּל q. v.) *a door,* Cant. viii. 9: אִם דֶּלֶת הִיא *if she be a door,* i. e. easy of access to the proposals of wooers. With suffix דַּלְתּוֹ, דַּלְתְּךָ.

Dual דְּלָתַיִם *stat. constr.* דַּלְתֵי (properly from דָּלָה), *a double door; fores;* and then, *doors* generally. Deut. iii. 5. Metaph. Job iii. 10: דַּלְתֵי בִטְנִי *the doors of my mother's womb,* xli. 5: (xli. 14), דַּלְתֵי פָנָיו *the doors of his face,* (of the jaws of the crocodile), xxxviii. 8: דַּיְסֹךְ בִּדְלָתַיִם יָם *he shut up the sea with doors,* comp. ver. 10.

Plur. דְּלָתוֹת (in which ת is treated as radical), *fem.* but Neh. xiii. 19. *masc.*

1. *Doors,* Judg. iii. 23, 24, 25. xix. 27. Ezek.

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xxvi. 2: נִשְׁבְּרָה דַלְתוֹת הָעַמִּים *she is broken, the gate of the people,* viz. Jerusalem, where the nations assembled.

2. *A folding door.* 1 Kings vi. 31: וְאֵת פֶּתַח הַדְּבִיר עָשָׂה דַלְתוֹת עֲצֵי־שֶׁמֶן *and for the entrance of the sanctuary he made folding doors of olive tree.* Ezek. xli. 24: וּשְׁתַּיִם דְּלָתוֹת לַדְּלָתוֹת *and two leaves to the doors,* i. e. to each door.

3. *The written leaves of a roll.* Jer. xxxvi. 23.

I. דָּם *masc. st. constr.* דַּם with suff. דָּמוֹ, דָּמְכֶם (Gen. ix. 5.)

1. *Blood.* אָכַל עַל דָּם *to eat (the flesh) with the blood,* 1 Sam. xiv. 32, &c. Ezek. xxxiii. 26. (against the law of Moses, Levit. xvii. 11. Deut. xii. 23). דָּם נָקִי *innocent blood,* e. g. שָׁפַךְ דַּם נָקִי *to spill innocent blood.* 2 Kings xxi. 16. Ps. cvi. 38; also of the innocent person himself. Ps. xciv. 21: וְדָם נָקִי יַרְשִׁיעוּ *they condemn the innocent blood.* Instead of which, also דַּם נָקִי *the blood of the innocent.* Deut. xix. 10, 13. xxvii. 25. Jer. xix. 4. xxii. 7.—*The blood of grapes,* poet. for, (red) wine, Gen. xlix. 11. Deut. xxxii. 14.

2. *Bloodshed, the shedding of innocent blood, murder.* Gen. xxxvii. 26. Levit. xvii. 4: דָּם יֵחָשֵׁב לָאִישׁ הַהוּא *as the shedding of blood it shall be imputed unto that man.* Levit. xix. 16: לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ *thou shalt not stand against the blood,* i. e. the life *of thy neighbour.* Deut. xvii. 18: בֵּין דָּם לְדָם *between bloodshed and bloodshed,* Numb. xxxv. 27: אֵין לוֹ דָּם *there rests no murder (bloodshed) upon him.*

Plur. דָּמִים *idem.* Isai. i. 19. ix. 4. אִישׁ דָּמִים *a blood-thirsty man.* 2 Sam. xvi. 7. Ps. v. 7. Exod. xxii. 1: אֵין לוֹ דָּמִים *there is no (guilt of) bloodshed on him;* with עַל Deut. xix. 10: בֵּית עִיר דָּמִים *a house or town guilty of bloodshed.* 2 Sam. xxi. 1. Ezek. xxii. 2. xxiv. 6, 9. דָּמָיו בּוֹ Levit. xx. 9. Ezek. xviii. 13. דְּמֵיהֶם בָּם Levit. xx. 11, &c. *his blood shall be upon him, their blood shall be upon them.*

II. דָּם or דַּם *similarity* (from דָּמָה) Ezek. xix. 10: בְּדָמְךָ *according to thy resemblance.* Thus it is expressed by the ancient interpreters, as, the Chaldee and Rashi. For other interpretations, see *Rosenmüller* on the passage. T. 1. p. 562.

I. דָּמָה (Aram. דְּמָא, דְּמֵי) in four conjugations; in *Kal, to be similar, like;* with לְ and אֶל, Ps. cii. 7. cxliv. 4. Ezek. xxxi. 2. viii. 18. Cant. ii. 9. vii. 8. With the imperative is sometimes added a dative pleonastically, as Cant. ii. 17: דְּמֵה לְךָ דוֹדִי לִצְבִי *my beloved, be thou like a Gazelle,* Chron. viii. 14.

Niph. To be made like, with בְּ, Ps. xlix. 13, 21. with the accus. Ezek. xxxii. 2.

Piel, דִּמָּה.

1. *To compare.* Cant. i. 9. Isai. xl. 18, 25. xlvi. 5. Lam. ii. 13: מָה אַדַּמֶּה לָּךְ *what shall I compare to thee.*

2. *To imagine, suppose.* Ps. l. 21. דִּמִּיתָ הָיוֹת אֶהְיֶה כָמוֹךָ *thou supposedst that I was as thyself.* Esth. iv. 13: אַל תְּדַמִּי בְנַפְשֵׁךְ *imagine not in thyself.*

3. *To intend, think of doing something.* Numb. xx. 5: אֹתִי דִּמּוּ לָהָרֹג *they thought to kill me.* Isai. xiv. 24.

4. *To think on a thing.* Ps. xlviii. 10: דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ *we think, O God, on thy mercy.*

Hithp. To make one's self like, 1 fut. אֶתְדַּמֶּה Isai. xiv. 14. *I will be like.* Deriv. דָּם, דְּמוּת, דִּמְיוֹן.

II. דָּמָה i. q. דָּמַם No. 2. in three conjugations; in *Kal, to destroy,* Hos. iv. 5: דָּמִיתִי אִמֵּךְ *I will destroy thy mother,* for, mother-town, *i. e.* native place. Jer. vi. 2: *O comely and delicate (daughter)* דָּמִיתִי בַת צִיּוֹן *I will destroy the daughter of Sion,* i. e. I warn thee of thy destruction. Instead of the pronoun, the subject is here repeated, comp. Isai. v. 1. Ps. xlv. 6.

Niph. To be destroyed, to perish, of

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persons. Hos. x. 15: בַּשַּׁחַר נִדְמֹה נִדְמָה מֶלֶךְ יִשְׂרָאֵל *in the morning the king of Israel shall be annihilated.* Isai. vi. 5: אוֹי לִי כִּי נִדְמֵיתִי *woe unto me, for I am undone;* of people, Zeph. i. 11. Hos. iv. 6; of cities, countries. Isai. xv. 1. Jer. xlvii. 5. Hos. x. 7. (All these examples are from the preter tense: the future יֵדַמּוּ, תִּדַּמּוּ is the *Niph.* from דָּמַם No. II.)

Piel דִּמָּה *to exterminate, destroy.* Hos. xii. 11: בְּיַד הַנְּבִיאִים אֲדַמֶּה *I shall destroy by the prophets,* i. e. by them I announce destruction. 2 Sam. xxi. 5: אֲשֶׁר כִּלָּנוּ וְאֲשֶׁר דִּמָּה לָנוּ *he who has consumed and destroyed us,* i. e. has caused misfortune.

III. דָּמָה occurs twice in *Kal,* in the signification of דָּמַם, No. 1. *to be silent, to rest, to cease.* Jer. xiv. 17: *my eyes flow with tears, day and night,* וְאַל תִּדְמֶינָה *and rest not.* Lam. iii. 49: עֵינִי נִגְּרָה וְלֹא תִדְמָה *mine eye trickleth down, and ceaseth not.* In the same construction is used תֹּם, Lam. ii. 18. Deriv. דְּמִי rest; דְּמִי the standing still (of the sun), mid-day, noon. דּוּמִיָּה rest.

דְּמָה Chald. *To be similar, like.* Dan. iii. 25. vii. 5.

דְּמָה *fem.* Ezek. xxvii. 32 only; probably, *destruction,* for, the destroyed (city).

דְּמוּת *fem.* Syr. ܕܡܘܬ.

1. *Likeness, image.* Gen. i. 26: כִּדְמוּתֵנוּ *after our likeness,* v. 1, 3: *he begat a son* בִּדְמוּתוֹ כְּצַלְמוֹ *in his likeness, and his image.* 2 Chron. iv. 3: דְּמוּת בָּקָרִים *images of oxen,* moulded, cast. Isai. xl. 18. מָה דְמוּת תַּעַרְכוּ לוֹ *what likeness will ye compare unto him.*

2. *Representation, plan, pattern,* 2 Kings xvi. 10.

3. *Form, shape.* Ezek. i. 16: דְּמוּת אֶחָד לְאַרְבַּעְתָּן *the form of the one was that of all four.* In Ezekiel דְּמוּת is used in the description of the vision in several ways. Ezek. i. 5: וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת *and therein was the shape of four beasts,* i. e. something like four beasts, ver. 26: דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם *something like a throne, and upon this likeness of a throne, something like a human form.* Ver. 28. viii. 2. x. 1, 10. Dan. x. 16: וְהִנֵּה כִּדְמוּת בְּנֵי אָדָם נֹגֵעַ שְׂפָתָי *and behold something, like the form of a man, touched my lips.* Sometimes מַרְאֶה is added.

4. Almost adverbially, *as, like as.* Isai. xiii. 4. כִּדְמוּת *idem.* Ps. lviii. 5.

דְּמִי *m. Rest, the standing still* (of the sun), from דָּמָה No. III. i. q. דָּמַם I. 4. and דּוּם, Arab. دام applied to the sun at mid-day, when apparently standing still; hence, *noon.* Isai. xxxviii. 10: דְּמִי יָמַי *the noon of my life.* LXX. ἐν ὕψει των ἡμερῶν μου. Vulg. *in dimidio dierum meorum.*

דֳּמִי *m. Rest* (from דָּמָה No. III.) Ps. lxxxiii. 2: אֱלֹהִים אַל דֳּמִי לָךְ *O God, be not at rest,* i. e. look not quietly (without helping us) upon our oppressions, (comp. חָשָׂה, חָרַשׁ) Isai. lxii. 6, 7: אַל תִּתְּנוּ דֳמִי לוֹ *give him no rest.*

דִּמְיוֹן i. q. דְּמוּת *m. Resemblance, likeness,* Ps. xvii. 12.

I. דָּמַם *pret.* דָּמוּ *imp.* and *inf.* דֹּם *fut.* יִדֹּם *plur.* יִדְמוּ (according to the Chald. inflexion), in two conjugations; in *Kal,*

1. *To be silent.* Levit. x. 3: וַיִּדֹּם אַהֲרֹן *and Aaron was silent.* Lam. iii. 28. Ezek. xxiv. 17: הֵאָנֵק דֹּם Vulg. *ingemisce tacens.* Job xxix. 21: וַיִּדְמוּ לְמוֹ עֲצָתִי *they listened silently to my counsel.*

2. *To be motionless, and dumb,* (from admiration or pain,) Exod. xv. 16: בִּגְדֹל זְרֹעֲךָ יִדְמוּ כָּאָבֶן *by the greatness of thy power, they will become stiff, like a stone.* (Comp. Hab. אֶבֶן דוּמָם). Isai. xxiii. 2: דֹּמּוּ יֹשְׁבֵי אִי *be ye benumbed (with terror and astonishment) ye inhabitants of the isle!* Lam. ii. 10: יֵשְׁבוּ לָאָרֶץ יִדְמוּ זִקְנֵי בַת צִיּוֹן *the old men of Zion sit upon the ground in mute anguish.*

3. *To rest, to be quiet, to behave quietly.* Ps. iv. 5: דֹּמּוּ *be at rest.* 1 Sam. xiv. 9.

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Job xxxi. 34: וָאֶדֹּם לֹא אֵצֵא פֶּתַח *I would have kept myself quietly,* (shut up in my house), *and would not have gone out of doors.* Lam. ii. 18: אַל תִּדֹּם בַּת עֵינֶךָ *let not thine eye-ball rest,* i. e. cease not to weep. Job xxx. 27: מֵעַי רֻתְּחוּ וְלֹא דָמּוּ *my bowels boil and rest not.*

4. *To stand still.* Josh. x. 12: שֶׁמֶשׁ בְּגִבְעוֹן דּוֹם *sun, stand thou still on Gibeon.* Ver. 13: וַיִּדֹּם הַשֶּׁמֶשׁ *and the sun stood still.*

5. דָּמַם לַיהוָה *to wait silently upon Jehovah,* to trust quietly, confidently, in God. Ps. xxxvii. 7. lxii. 6. (comp. דּוּמִיָּה).

Poel דּוֹמֵם *to quiet, to calm one.* Ps. cxxxi. 2: שִׁוִּיתִי וְדוֹמַמְתִּי *I have calmed and quieted my soul,* comp. דָּמָה No. III. Derivatives: דַּמָּה, דְּמָמָה and with the form of דּוּם: דּוּמָה, דּוּמָם.

II. דָּמַם i. q. דָּמָה No. II. *to exterminate, to destroy,* in two conjugations; in *Niph.* נִדְמַם *pl.* נִדְמּוּ (Jer. xxv. 37.) *fut.* יִדְמּוּ, also תִּדֹּמִי (Jer. xlviii. 2.) *to be extirpated* (of persons) *to perish.* 1 Sam. ii. 9: רְשָׁעִים בַּחֹשֶׁךְ יִדָּמּוּ *the wicked perish in darkness,* Jer. xlix. 26. l. 30. li. 6; *to be destroyed,* of countries, Jer. xxv. 37. xlviii. 2. Hither belongs also Jer. viii. 14: *we will go to the fortified cities* וְנִדְמָה שָּׁם *and perish there,* await destruction. נִדְמָה, is used for נִדְמָה.

Hiph. הֶדֵּם *to extirpate.* Jer. viii. 14.

דְּמָמָה *fem. A gentle breeze, murmuring.* 1 Kings xix. 12. Ps. cvii. 29. Job iv. 16: דְּמָמָה וְקוֹל אֶשְׁמָע *I heard a soft breeze, and a voice.*

דֹּמֶן *m. Dung.* (Arabic دمن and دمان) 2 Kings ix. 37. Jer. viii. 2. xvi. 4. xxv. 33.

דָּמַע *to weep.* Jer. xiii. 17. Thus also in Aram. and Arabic, whence

דֶּמַע *m. A tear,* metaph. used of the trickling of the pressed grapes and olives, wine and oil. Exod. xxii. 28 only. מְלֵאָתְךָ וְדִמְעֲךָ LXX. ἀπαρχὰς ἅλωνος καὶ ληνοῦ, which translation the context requires.

דִּמְעָה *f. A tear,* and collect. *tears.* Ps. vi. 7. xxxix. 13. lvi. 9. lxxx. 6, &c. The phrase of Jeremiah תֵּרַד עֵינִי דִּמְעָה *mine eye flows down in tears,* see under יָרַד.

דַּמֶּשֶׂק, Arabic دمشق Syriac ܕܰܡܰܣܩܘ (according to this latter orthography, it is also written 1 Chron. xviii. 5, 6. דַּרְמֶשֶׂק, whereby the dagesh in the מ is to be explained.)

1. *Damascus,* one of the capitals of Syria, on the river Chrysorrhoas, in a large and pleasant plain below the Antilibanus, hence it is called by the Orientals, Paradise upon earth. Mention is already made of it in Abraham's time, as Gen. xiv. 15. xv. 2. It was conquered by David, but became again independent under the reign of Solomon. 1 Kings xi. 24.

2. For, *Damascenes,* Gen. xv. 2. by an ellips. of אִישׁ, comp. בְּנַעַן for, Canaanites. Hos. xii. 7.

דִּמֶּשֶׂק (according to other codd. דְּמֶשֶׂק and דַּמֶּשֶׂק) Amos iii. 10. a kind of stuff, silk tapestry, either formed, with some variation, from the proper name דַּמֶּשֶׂק, where this stuff was principally manufactured, Germ. *damast,* Engl. Danish, *damask,* French *damas,* Ital. *damasco,* all likewise from Damascus, or from the Arabic دمساق, دمصق, and دمقس, i. e. silk, particularly white, floret silk, silk stuff. However the latter word appears to be rather of Persian origin, (from دم thread, and تز or كز silk), Persian words are elsewhere not found in Hebrew before the Captivity.

דָּן A proper name, (*Judge*).

1. A son of Jacob and the tribe named after him, whose boundaries are mentioned in Josh. xix. 40—48.

2. A city of that name, the northern frontier town of Palestine, formerly, לַיִשׁ Judg. xviii. 29. Gen. xiv. 14. Josh. xix. 47.

דֵּן Chald. *st. emphat.* דְּנָה as the Hebrew, זֶה, זֹאת, *comm. this, that,* Dan. ii. 18, 28, 30, 36, 43, 47, &c. כִּדְנָה *as this, so.* Ezra v.

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7: כְּדָנָה כְּתִיב *thus was written.* Jer. x. 11. Dan. ii. 10: כִּפְלָה כְדְנָה *such a word.* עַל דְּנָה *on that account.* Dan. iii. 16. Ezra iv. 14, 15. בָּאתַר דְּנָה, אַהֲדֵי דְנָה *thereupon.* Dan. ii. 29. vii. 6, 7. (In the Targum more commonly, דֵּין, הָדֵין, הַיְדֵין for זֶה; כְּדֵין so).

דִּנְהָבָה the name of a city in Idumæa. Gen. xxxvi. 32. 1 Chron. i. 43.

דָּנִיֵּאל *m.* (*Judge of God*) the name of a Hebrew prophet and wise man who resided at the court of Babylon. Dan. i. 6. Also דָּנֵאל Ezek. xiv. 14, 20. xxviii. 38.

דַּע *m.* prop. *inf.* from יָדַע, but used only as *subst. Opinion.* Job xxxii. 10: אֲחַוֶּה דַעִי אַף אֲנִי *I also will give my opinion,* verses 6, 17. xxxvi. 3. Plur. תְּמִים דֵּעִים *perfect in wisdom,* Job xxxvii. 16.

דֵּעָה *fem.* of the preceding. *Knowledge,* with the accus. Isai. xi. 9: דֵּעָה אֶת יְהוָה *the knowledge of Jehovah.* Besides, xxviii. 9. Ps. lxxiii. 11. Job xxxvi. 4: תְּמִים דֵּעוֹת. Comp. xxxvii. 16.

דְּעֵה Prov. xxiv. 14. see the Analysis.

דָּעַךְ Syriac ܕܥܟ in three conjugations; in *Kal,*

1. *To extinguish,* Isai. xliii. 17. Prov. xiii. 9: נֵר רְשָׁעִים יִדְעָךְ *the lamp of the wicked shall be extinguished.* xxiv. 20. Job xxi. 16. comp. xviii. 5, 6. Prov. xx. 20. The Arabs have a similar proverb, and say: mishap has extinguished my lamp, for, has destroyed my welfare and my hopes.

2. *To dry up,* applied to water, as in Latin, *extinguere aquam. Liv.* v. 16. comp. Cant. vi. 4.

Niph. pass. Job vi. 17: בָּחַמּוּ נִדְעֲכוּ מִמְּקוֹמָם *in the heat they are dried up, in their place.*

Pual. To be destroyed, exstingui, (of enemies). Ps. cxviii. 12: דֹּעֲכוּ *they are destroyed.*

דַּעַת *f. inf.* from יָדַע (as דַּע and דֵּעָה).

1. *Knowing, knowledge,* sometimes still with *accus.* Jer. xxii. 16: הֲדַעַת אֹתִי *the knowledge of me.* דַּעַת אֱלֹהִים *knowledge of God.* Hos. iv. 1. vi. 6: בִּבְלִי דַעַת *without knowing it,* unawares. Deut. iv. 42. xix. 4. Josh. xx. 5.

2. *Insight, wisdom, understanding,* equivalent to חָכְמָה, תְּמוּנָה Prov. i. 4. ii. 6. xxiv. 5. and frequently. בִּבְלִי דַעַת *deficient in understanding, unwise, foolish.* Job xxxiv. 34. xxxv. 16. xxxviii. 2. xlii. 3. יָדַע דַּעַת *to possess wisdom.* Prov. xvii. 27.

דָּפִי in *pausa* דֹּפִי *m.* Ps. l. 20 only. According to the Hebrew interpreters equivalent to דִּבָּה רָעָה *a bad report,* which is applicable to the context. In Arabic the root دفا, دفي signifies to push, to knock against, to wound; also, to kill, from which may be derived the signification, *destruction.*

דָּפַק in two conjugations; in *Kal,*

1. *To drive,* here, *to over-drive* (the cattle) Gen. xxxiii. 13.

2. *To knock* (at the door). Cant. v. 2.

Piel as *Kal,* No. 2. *to knock.* Judg. xix. 22.

דָּפְקָה A proper name of an encamping place of the Israelites in the wilderness, Numb. xxxiii. 12. Seetzen found there a place named *el Tobbacha.*

דַּק *adj. f.* דַּקָּה (from דקק).

1. *Soft, fine,* said of dust. Isai. xxix. 5: אָבָק דַּק *fine dust.* Levit. xvi. 12. Then: *something fine,* a substance of a dusty nature, *dust itself.* Exod. xvi. 14. Isai. xl. 15.

2. *Soft, thin, dry,* Levit. xiii. 30: שֵׂעָר דַּק *a thin hair;* of the lean kine, Gen. xli. 3, 4; of the thin ears of corn, verses 6, 7. Levit. xxi. 20. used for an imperfection, unnaturally thin, consumptive, or, having a withered limb.

3. *Weak, soft.* 1 Kings xix. 12: דְּמָמָה דַקָּה *a soft breeze.*

דַּק *m.* (prop. *inf.* from דקק) *thinness, something thin;* hence, *a thin, fine cloth,* garment. Isai. xl. 22.

דִּקְלָה *fem.* Gen. x. 27 only. A proper name, of a district of Joktanic Arabia, but en-

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tirely undefined. Bochart compares it with دقل, ܕܩܠܐ, palm, and will have it to be understood of a district abundant in palm trees, of which there are several in Arabia; equally uncertain is the comparison with ܕܩܠܬ Tigris, thence understanding it of a country situated on the Tigris.

דָּקַק *pret.* דַּק *fut.* יָדֹק in three conjugations; in *Kal,*

1. *To be thin, fine,* by beating, or rubbing. Exod. xxxii. 20: וַיִּטְחַן עַד אֲשֶׁר דָּק *and he rubbed (it) in pieces until it was fine* (as powder), Deut. ix. 21.
2. *trans. To rub, crush in pieces.* Isai. xli. 15; תָּדוּשׁ הָרִים וְתָדֹק *thou shalt crush the mountains and reduce (them)* to powder, xxviii. 29. (Arabic دق *id.*)

Hiph. הֵדֵק *to beat, to reduce to powder,* 2 Kings xxiii. 15: *the altar* הֵדֵק לְעָפָר *he beat into dust,* ver. 6. 2 Chron. xv. 16. xxxiv. 4. inf. הָדֵק adv. *fine* (as dust) Exod. xxx. 36. *Metaph.* Micah iv. 13: *thou crushest many people. Inf.* הֵדַק 2 Chron. xxxiv. 7. *fut.* with *suff.* אֲדִיקֵם for אֲדִקֵּם 2 Sam. xxii. 43.

Hoph. pass. יוּדַק Isai. xxviii. 28.

דִּקַּק Chald. *idem. To be beaten, crushed.* It occurs in *Piel* דָּקוּ Dan. ii. 35 only, but which derives its form from דוּק. *Aph.* הַדֵּק *to crush to pieces.* הַדֵּקֶת 3d *pret. fem.* Dan. ii. 34, 45. *fut.* תַּדִּק, תַּדֵּק, *part.* מְהַדֵּק *f.* מַדְּקָה. Dan. vii. 7, 19.

דָּקַר in three conjugations; in Kal, *to thrust through, to stab,* (with a sword, spear). (Aram. דְּקַר, ܕܩܪ *id.*) Numb. xxv. 8. Judg. ix. 54. 1 Sam. xxxi. 4.

Niph. pass. יִדָּקֵר Isai. xiii. 15 only.

Pual מְדֻקָּרִים *idem.* Jer. xxxvii. 10. li. 4. Lam. iv. 9: *happier are they who are slain by the sword, than they who are slain by hunger,* יָזֻבוּ מְדֻקָּרִים מִתְּנוּבוֹת שָׂדַי *who pine away, death-stricken, through the failure of the fruits of the field.* מְדֻקָּרִים *stabbed* is here used by a bold metaphor, for, starving with hunger, as חַלְלֵי רָעָב in the first member of the sentence, in opposition to חַלְלֵי חֶרֶב. The prepos. מִ denotes, want. Vulg. *contabuerunt consumti a sterilitate terræ.* Others apply here the Arabic دقر, to be nourished, so that the sense would be: *for those* (the slain) *bled, well-nourished by the fruits of the field,* but against the parallel expression in the context חַלְלֵי רָעָב, and the Hebrew usage of this form.

דַּר Esth. i. 6 only, *m.* i. q. Arabic در, درة *pearl,* especially the larger kind. *Bochart* (*Hieroz.* II. 708 &c.) even gives examples from descriptions of Asiatic luxury, where pearls (as here דַּר) are said to have been used for inlaying the floors. Reasoning from its connexion with other sorts of stones, it is perhaps only some stone resembling pearl. (LXX. πιννινος λιθος pearl-stone), as also in German a sort of alabaster is called *perlenmutterstein,* mother-of-pearl-stone: probably, *mother-of-pearl.*

דָּר Chald. i. q. דּוֹר *generation, descent.* Dan. iii. 33. iv. 31.

דֹּר see דּוֹר.

דְּרָאוֹן *m. Abomination, ignominy;* Dan. xii. 2: *some to disgrace* לְדִרְאוֹן עוֹלָם *to everlasting ignominy.* (Root דרא, Arabic درا to push back, to repel, especially, an evil). *Theod.* αἰσχυνη, Syriac ܚܣܪܐ.

דֵּרָאוֹן *m.* Isai. lxvi. 24. *idem.* or rather, *the object* of abhorrence, abomination, disgust.

דָּרְבּוֹנָה *f. Thorn, sting.* Eccles. xii. 11. Root דָּרַב equivalent to the Arabic ذري to be sharp, pointed.

דָּרְבָן *m. A goad, a stick armed* with a sharp point at the end, with which oxen are driven, *stimulus,* Βούκεντρον. 1 Sam. xiii. 21.

דַּרְדַּע The name of a wise man and cotemporary of Solomon, 1 Kings iv. 31. (v. 11.) in the parallel passage, 1 Chron. ii. 6: דֶּרַע.

דַּרְדַּר *m. Thorn, tribulus,* perhaps of a par-

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ticular kind. Gen. iii. 18. Hos. x. 8. Syriac ܕܪܕܪ for the Greek τρίβολος, Arabic دردر *idem*. Root, perhaps, דר to flow in abundance; also, to thrive, of herbs.

דָּרוֹם *m.*

1. *South*, towards the south. Ezek. xl. 24, &c. xlii. 12, &c. Eccles. i. 6.
2. *South wind*. Job xxxvii. 17. The etymology is uncertain.

דְּרוֹר

1. *Freedom* (in Hebrew only). קָרָא דְרוֹר לְ *to announce freedom to one, to declare his manumission*. Isai. lxi. 1. Jer. xxxiv. 8, 15, 17; with בְּ Levit. xxv. 10. שְׁנַת הַדְּרוֹר *the year of manumission* (of slaves) i. q. the year of jubilee. Ezek. xlvi. 17. מֹר דְּרוֹר *spontaneous-flowing-myrrh*. Exod. xxx. 23.
2. Ps. lxxxiv. 4. Prov. xxvi. 2. the name of a bird, (in both passages in parallelism with צִפּוֹר a sparrow); probably, according to the Hebrew interpreters, *a swallow*, (perhaps from its freedom of flight,) according to the versions, *turtle-dove* (probably on account of the similarity with תּוֹר) but less applicable.

דָּרְיָוֶשׁ A Persian name, *Darius*, a common name of several Persian kings. In Persian دارا and داراب, *Dara*, *Darab*, i. e. king (see אַדַּרְכֹּן). The Hebrew form has probably for its origin, the Persian دارش *dârawesh* (with ש annexed), which also Strabo appears to have known, as he presents (B. xvi. p. 785. or §. 27. fin.) Δαριακης, or Δαριαβης, as Salmasius supposes, (B and K might easily be interchanged) as the original form. In the Old Testament we find three kings of that name:

(*a*) *Darius* the Mede (Cyaxares II.) Dan. vi. 1. ix. 1.

(*b*) *Darius*, son of Hystaspes. Ezra iv. 5. v. 15. Hag. i. 1. Zech. i. 1.

(*c*) *Darius Nothus*. Neh. xii. 22.

דַּרְיָוֶשׁ probably a false reading for דְּרוֹשׁ *to seek*, Ezra x. 16.

דָּרַךְ *fut.* יִדְרֹךְ in two conjugations; in *Kal, to tread*. With עַל *to tread upon* (something) Ps. xci. 13: עַל שַׁחַל וָפֶתֶן תִּדְרֹךְ *thou shalt tread on lions and adders*. 1 Sam. v. 5: לֹא יִדְרְכוּ ... עַל מִפְתַּן דָּגוֹן *they tread not on the threshold of Dagon*, with בְּ *to tread, to enter*, (a way, place). Micah v. 4: כִּי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ *when he enters into our palaces*, ver. 5: כִּי יִדְרֹךְ בִּגְבוּלֵנוּ *when he treads within our borders* Isai. lix. 8. Deut. xi. 24, 25. Josh. i. 3. xiv. 9. Seldom with the *accus.* Job xxii. 15: *the old path* אֲשֶׁר דָּרְכוּ מִתֵי אָוֶן *which wicked men have trodden*. With מִן *to step, to come forward*, to proceed. Numb. xxiv. 17: דָּרַךְ כּוֹכָב מִיַּעֲקֹב *a star comes out of Jacob*. Especially

(*a*) דָּרַךְ יֶקֶב Job xxiv. 11, or גַּת, בְּגַת Lam. i. 15. Isai. lxiii. 2, *to tread the grapes, to press wine*, also דָּרַךְ יַיִן בַּיְקָבִים, Isai. xvi. 10, דָּרַךְ זַיִת Micah vi. 15, and simply דָּרַךְ Judg. ix. 27, *to press wine*, Jer. xxv. 30. *Metonym.* of enemies, *to press, to crush them*. Isai. lxiii. 3.

(*b*) דָּרַךְ קֶשֶׁת *to tread the bow*, i. e. to bend the bow, because, in order to bend the bow, one was obliged to place it on the ground and to set the foot upon it. Jarchi on Ps. xi. 2: *Calcandi verbum arcui convenit, quod si ille validior, necesse habes, pedem ei imponere, cum tendere velis* (comp. *Rosenmüller* on Ps. xvii. 13.) Ps. vii. 13. xi. 2. xxxvii. 14. 1 Chron. v. 18. viii. 40. 2 Chron. xiv. 8. Isai. v. 28, &c. Instead of which also improperly: דָּרַךְ חִצִּים Ps. lviii. 8. lxiv. 4. *to draw arrows.*

Hiph. הִדְרִיךְ.

1. *To cause to tread, to walk*, Isai. xi. 15: *Jehovah shall dry up the gulf of the Egyptian sea*, וְהִדְרִיךְ בַּנְּעָלִים *and will cause men to walk upon* (*it*) *with shoes*, i. e. that one may walk through it dry-footed. With בְּ Ps. cvii. 7: וַיַּדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה *he causes them to tread in the right road*, i. e. leads them in the right way, Ps. cxix. 35. Isai.

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xlii. 16. xlviii. 17. Prov. iv. 11. Ps. xxv. 5: הַדְרִיכֵנִי בַאֲמִתֶּךָ *let me walk in thy truth,* ver. 9.

2. *Intrans.* as *Kal.* with the accus. Job xxviii. 8: לֹא הִדְרִיכֻהוּ בְּנֵי שָׁחַץ *the wild beasts have not trodden it,* also, *to bend* (the bow) but metaph. Jer. ix. 2: יַדְרְכוּ אֶת־לְשׁוֹנָם קַשְׁתָּם שֶׁקֶר לֹא לֶאֱמוּנָה *they bend their tongues* (*as*) *their bows,* (*for*) *lies, not for truth.*

3. As in Arabic ادرك and in Syriac *Aph.* to reach, overtake. Judg. xx. 43.

דֶּרֶךְ comm. (e. g. *m.* 1 Sam. xxi. 6. *f.* Ezra viii. 21.) *dual* דְּרָכַיִם (as from דָּרָךְ) *plur.* דְּרָכִים *st. const.* דַּרְכֵי.

1. *A way.* The place, to which the way leads, follows in the genitive, דֶּרֶךְ עֵץ *the way to the tree,* Gen. iii. 24. comp. xvi. 7. xxxv. 19. xxxviii. 14. Exod. xiii. 17. הָלַךְ לְדַרְכּוֹ *to go one's way.* Gen. xix. 2. xxxii. 1. Numb. xxiv. 25. Josh. ii. 16. דֶּרֶךְ הַמֶּלֶךְ *the king's road,* i. e. the high road, way. Numb. xx. 17. xxi. 22. 1 Kings ii. 2: אָנֹכִי הֹלֵךְ בְּדֶרֶךְ כָּל הָאָרֶץ *I go the way of all earthly* (*beings*), for, I die. As adv. *towards, to,* e. g. דֶּרֶךְ הַדָּרוֹם, צָפוֹנָה *towards the north, south,* &c. Ezek. viii. 5. xxi. 2. xl. 20. &c. xli. 11, 12. xlii. 1. &c. 1 Kings viii. 48: *and they pray to thee* דֶּרֶךְ אַרְצָם *towards their land,* Deut. i. 2: *eleven days' journey from Horeb* דֶּרֶךְ הַר שֵׂעִיר *towards mount Seir.* The origin of the usage shows itself in such passages as Deut. i. 19: *we traversed the wilderness* דֶּרֶךְ הַר הָאֱמֹרִי *by the way toward the mountain of the Amorites,* which is connected with No. 1. דֶּרֶךְ הַדָּרוֹם *towards the south.* Ezek. viii. 5. comp. 1 Kings viii. 48.

2. Meton. *Conduct, way, manner of life.* (Thus it is in Arabic with almost every word which signifies, way.) E. g. Job xxiii. 10: יָדַע דֶּרֶךְ עִמָּדִי *he knows my conduct.* Prov. xii. 15: דֶּרֶךְ אֱוִיל יָשָׁר בְּעֵינָיו *the conduct of the fool is right in his own eyes,* i. 31: פְּרִי דַרְכָּם *the fruit* (i. e. the consequences) *of their conduct.* 1 Sam. xviii. 14: *and David behaved himself wisely* לְכָל דְּרָכָיו הָלַךְ בְּדַרְכֵי פְלוֹנִי, *in all his conduct.* בְּדַרְכֵי *to walk in the way of one,* to follow, to imitate him. 1 Kings xvi. 26. xxii. 43. 2 Kings xxii. 2. 2 Chron. xvii. 3. xxi. 12. xxii. 3. *The ways of God,* signifying,

(*a*) His mode of conduct towards men. Ps. xviii. 31.

(*b*) His will, laws, Ps. xxvii. 11: הוֹרֵנִי יְהוָה דַּרְכֶּךָ *teach me, Jehovah thy way,* xxv. 4. Especially

3. *Religious customs,* service of God, public worship. Amos viii. 14: דֶּרֶךְ בְּאֵר שָׁבַע *the way of Beer-sheba,* i. e. the religious worship of that place. Ps. cxxxix. 24: דֶּרֶךְ עֹצֶב *the way,* i. e. *the worshipping of idols:* in the same place: דֶּרֶךְ עוֹלָם *the way of antiquity,* the religion of the forefathers; as שְׁבִילֵי עוֹלָם Jer. xviii. 15. (Comp. ὁδός in the New Testament, the Christian religion, Acts xix. 9, 23. ix. 2.)

4. *Manner and wise,* Gen. xxxi. 35: דֶּרֶךְ נָשִׁים לִי *it is with me after the manner of women,* xix. 31: כְּדֶרֶךְ כָּל הָאָרֶץ *according to the custom of all the world.* Isai. x. 24, 26: בְּדֶרֶךְ מִצְרַיִם *according to the custom of Egypt,* comp. Amos iv. 10.

5. *Work.* Job xl. 19. (14) of Behemoth: הוּא רֵאשִׁית דַּרְכֵי־אֵל *he is the first of the works of God.* Job xxvi. 14. Prov. viii. 22: יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ *Jehovah created me the first of his works.*

דַּרְכְּמוֹן Ezra ii. 69. Neh. vii. 70, 71, 72. i. q. אַדַרְכֹּן *the Persian Dareikos,* 2 MSS. Ezra viii. 27, have also the form אַדַרְכְּמוֹנִים.

דַּרְמֶשֶׂק 1 Chron. xviii. 5, 6, after the Syriac manner of writing instead of דַּמֶּשֶׂק, Damascus. Syriac ܕܰܡܰܣܩܘܼ. In the common mode of writing the ר is assimilated by the dagesh, as in כַּרְסֵא, כִּסֵּא *throne.*

דָּרַשׁ *fut.* יִדְרֹשׁ in two conjugations; in *Kal,*

1. *To seek,* Levit. x. 16. Prov. xxxi. 13; with לְ, *to seek, inquire after something,* Job x. 6: וּלְחַטָּאתִי תִּדְרֹשׁ *that thou inqui-*

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rest after mine iniquity, with אַחַר, Job xxxix. 8. The following constructions are yet to be observed:

(*a*) דָּרַשׁ שְׁלוֹם, טוֹבַת פ׳ *to seek, to desire one's welfare,* Deut. xxiii. 7. Ezra ix. 12. also דָּרַשׁ לְשָׁלוֹם לְ, Jer. xxxviii. 4, with רָעָה, Ps. xxxviii. 13.

(*b*) דָּרַשׁ אֶת יְהוָה *to seek God,* i. e. to apply, pray to him, usually with the accus. Deut. iv. 29. 2 Chron. xiv. 3. xxii. 9. xxv. 15. Ps. ix. 11. xiv. 2. xxii. 27. xxxiv. 5: דָּרַשְׁתִּי אֶת יְהוָה וְעָנָנִי *I applied to Jehovah, and he heard me.* lxxvii. 3. cv. 4. Of worshipping idols, 2 Chron. xxv. 20. Jer. viii. 2. In the latter books also construed with לְ, 2 Chron. xv. 13. xvii. 4: כִּי לֵאלֹהֵי אָבִיו דָּרַשׁ *for he sought (trusted) to the God of his father,* comp. xxxi. 21. 1 Chron. xxii. 19. Ezra iv. 2. vi. 21; with אֶל, Job v. 8: אֲנִי אֲדָרֹשׁ אֶל־אֵל *I will apply unto God,* Isai. xi. 10.

2. *To visit, to frequent* (a place), especially with a religious intention, 2 Chron. i. 5: וַיִּדְרְשֻׁהוּ שְׁלֹמֹה וְהַקָּהָל *Solomon and the congregation visited it,* (the altar). Amos v. 5. Deut. xii. 5, (with אֶל), Isai. lxii. 12: עִיר דְּרוּשָׁה *a frequented city,* or, *a city much sought.*

3. *To demand, ask, require,* Deut. xxii. 2. xxiii. 22. Micah vi. 8. Ps. cix. 10: דָּרְשׁוּ מֵחָרְבוֹתֵיהֶם *they ask for (bread),* i. e. they go begging *far off from their ruins,* especially מֵעִם, דָּרַשׁ דָּם מִיַּד *to require blood of one,* to revenge on him the guilt of blood, Gen. ix. 5. xlii. 22. Ezek. xxxiii. 6. Also without דָּם. Deut. xviii. 19: *whosoever will not hearken unto my words,* אֲנִי אֶדְרֹשׁ מֵעִמּוֹ *I will require it of him,* i. e. I will revenge it on him. Ps. x. 4: בַּל יִדְרֹשׁ *he will not revenge it,* ver. 13.

4. *To inquire, search after,* Deut. xiii. 15. xvii. 4, 9. The thing after which one inquires or searches, is put in the accusative, 2 Chron. xxxii. 31: לִדְרֹשׁ הַמּוֹפֵת *to inquire after the wonder.* 1 Chron. xxviii. 9: כָּל לְבָבוֹת דֹּרֵשׁ יְהוָה *Jehovah searcheth all hearts; with* לְ, 2 Sam. xi. 3: וַיִּדְרֹשׁ לָאִשָּׁה *and he inquired after the woman;* with עַל of the person whom, and the thing after which one asks, 2 Chron. xxxi. 9. especially to inquire oracularly, (as, of God, of idols, charmers, &c.), with the accusative of the person, Gen. xxv. 22. Exod. xviii. 15. 2 Kings xxii. 13, (here with עַל of the thing); with בְּ, Ezek. xiv. 7; 2 Kings i. 2, &c. 1 Chron. x. 14 2 Chron. xvi. 12; with אֶל, Isai. viii. 19. xix. 3: וְדָרְשׁוּ אֶל־הָאֱלִילִים וְאֶל־הָאִטִּים *and they shall inquire of the idols, charmers,* &c. Deut. xviii. 11; the person by whom the Deity is asked has prefixed the preposition מִן, 2 Kings viii. 8: וְדָרַשְׁתָּ אֶת יְהוָה מֵאוֹתוֹ *and inquire of Jehovah by him;* and לְ, Ezek. xiv. 7: לִדְרוֹשׁ לוֹ בִי *to inquire of me by him.*

5. *To be concerned about a thing, to mind it, to care for it,* Deut. xi. 12: אֶרֶץ אֲשֶׁר דֹּרֵשׁ יְהוָה אֹתָהּ *a land which Jehovah cares for.* Job iii. 4. Ps. ix. 13. cxlii. 5: דֹּרֵשׁ לְנַפְשִׁי *he who cares for my life, or for me.* Jer. xxx. 17. Ezek. xxxiv. 8. דָּרַשׁ מִצְוֹת חֻקֵּי, פִּקְּדֵי יְהוָה *to attend to, to observe the commandments of God,* Ps. cxix. 45, 155. 1 Chron. xxviii. 8. דָּרַשׁ מִשְׁפָּט *to attend to, to observe justice,* Isai. i. 17. xvi. 5. Hither belongs also, 2 Chron. xxiv. 6: מַדּוּעַ לֹא דָרַשְׁתָּ עַל הַלְוִיִּם לְהָבִיא *why dost thou not look to the Levites, that they bring.*

Niph. נִדְרַשׁ,

1. *To be sought for,* 1 Chron. xxvi. 31.

2. Passive of *Kal,* No. 4, *to be asked,* and thence, *to give answer, to hearken to,* (of God), with the dative of the person, otherwise synonymous with עָנָה. Ezek. xiv. 3: הַאִדָּרֵשׁ אִדָּרֵשׁ לָהֶם *should I hearken unto them?* xx. 3, 31. xxxvi. 37: עוֹד זֹאת אִדָּרֵשׁ לְבֵית יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם *also herein I will hear the house of Israel, to do it for them,*

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Isai. lxv. 1: נִדְרַשְׁתִּי לְלֹא שָׁאָלוּ *I hear them, who ask not.* The form אִדָּרֵשׁ is *inf. pleon. Niph.* Comp. however, *C. Aurivillius de varia constructione verbi* דָּרַשׁ *diss.*, edited by *J. D. Michaelis,* (*Goettingen* 1790,) p. 430, &c.; but as to the signification of *Kal,* the synon. בִּקֵּשׁ.

דָּשָׁא in two conjugations; in *Kal, to be green,* Joel ii. 22 only: דָּשְׁאוּ *they are green.*

Hiph. To cause to be green, to produce. Gen. i. 11 only: תַּדְשֵׁא (*the earth*) *shall produce.* Whence,

דֶּשֶׁא *m. The young green plant,* different from עֵשֶׂב *the more mature, yielding seed,* Gen. i. 11, 12. Deut. xxxii. 2. Prov. xxvii. 25.

I. דָּשַׁן in four conjugations; in *Kal, to grow, become fat.* Deut. xxxi. 20. (Arab. دسم *idem.* ם and נ interchange frequently.)

Piel דִּשֵּׁן,

1. *To make fat, full of marrow,* Prov. xv. 30: שְׁמוּעָה טוֹבָה תְּדַשֶּׁן־עָצֶם *a good report brings marrow to the bones.* Hence, *to anoint,* Ps. xxiii. 5.
2. *To consider as fat, to pronounce so,* Ps. xx. 4: עוֹלָתְךָ יְדַשְּׁנֶה *may he consider thy burnt-offering as fat,* i. e. acceptable, (ה֫ is parag. as in אֶקְרָאֶה, 1 Sam. xxviii. 15).
3. Denom. from דֶּשֶׁן *to clear from ashes,* Exod. xxvii. 3. Numb. iv. 13, only.

Pual. Meton. *To be satiated, satisfied,* Prov. xi. 25. xiii. 4: *the desire of the diligent shall be satisfied.*

Hothp. To be smeared with fat, (of a sword), Isai. xxxiv. 6 only: הִתְדַּשְּׁנָה.

דָּשֵׁן *adj.*

1. *Fat,* (of the soil), Isai. xxx. 23.
2. *Full of sap,* (of trees), Ps. xcii. 15.
3. *Rich, great,* (of persons), Ps. xxii. 30.

דֶּשֶׁן *m.* with suffix דִּשְׁנִי,

1. *Fatness,* Judg. ix. 9; *rich food, fat meat, a sumptuous banquet,* Job xxxvi. 16. Isai. lv. 2. Jer. xxxi. 14; *fertility, blessing.* Ps. lxv. 12.
2. *Ashes,* (perhaps in as much as the ancients made use of them for manure, Comp. *Plin.* xvii. 9.) Levit. i. 16, and often.

דָּת *fem.* only in the later Hebrew,

1. *Law,* Esth. i. 13, 15, 19. ii. 12. כְּדָת הַיּוֹם *according to the present law, as at present,* ix. 13.
2. *A public command, order, edict, royal decree,* Esth. iii. 14. viii. 13. ix. 14. (The word appears to be of Persian origin. From داتن to give, to command, to place, is derived داد justice, right, in Pelvi: *Dadha, Dadestan,* in Zend: *Daetie,* in Aram. *Dat* signifies *judicium.*)
3. Deut. xxxiii. 2, according to the usual reading אֵשׁ דָּת, *fire of law, fiery law,* (Vulg. *lex ignea,* similar are the Syr. Chald. and Arab.), but 10 Hebrew *codd.* are for another reading, אשדת (also 2 Sam. אשדות) i. e. either אֲשָׁדוֹת signifying, streams of water, (vid. אֶשֶׁד), or perhaps, the powerful, (after اسد, lion). The form would then be *fem.* as, e. g. פְּרָעוֹת, Judg. v. 2, and רִבְבוֹת קֹדֶשׁ *holy myriads* would stand in parallelism with it. For the different attempts at explaining this difficult passage, of which none is satisfactory, see *Vater's Comment. on the Pentateuch,* Th. iii. p. 347-55; the latter signification has been adopted, first by Vater, and De Wette, after him, has made use of it in his translation of the Bible.

דָּת Chald. *fem.*

1. *Law,* Dan. vi. 9, 13, 16. דָּתָא דִי אֱלָהּ *the law of God,* Ezra vii. 12, 21.
2. *Religion, religious constitution,* Dan. vi. 6: בְּדָת אֱלָהֵהּ *in his religion,* comp. vii. 25. (The Rabbins call the Christian and the Mahometan religion דָּת).
3. *Edict, decree.* Dan. ii. 13, 15.
4. *Opinion, view, design,* Dan. ii. 9: חֲדָה הִיא דַתְכוֹן *this alone is your design.*

דֶּתָא *stat. emph.* דְּתָא Chald. i. q. דֶּשֶׁא Heb. *fresh verdure.* Dan. iv. 12, 20.

דְּתָבָר *m.* Chald. (prop. Persian), Dan. iii. 2, 3, *one who understands the law, a judge,*

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comp. from דָּת and the final syllable בָּר, وار (comp. גִּזְבָּר). In Pelvi, *Datouber*, one who decides, commands, a judge, in Persian دادواران a lawyer.

דֹּתַיִן a proper name, (*two wells*, dual from דֹּת Chald. *well*), Gen. xxxvii. 17, also דֹּתָן, 2 Kings vi. 13, the name of a place north of Samaria, Greek Δωθαία, Judith iv. 5. vii. 5. Δωταία, iii. 9.

דָּתָן a proper name, of a conspirator, with Korah, against Moses, Numb. xvii. 1. xxvi. 9. Deut. xi. 9. Ps. cvi. 7.

ה

He (הֵא) the fifth letter of the alphabet, as numeral 5. The signification of the name is unknown.

As guttural, it is pronounced between the softer *Aleph* and the harder *Cheth*. Examples of the interchanges with א, see p. 1; but it seldom changes with ח, (in the Hebrew itself, never,) e. g. as first radical הָדַר, No. II. هدر and حدر; הֲדַר and חֲזַר to return, هبش, حبش and خبش to assemble, to bring together; perhaps הָדַף and حذف to push back, &c.; as second radical ܓܗܢ, גְּחַן to bow, זְהוֹרִי, ܙܗܘܪܢܐ crimson, cognate with זהר to shine; وحيف and وهيف wine; قهل and قحل to grow lean, to shrink; as third radical גָּבַהּ, Samaritan גבח to be high; גִּבֵּחַ having a high forehead, comp. جبهة forehead, &c.

It happens more frequently that ה as second radical, interchanges with ו *quiescens*, (which is also the case with א, see p. 2), e. g. בּוֹשׁ, Aram. בהת to be ashamed, דּוֹר, Arab. دهر generation, time; לְהָטִים magic arts, comp. לָאַט and לוּט; מוּל Aram. מְהַל to circumcise, comp. Isai. i. 22; נוּד Aram. נְהַר ܢܗܪ to light; רוּץ Aram. ܪܗܛ to run; קָהַל; Chald. and Samar. קול to assemble; probably also לְהָבִים i. q. לוּבִים Libyans; in the Samaritan text, stands, Gen. x. 13. להדים for לוּדִים.

הַ (before gutturals and ר pointed with *Kametz*; before ה almost always, and ח frequently, with *Patach*; before gutturals with *Kametz*, generally הֶ), Art. *the*; an abbreviation from the old complete form הַל, Arab. ال, the ל of which is assimilated also in the Arabic pronunciation, (although not in writing), before the solar letters. This article is used,

1. For the definite article, *the, that*.
2. For the pronoun demonst. *this*, e. g. הַיּוֹם *this day, hodie*, Exod. ii. 18. 1 Kings xx. 13. הַפַּעַם *this time*, Exod. ix. 27.
3. For the indefinite art, הָעַלְמָה *a virgin*, Isai. vii. 14, הַיּוֹם *one day, once, olim*, 1 Sam. i. 4. 2 Kings iv. 18. Job i. 6.
4. Before the vocative, הַמֶּלֶךְ *O king!* Esth. vii. 3. הַבַּעַל *O Baal!* 1 Kings xviii. 26. Cant. vi. 1, and frequently.
5. As a pronoun relative, *who, which*, (*qui, quæ, quod*), like ὁ in Homer, used for *this*, and *who*. (Comp. זֶה). Josh. x. 24: *he spake to the chief of the warriors* הֶהָלְכוּא אִתּוֹ *that went with him*, Judg. xiii. 8: מַה־נַּעֲשֶׂה לַנַּעַר הַיּוּלָד *what shall we do with the boy, that shall be born*, Ezra viii. 25. Dan. viii. 1. Ps. xxxiv. 13. So also, Gen. xxvii. 33: מִי אֵפוֹא הוּא הַצָּד צַיִד וַיָּבֵא לִי *who is he then, that hunted game, and brought* (*it*) *me?* (Thus there is no need of a change in the construction from the part. to the finite verb.)
6. In the examples הָעִיר *to the city*, הַשָּׂדֶה *into the field*, the article however does not indicate, as the ה *locale*, the direction *to, towards a place*, but the signification lies in the accusative case, in which these words are then used.

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It is to be observed, that in the combination of a substantive with a genitive following, the article, (when it is to be used), is always placed before the genitive, e. g. גִּבּוֹר חַיִל *a hero*, Judg. xi. 1. גִּבּוֹרֵי הַחַיִל *the heroes*, Josh. i. 14. גִּבּוֹר הַחַיִל *O hero!* אִישׁ הַדָּמִים *thou blood-hound! tyrant!* 2 Sam. xvi. 7. Comp. ver. 8.

הָ (before gutturals with *Pathach*, and when they have *Kametz*, with *Segol*, frequently, as the article, with a *dagesh forte* following, especially before a letter with *shevah*, Gen. xvii. 17. xviii. 21. xxxvii. 32). Arab. ا.

1. Sign of an absolute interrogation, *an? num?* Gen. iv. 9: הֲשֹׁמֵר אָחִי אָנֹכִי *am I the keeper of my brother?* But such an interrogation is sometimes used so as to include a negative (as הֲלֹא *nonne?* for *ecce!*) 2 Sam. vii. 5: הַאַתָּה תִּבְנֶה לִּי בַיִת *shalt thou build me a house?* for, *thou shalt build me no house*, hence, in the (explanatory) parallel passage, 1 Chron. xvii. 4: לֹא אַתָּה תִּבְנֶה. Thus also Amos v. 24.

2. In the indirect interrogation, *whether, if*, Gen. viii. 8: *to see,* הֲקַלּוּ הַמַּיִם *if the waters were abated*, xxiv. 33. Cant. vi. 11. Also without an interrogation, e. g. Gen. xliii. 6: *to tell the man* הַעוֹד לָכֶם אָח *that ye have yet a brother.* אִם follows in the signification, *or*. Gen. xviii. 21. xxvii. 21: הַאַתָּה זֶה בְּנִי עֵשָׂו אִם לֹא *whether thou art that my son Esau or not?* (In Arab. ا . . . ام).

3. *Nonne*, Gen. xxx. 2: הֲתַחַת אֱלֹהִים אָנֹכִי *am I not under God*, l. 19. Job xx. 4: הֲזֹאת יָדַעְתָּ *dost thou not know this?* xl. 39. 1 Sam. ii. 27. 2 Sam. xxiii. 17. Jer. xxxi. 20. Ezek. xx. 4.

4. Sometimes, as אִם *if, when*, Exod. xxxiii. 16: *wherein shall it be known,* הֲלֹא בְלֶכְתְּךָ *if not in that thou goest with us.* עִמָּנוּ

הָא Chald. *Behold!* Dan. iii. 25. Syr. ܗܵܐ *idem.*

הֵא *idem.* Heb. Gen. xlvii. 23. Ezek. xvi. 43. In Chald. Dan. ii. 43: הֵא כְדֵי *behold! so as*, for, *so as*. Also in Syr. ܗܵܐ is often thus used pleonastically.

הֶאָח *interj.* (formed from the sound) of joy, Isai. xliv. 16. comp. Job xxxix. 25, (28); of exultation, Ps. xxxv. 21, 25; of scorn, Ps. xl. 16. Ezek. xxv. 3.

הַב *imp.* from יָהַב, q. v.

הַבָהֲבִים *m. plur.* Hos. viii. 13, *presents*, here applied to offerings. Root יָהַב *to give.*

הָבַל *fut.* יָהְבַל in two conjugations; in *Kal, to be vain, to have a vain conceit*, Job xxvii. 12: לָמָּה־זֶּה הָבֶל תֶּהְבָּלוּ *why harbour ye vain conceits?* Ps. lxii. 11: וּבְגָזֵל אַל תֶּהְבָּלוּ *be not vain in plunder*, i. e. place not vain hopes (in it), 2 Kings xvii. 15: וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל וַיֶּהְבָּלוּ *they went after the vain idols, and acted vainly*, i. e. they worshipped idols. Jer. ii. 5.

Hiph. To seduce one to vanity, i. e. to idolatry. Jer. xxiii. 16 only.

הֶבֶל with *suff.* הֶבְלִי *m. plur.* הֲבָלִים, הַבְלֵי,

1. *Breath*, (Aqu. ἀτμίς, Symm. ἀτμός. *Kimchi*, אֵיד הַיּוֹצֵא מֵהַפֶּה. Comp. the Targ. on Ps. xc. 9.), mostly expressive of transitoriness. Job vii. 16: כִּי־הֶבֶל יָמַי *for a breath are my days.* Prov. xiii. 11: הוֹן מֵהֶבֶל יִמְעָט *riches disappear more quickly than a breath*, xxi. 6. xxxi. 30. Ps. xxxix. 6. Eccles. i. 2, 14. ii. 11, 17, 23. iv. 4, 8. v. 9. vi. 9, &c. it is very properly used in Eccles. vi. 4, *of a miscarriage, abortion:* כִּי־בַהֶבֶל בָּא וּבַחֹשֶׁךְ יֵלֵךְ *for in a mist it came, and in darkness it departed.*

2. Metaph. for any thing *vain*, and *foolish*, Lam. iv. 17: עֶזְרָתֵנוּ הָבֶל *our vain hope.* Jer. x. 3, 8. Especially,

3. *Idols, idolatry.* In *sing.* 2 Kings xvii. 15. Jer. ii. 5; in *plur.* Jer. viii. 19. xiv. 22. Deut. xxxii. 21. Ps. xxxi. 7: הַבְלֵי שָׁוְא *the vain idols.* Jonah ii. 9.

4. Adv. *in vain*, Job ix. 29. xxi. 34. xxxv. 16. Isai. xxx. 7. Ps. xxxix. 7.

5. A proper name, *Abel*, (LXX. Ἄβελ), the second son of Adam. The significa-

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tion of his name (*transition*) contains an allusion to his history, and the short duration of his life.

הֶבֶל *idem*, only in the phrase הֲבָלִים הֲבָלִים, Eccles. i. 2. xii. 8. (The form is of a Chaldaic kind).

הֳבָנִים *plur. masc.* Ezek. xxvii. 15. *Ebony*, ἔβενος, *hebenum*. So among the old writers, *Symmachus* and *Jerom*, comp. *Bochart. Hieroz.* T. II. p. 141. Even the similarity of the name, is, in a product of the East, of great importance, since the thing and its name were together introduced into Greece. In several names of similar precious woods the plural only is in use, as שִׁטִּים, אַלְגֻמִּים probably, from the quantity of hewn pieces, (φαλαγγες), in which they were exported.

הָבַר in the part. *Kal*, Isai. xlvii. 13 only: הֹבְרֵי שָׁמַיִם, LXX. ἀστρολόγοι τοῦ οὐρανου. Vulg. *augures cœli*. Probably, prop. *they who cut the heavens, divide them* into quarters, for the purpose of augury, from the root חבר to cut off. Others take הָבַר as i. q. חבר to know.

I. הָגָה *fut.* יֶהְגֶּה in three conjugations; in *Kal*,

1. *To reflect, meditate*, with בְּ, on something, mostly of religious contemplation. Josh. i. 8: וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה *thou shalt meditate thereon*, (on the law), *day and night*, Ps. i. 2. lxiii. 7. lxxvii. 13: וְהָגִיתִי בְּכָל־פָּעֳלֶךָ *I will meditate upon all thy works*, cxliii. 5. synonymous with שִׂיחַ, which also in the two latter passages is placed in parallelism with הָגָה. Without a case, Prov. xv. 28: לֵב צַדִּיק יֶהְגֶּה לַעֲנוֹת *the heart of the righteous meditates to answer*. With the accusative, *to think on* something. Isai. xxxiii. 18: לִבְּךָ יֶהְגֶּה אֵימָה *thy heart shall think on that terror*, and in a bad sense, *to invent, imagine, project*, Ps. ii. 1: לְאֻמִּים יֶהְגּוּ רִיק (*why*) *do the nations imagine vain things*, i. e. vain seditions, Prov. xxiv. 2. Isai. lix. 13.

2. *To speak, to utter*, Job xxvii. 4: לְשׁוֹנִי אִם יֶהְגֶּה־רְמִיָּה *my tongue shall not utter deceit*, Ps. xxxv. 28: לְשׁוֹנִי תֶּהְגֶּה צִדְקֶךָ *my tongue shall praise thy righteousness*, xxxvii. 30. lxxi. 24. cxv. 7. Isai. lix. 3. Prov. viii. 7.

3. *To sigh, complain, lament*, Jer. xlviii. 31. Isai. xvi. 7.

4. *To coo* (of a dove), Isai. xxxviii. 14: אֶהְגֶּה כַּיּוֹנָה *I cooed like a dove*, lix. 11.

5. *To roar*, (of a lion), Isai. xxxi. 4. (In Syr. ܗܓܐ signifies, to reflect, to read by syllables. *Pael*, to meditate on, consider, *Ethp.* to read).

Po. Inf. הֹגוֹ i. q. *Kal*, No. 2. Isai. lix. 13 only.

Hiph. part. plur. מַהֲגִים *to murmur, mutter*, (of soothsayers, wizards, who mutter spells) or, *to sigh, groan*, (of the low murmuring of demons which the necromancer imitates). Isai. viii. 19.

II. הָגָה i. q. יָגָה, No. 2, only in *Kal, to be separated*, (comp. הָלַךְ and יָלַךְ), and trans. *to separate*, Prov. xxv. 4: הָגוֹ סִיגִים מִכֶּסֶף *separate the dross from the silver*. The inf. is used imperatively. Symm. καθαιρε. Vulg. *aufer*. Ver. 5. (Others read here הֹגוֹ as *Hiph.* from יָגָה). Here belongs probably, Isai. xxvii. 8: הָגָה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים *he sweeps (them) away in a violent wind, in the day of the storm*.

הֶגֶה *m.*

1. *Thought*, Ps. xc. 9.

2. *Complaint, lamentation*, Ezek. ii. 10.

3. *A murmuring, roaring*, (of thunder), Job xxxvii. 2.

הֲגוּת *fem.* (with impure *Kametz*), *thought*, Ps. xlix. 4.

הֲגִיג *m.* (from the obsolete root הָגַג, probably i. q. הָגָה, comp. דָּמָה and דָּמַם, חָקַק and חָקָה, רָבַב and רָבָה), hence *lamentation, sighing*. Ps. v. 2: יְהוָה בִּינָה הֲגִיגִי *Jehovah, hear my complaint*, xxxix. 4: בַּהֲגִיגִי תִבְעַר אֵשׁ literally, *in my lamentation a fire* (i. e. indignation, impatience) *is kindled, my*

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complaint hath burst out into indignation. According to the other signification of הָגָה it may also be translated in the latter passage by, *reflection, meditation,* and in the first, *musing, prayer.* Thus *de Wette.*

הֶגְיוֹן *m.* Probably, *poem, song,* (so the Syrian renders the root הָגָה, Isai. viii. 19, it is nearly related to the signification *meditari, sc. carmen*). Ps. xcii. 4: עֲלֵי הִגָּיוֹן בְּכִנּוֹר, LXX. μετ' ᾠδῆς ἐν κιθαρᾳ, *with a song on the lyre.* So also Vulg. Jerom. Ps. ix. 17: הִגָּיוֹן סֶלָה (a musical term), LXX. ᾠδη διαψαλματος, *an interlude.* So also *Symm. Aqu. Vulg.* According to others הִגָּיוֹן in both passages signifies a musical instrument.

הֶגְיוֹן *m.*

1. *Meditation, reflection,* Ps. xix. 15.
2. *Machination, project,* (comp. the root). Ps. ii. 1. Lam. iii. 62: הֶגְיוֹנָם עָלַי *their device is against me.*

הָגִין *m. adj.* Ezek. xlii. 12 only. *Commodious, convenient, suitable.* (In Talmud הָגוּן signifies, proper, convenient, suitable).

הָגָר *Hagar,* the name of an Egyptian servant, mother of Ishmael. Gen. xvi. 1. xxv. 12. The root in Arabic signifies, to fly, to leave one's native country, (whence Hegira, the flight of Mohammed), hence, *fugitive,* which name agrees with her history, vid. הֶבֶל.

הַגְרִים *m. plur.* Ps. lxxxiii. 7, and הַגְרִיאִים, 1 Chron. v. 10, 19, 20. xi. 38. xxvii. 31. The name of a people eastward of Gilead, with whom the tribes, living beyond the Jordan, were at war. *Steph. Byz.* mentions there a people called Ἀγραιοι. *Dionys. Perieget.* V. 956, mentions the name Ἀγρέας, (*Acc.*) in the neighbourhood of the Nabatheans. Modern authors comp. *Heger,* i. q. (the province) *Baharein,* or هجر a city in Arabia Petræa. The Hebrew commentators place there the descendants of Hagar.

הַד i. q. הֵידָד *an exclamation of joy,* Ezek. vii. 7: הַד הָרִים *the joyful shouting upon the mountains,* (comp. Isai. xvi. 9, 10.)

הַדָּבְרִין *plur.* Chald. *Counsellors of state, ministers, vizirs.* Dan. iii. 24. iv. 33. vi. 8. also הַדָּבְרֵי מַלְכָּא, iii. 27. *royal counsellors,* of such for instance, the Turkish empire has six, besides the grand vizir. The final syllable בָּר, (vid. גִּזְבָּר, דָּתָבָר), leads us to a Persian origin of the word, on which account I venture not to define the signification of the syllable הַד.

הֲדַד the name of a king of the Idumæans, Gen. xxxvi. 35. 1 Chron. i. 46. Comp. ver. 50.

הֲדַדְעֶזֶר *Hadadeser,* the name of a king of Aram-Zoba, 2 Sam. viii. 3. v. 8. Other passages have the reading חֲדַרְעֶזֶר as 2 Sam. x. 16, 19. 1 Chron. xix. 16, 19. However, some MSS. are every where in favour of the first reading.

הַדַּדְרִמּוֹן the name of a place in the plain of Megiddo. Zech. xii. 11. According to Jerom it was called afterwards *Maximianopolis.*

הָדָה only once, in *Kal, to stretch out* (the hand after something), Isai. xi. 8. In Arab. and Syr. هدى, and ܗܕܐ to lead, to direct.

הֹדּוּ (for הִנְדּוּ), Syr. ܗܢܕ, Arab. هند *Hindustan, India,* Esth. i. 1. viii. 9.

הֲדוֹרָם, Gen. x. 27, the name of an Arabian nation, descended from Joctan. The Arabic genealogies acknowledge also a هدرام, هدراس, vid. *Bochart. Phaleg,* lib. ii. p. 128. *Michaelis Spicil. Geogr.* Part II. p. 162. The LXX. have Ὀδορρα, but in 1 Chron. i. 21, Κεδουραμ; perhaps they read it with a ח.

הָדַךְ only once, in *Kal, to tread down, to tread to the ground,* Job xl. 12 only. In Arabic هدك, to throw to the ground, to overturn, (of a house).

הָדַם Chald. *A part, piece,* עֲבַד הַדְמִין, Dan. ii. 5. iii. 29. μελη ποιεῖν, 2 Mac. i. 16, to cut one in pieces, a mode of putting to death among several ancient nations; otherwise in Syriac ܗܕܡ. (Chald. הַדֵּם, to cut in pieces. Syriac ܐܘܕܡ limb, *Ethp.* to be cut limb from limb).

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הֲדֹם *m.* Always with רַגְלַיִם, *foot-stool.* (Root הָדַם, in Arab. to spread on the ground, to make level with the ground). Isai. lxvi. 1: הָאָרֶץ הֲדֹם רַגְלָי *the earth is my foot-stool,* Ps. cx. 1: עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ *until I make thy enemies thy foot-stool.* Especially, the ark of covenant is called, the foot-stool of God, because Jehovah is represented as enthroned upon it, 1 Chron. xxviii. 2. Ps. xcix. 5. cxxxii. 7. Lam. ii. 1.

הֲדַס *plur.* הֲדַסִּים *m. Myrtle.* Neh. viii. 15. Isai. xli. 19. lv. 19. Zech. i. 8, 10, 11. Vid. *Celsii Hierobotanicon,* Part II. p. 17, &c. (Arab. هدس *idem.* in the dialect of Yemen, otherwise اس).

הֲדַסָּה (*myrtle*) the former name of Esther, Esth. ii. 7.

הָדַף *fut.* יֶהְדֹּף only in *Kal,*

1. *To thrust; ferire,* Numb. xxxv. 20: אִם בְּשִׂנְאָה יֶהְדְּפֶנּוּ *if he thrust him out of hatred,* ver. 22. Ezek. xxxiv. 21. Job xviii. 18: מֵאוֹר יֶהְדְּפֵהוּ אֶל־חֹשֶׁךְ *they shall thrust him from light into darkness.*
2. *To knock down, overturn,* Jer. xlvi. 15.
3. *To push back, to repel, to keep off,* 2 Kings iv. 27. Prov. x. 3: תַּוַּת רְשָׁעִים יֶהְדֹּף *he refuses (to satisfy) the desire of the wicked,* properly, *he repels.*
4. *To drive away,* Deut. vi. 19. ix. 4. Josh. xxiii. 5. (The cognate word in Arabic is دف, to push).

הָדַר *fut.* יֶהְדַּר in three conjugations; in *Kal,*

1. Probably, *to be wide, large,* (as the cognate אָדַר), but applied also to extension in height, *tumidum esse.* (Arab. ادر *tumidus,* comp. حدر *intumuit*). Isai. xlv. 2: הֲדוּרִים אַיָּשֵׁר *loca tumida complanabo.* LXX. ὄρη ὁμαλιῶ.
2. *To adorn, to attire,* Isai. lxiii. 1: הָדוּר בִּלְבוּשׁוֹ, LXX. ὡραῖος ἐν στολῇ αὐτοῦ. Vulg. *formosus in stola sua, adorned in his apparel.*
3. *To honour, respect,* with the accusative, Exod. xxiii. 3; with פְּנֵי פְּלֹנִי *to respect the presence of one,* Levit. xix. 32. and also for, *to favour, to take one's part* (in a court of justice), as נָשָׂא פָנִים, Exod. xxiii. 3. Levit. xix. 15.

Niph. pass. of *Kal,* No. 3. Lam. v. 12.

Hithp. To make one's-self big, to carry one's-self high, Prov. xxv. 6.

הַדַּר Chald. *Pael* הַדַּר *to honour, to show one respect,* Dan. iv. 31, 34.

הָדָר *m.*

1. *Ornament, dress,* Ps. xlv. 4. Ezek. xvi. 14. הַדְרֵי קֹדֶשׁ *holy ornaments,* Ps. cx. 3. Prov. xx. 29: הֲדַר זְקֵנִים שֵׂיבָה *grey hair is the ornament of old men,* Levit. xxiii. 40: עֵץ הָדָר *a beautiful tree.*
2. *Pomp, majesty, glory,* Ps. civ. 1: הוֹד וְהָדָר לָבָשְׁתָּ *thou hast invested thyself with glory and majesty.* Job xl. 10. Ps. xxix. 4: קוֹל יְהוָה בֶּהָדָר *the voice of Jehovah is full of majesty,* Deut. xxxiii. 17.
3. *Honour,* Ps. cxlix. 9: הָדָר הוּא לְכָל־חֲסִידָיו *it is an honour to all his saints.*

הֶדֶר *m. Embellishment, ornament,* Dan. xi. 20: מַעֲבִיר נוֹגֵשׂ הֶדֶר מַלְכוּת *he who shall send a tax-gatherer through the glory of his empire* (Palestine). The expression is parallel with צְבִי, ver. xvi. Comp. Zech. ix. 8, and particularly, as a parallel subject, 2 Mac. iii. 1, &c.

הַדָּרָה *fem. stat. const.* הַדְרַת i. q. הָדָר *ornament,* Prov. xiv. 28: הַדְרַת־קֹדֶשׁ *the holy ornament.* Ps. xxix. 2. xcvi. 9. Prov. xiv. 28: בְּרֹב־עָם הַדְרַת מֶלֶךְ *in the multitude of the people consists the glory of the king.*

הֹהּ *interj. Onomatopoët.* an exclamation of complaint, as אֲהָהּ, Ezek. xxx. 2.

הוֹ i. q. הוֹי *interj. Alas! woe!* Amos v. 16.

הוּא,

1. *Pron.* of the third pers. *he,* as neuter *it,* (Syr. ܗܘ, Arab. هو). In the Pentateuch it is *gen. comm.* and is used instead of the *fem.* הִיא, which occurs only eleven times

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therein, (comp. the Masora on Gen. xxxviii. 25). The authors of the points, to whom this idiom appeared strange, endeavoured at least to assist it by the points, and they therefore wrote always הִוא, which is to be considered as a *Kri* of הִיא. The same manner of writing occurs also in 1 Kings xvii. 15. Job xxxi. 11. Isai. xxx. 33, where הוּא throughout is the correct reading.

2. *Self, the same,* Isai. vii. 14: יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת *the Lord himself shall give you a sign,* 1 Chron. xvii. 26, especially with the article, בַּמָּקוֹם הַהוּא *in the same place.*

3. It serves to supply the verb substantive, as the *copula* in a logical sense. Isai. xliii. 25: אָנֹכִי הוּא מֹחֶה *ego sum abstergens.*

4. Under one of the three preceding heads come also all the passages known to the author, in which (vid. *Simonis Onomast. V. T.* p. 549), הוּא is taken to indicate Jehovah, comp. to No. 1, Deut. xxxii. 39: רְאוּ כִי אֲנִי אֲנִי הוּא *see that I, I am he, and besides me, there is no God,* Isai. xliii. 10, 13, 25. xlviii. 12. Jer. xiv. 22. To No. 2. Ps. cii. 28: אַתָּה הוּא *thou (art) the same.* To No. 3. 2 Sam. vii. 28: אַתָּה הוּא אֱלֹהִים *thou art God.*

הוֹד, *m.*

1. *Ornament,* Zech. x. 3: כְּסוּס הוֹדוֹ *as the horse in his trappings.* vi. 13.

2. *Pomp, majesty,* said of God, combined with הָדָר, Ps. xxi. 6. xcvi. 6. civ. 1. cxi. 3. Job xl. 10; *of the splendour of dominion,* 1 Chron. xxix. 25: וַיִּתֵּן עָלָיו הוֹד מַלְכוּת *and gave him a splendour of dominion,* gave unto his kingdom a splendour such as had not been, &c. In a somewhat different sense, Dan. xi. 21: וְלֹא נָתְנוּ עָלָיו הוֹד מַלְכוּת *to whom they had not given the dignity of the kingdom.* Numb. xxvii. 20: וְנָתַתָּה מֵהוֹדְךָ עָלָיו *and thou shalt lay some of thine honours upon him.* Of the voice, Isai. xxx. 30: הוֹד קוֹלוֹ *his majestic voice,* Job xxxix. 20: הוֹד נַחְרוֹ אֵימָה *his glorious snorting is terrible,* instead of, how glorious his snorting, how terrible!

3. *Brilliancy, bloom of youth, blooming complexion.* Dan. x. 8: הוֹדִי נֶהְפַּךְ עָלַי *my complexion was changed.* Hos. xiv. 7: יִפְרַח הוֹדוֹ *he blossoms as the olive tree,* (comp. זִיו).

הָוָה i. q. הָיָה *to be,* which is the prevailing form in Aram. and in the Hebrew the unusual form of the Poets, and of the later writers. It occurs in *Kal, part.* הֹוֶה, Neh. vi. 6. Eccles. ii. 22. *Imp.* הֱוֵה or הֱוֵא, הֱוִי, Gen. xxvii. 29. Isai. xvi. 4. Job xxxvii. 6: כִּי לַשֶּׁלֶג יֹאמַר הֱוֵא־אָרְצָה *for he saith to the snow, Be thou on the earth.* LXX. γίνου ἐπὶ γῆς. Others, according to the Arabic هوي, *fall upon the earth.* Thus *Schultens* on Prov. x. 3, and *Michaelis* in his Supplement, p. 512. *Vulg. ut descendat in terram. Fut.* יְהוּא, Eccles. xi. 3, instead of יִהְיוּ, Apoc. from יֶהֱוֶה.

הָוָה and הָוָא, Chald. *To be,* as the Heb. הָיָה. *Fut.* יֶהֱוֶה and יֶהֱוָא. ל is sometimes prefixed before the future, and signifies, *that,* as the Arabic ل, and then the preformative of the future is frequently omitted e. g. לֶהֱוֹן that they be, might be. Dan. ii. 43. vi. 2, 3. לֶהֱוְיָן, Dan. v. 17. The Chaldees very often use this verb with the participles of other verbs for a circumlocution of the narrative form, e. g. הֲוִית חָזֵה *thou sawest.* Dan. iv. 7, 10. vii. 2, 4. &c.

הַוָּה *fem.*

1. *Desire, lust.* Prov. x. 3: הַוַּת רְשָׁעִים יֶהְדֹּף *the desire of the wicked he refuses.* (Parallel with נֶפֶשׁ צַדִּיק.) (Arabic هوي *id.* from هوي, to desire, will, love).

2. *Mischief, calamity, destruction.*

(*a*) *Activè,* hence, *crime, wickedness.* Ps. v. 10: קִרְבָּם הַוּוֹת *their inward part is wickedness,* xxxviii. 13: דִּבְּרוּ הַוּוֹת *they speak wickedness.* lii. 4, 9. lv. 12. Prov. xi. 6.

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xvii. 4: מֵזִין עַל־לְשׁוֹן הַוּוֹת *he that giveth ear to a wicked tongue.* Job vi. 30.

(*b*) *Passivè*, Ps. lvii. 2: עַד־יַעֲבֹר הַוּוֹת *until the calamities are gone by.* xci. 3: דֶּבֶר הַוּוֹת *the destructive plague.* xciv. 20. Prov. xix. 13. Job vi. 2. xxx. 13. (In the two last passages the Kri has הַיָּה). Arabic هوي fall, ruin, from هوي to fall.

הַוָּה as the preceding No. 2. *destruction.* Isai. xlvii. 11. Ezek. vii. 26.

הוי An exclamation,

1. Of threatening: *woe!* with the *accus.* Isai. i. 4: הוֹי גּוֹי חֹטֵא *woe to the sinful nation.* v. 8, 11, 20, 21. x. 1, 5. xvii. 12. With אֶל Jer. xlviii. 1; עַל l. 27. Ezek. xiii. 3; לְ xiii. 18.
2. Of grief, *alas!* 1 Kings xiii. 30: הוֹי אָחִי *alas, my brother!*
3. Of exhortation, *heus! ho!* Zech. ii. 10. Isai. lv. 1.

הוּךְ Chald. i. q. הָלַךְ *to go.* *Fut.* יְהָךְ Ezra v. 5. vi. 5. vii. 13. *inf.* מְהָךְ vii. 13.

הוֹלֵלָה *f. pl.* הוֹלֵלוֹת *folly.* Eccles. i. 17. ii. 12. It is a verbal noun from הָלַל q. v.

הוֹלֵלוּת *f. idem.* Eccles. x. 13.

הוֹלֶם (*Milél*) *a blow* (with the hammer) Isai. xli. 7. *Root* הָלַם The *part.* הוֹלֵם (*Milra*) would be more applicable to the context.

הום in two conjugations; in *Kal, to perplex, to confound.* Deut. vii. 23: הָמָם מְהוּמָה גְּדוֹלָה *he will put them in great consternation.*

Niph. fut. יֵהוֹם *to be in commotion* (of a city or country) on account of some event that excites attention, Ruth i. 19. 1 Sam. iv. 5. 1 Kings i. 45. The forms תְּהִימָנָה אֲהִימָה, see under הִים. Derivat. מְהוּמָה.

הוּן (i. q. Arabic هان to be easy, light. *Conj.* ii. iv. x. to consider lightly, to treat with contempt.) It occurs only once in *Hiph.* and in the same signification, Deut. i. 41: וַתָּהִינוּ לַעֲלוֹת *and ye made it a light matter to go up,* went up inconsiderately. Others, *ye treated with contempt* (God's commands) *and went up,* comp. Numb. xiv. 44.

הוֹן *m.*

1. *Riches, property, treasures,* Prov. i. 13. vi. 31. viii. 18. Ps. xliv. 13: בְּלֹא הוֹן *for nothing,* prop. *for no riches.* *Plur.* הוֹנִים Ezek. xxvii. 33.
2. *Adv. Enough, sufficient.* Prov. xxx. 15, 16. LXX. ἀρκεῖ. Thus also the Chald. Syr. (Arab. هون ease, convenience, cognate with هنأ, هنا, הָנָא, to be useful, to produce gain, and هان to live comfortably, peaceably; اون repose, tranquillity, convenience.)

הוֹר and הֹר.

1. as הָר, *a mountain,* but an older and unusual form. Gen. xlix. 26: הוֹרֵי עַד *the everlasting mountains.* Parallel with גִּבְעוֹת עוֹלָם *everlasting hills.* The pointing of the Massorites הוֹרֵי עַד proceeds indeed without doubt from the explanation *parentes mei* (*Part.* from הָרָה, *concepit*) which is also expressed by the Vulg. and Chald., according to which עַד belongs to the following word. But the parallel passages, Deut. xxxiii. 15: הָרְרֵי קֶדֶם and Hab. iii. 6: הָרְרֵי עַד are decisive against it. It is rather to be pronounced הוֹרֵי עַד. LXX. ὀρέων μονίμων.
2. The name of certain mountains: of one on the frontiers of the Edomites, Numb. xx. 22. xxxiii. 32. of another in Lebanon, Numb. xxxiv. 7, 8.

הוֹשֵׁעַ A proper name (*save*),

1. The prior name of Joshua, servant and successor of Moses. Numb. xiii. 8, 16.
2. King of Israel, 2 Kings xv. 30. xvii. 1. &c. xviii. 1. &c.
3. The Prophet, Hos. i. 1, 2.

הוּת or הָתַת only once in *Poel* (or *Pil.*) Ps. lxii. 4: עַד אָנָה תְּהוֹתְתוּ עַל אִישׁ *how long will ye assail a man.* *Alex.* ἐπιτίθεσθε. *Vulg. irruitis.* Comp. تات *intulit malum,*

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grassatus est. *Aquila* and *Jerom:* ἐπιβουλεύετε, *insidiamini,* which is less applicable, comp. حاث conj. III., so also Rabbi Jona.

הָזָה in the part. *Kal,* Isai. lvi. 10, only, *to dream, to talk irrationally* in sleep. LXX. ἐνυπνιαζόμενοι. *Aqu.* φανταζόμενοι *Symm.* ὁραματισταί. *Vulg. videntes vana* (perhaps the two latter read חֹזִים). In Arabic هذي and \هذ signify, to talk confusedly, to rave, especially in sickness; thus in Talmud. Vid. *Bochart. Hieroz.* T. I. p. 680, *Buxtorf. Lex. Chald.* and *Thalmud.* under הזה.

הִי (for נְהִי, from נָהָה, as בּוּל for יְבוּל) *lamentation.* Ezek. ii. 10.

הִיא *f.*

1. *Pron.* of the third person, *she;* as *neut. it.* Syriac ܗܝ, Arabic هي. comp. הוּא *masc.*
2. With the article הַהִיא *the same.*
3. It supplies the *verb subst.* e. g. Levit. xi. 39.

הֵידוֹת *pl. f.* Neh. xii. 8. *Songs of praise,* choral songs, comp. xi. 17 It must be derived from יָדָה *Hiph. to praise, to give thanks,* and appears equivalent to תּוֹדוֹת; but there is no analogy in the pointing.

הֵידָד *m. Onomatop et.* a joyful acclamation, a shouting of happy persons, formed from the sound. Of the shouting of the vine-dressers and pressers. Jer. xxv. 30. xlviii. 33; of the shouting of soldiers, to encourage one another in battle. Jer. li. 14. In the two following passages Isai. xvi. 9: עַל קְצִירֵךְ הֵידָד נָפָל *for upon thy harvest is fallen the shouting* (*of the enemy.*) Verse 10: הֵידָד הִשְׁבַּתִּי *I have made an end of his shouting,* the two significations form an opposition.

הָיָה *fut.* יִהְיֶה *apoc.* יְהִי, וַיְהִי, *inf.* הֱיוֹת, הֲיוֹת, once הֱיֵה (Ezek. xxi. 15.) in two conjugations; in *Kal,*

1 *To be.* הָיָה לִי *to me belongs, is mine, I have.* Exod. xx. 3. לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים *thou shalt have no other gods.*

2. With the *dat.* of person and thing; *to serve for, tend to* Exod. iv. 16. Numb. x. 31: וְהָיִיתָ לָנוּ לֵעֵינָיִם *and thou canst serve us instead of eyes.* i. e. to give us information of every thing.

3. *To be* something. 1 Sam. iv. 9: הֱיוּ לַאֲנָשִׁים *be ye men.* Gen. xxviii. 21: הָיָה יְהוָה לִי לֵאלֹהִים *Jehovah shall be my God.*

4. With ל prefixed to the *inf.* it serves in several combinations, as a circumlocution of the future. Gen. xv. 12: וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and when the sun would go* (was going) *down.* Numb. viii. 12: וְהָיוּ לַעֲבֹד אֶת עֲבֹדַת יְהוָה *and they shall perform the service of Jehovah,* וַיְהִי לְדָרֹשׁ אֱלֹהִים *and he sought God.* The verb is also often to be translated passively. Deut. xxxi. 17: וְהָיָה לֶאֱכֹל literally: *it shall be for consumption;* for, *it shall be consumed.* Josh. ii. 5: וַיְהִי הַשַּׁעַר לִסְגֹּר *the gate should be shut.* Isai. vi. 13: הָיְתָה לְבָעֵר *it* (the tenth part) *shall be removed* comp. Numb. xxiv. 22. Also with the verb passive. Ezek. xxx. 16: וְנֹא תִּהְיֶה לְהִבָּקֵעַ *and No shall be broken open* or *conquered.*

5. הָיָה עִם אִשָּׁה *rem habere cum femina.* Gen. xxxix. 10. 2 Sam. xiii. 20. הָיָה לְאִישׁ *to fall to a man's share, rem habere cum viro.* Hos. iii. 3. Jer. iii. 1. Deut. xxiv. 2.

6. הָיָה ל *to turn into.* Exod. iv. 4: וַיְהִי לְמַטֶּה *and it became a staff,* verse 9: וְהָיוּ לְדָם *and they shall turn into blood.* ii. 10. Gen. ii. 24. xvii. 4. xxxii. 11: וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת *and now I am become two bands,* for, I am become the possessor of two bands.

7. *To happen,* וַיְהִי בְּ, נ *it happened, it came to pass, occurred,* that.

8. Sometimes in the signification of *to prosper, to succeed.* Isai. xix. 5: לֹא יִהְיֶה לְמִצְרַיִם מַעֲשֶׂה *no undertaking shall prosper,* or *succeed with the Egyptians.*

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9. Exod. xxxii. 1: מֶה הָיָה לוֹ *what has happened to him*, or, *what is become of him.*

Niph. נִהְיָה in the signification of *Kal*, but more rarely,

1. *To be*, (prop. as passive from *Hiph.* signifying, *to cause to be done, to give orders for*) 1 Kings i. 27. xii. 24.

2. *To become*, (prop. *to have been made*), with לְ, *to become something*, Deut. xxvii. 9: הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם לַיהוָה אֱלֹהֶיךָ *this day thou art become a people of Jehovah thy God; to fall to one's share*, Zech. viii. 10: שְׂכַר הָאָדָם לֹא נִהְיָה *the hire of man did not fall to his share.*

3. *To have happened, occurred*, Neh. vi. 8. Deut. iv. 32. Judg. xix. 30. xx. 3, 12.

4. As *confici, to be undone*, Dan. viii. 27: נִהְיֵיתִי וְנֶחֱלֵיתִי *I became faint and sick.* Vulg. *langui et ægrotavi. Luth. ich ward matt und lag krank.* Dan. ii. 1: וּשְׁנָתוֹ נִהְיְתָה עָלָיו *and his sleep was gone from him* (עָלָיו is here used for מֵעָלָיו). *Theod.* ἐγένετο ἀπ' αὐτοῦ. *Vulg. fugit ab illo.*

הַיָּה *fem.* in Keri, Job vi. 2. xxx. 13. for הַוָּה *suffering, calamity.*

הֵיךְ A Chald. form, instead of אֵיךְ *how?* 1 Chron. xiii. 12. Dan. x. 17. (In Chald. more frequently.)

הֵיכָל *m. plur.* ־ִים once ־וֹת Hos. viii. 14.

1. *A large magnificent edifice, palace*, Prov. xxx. 28. Isai. xxxix. 7. Dan. i. 4.

2. *A temple*, commonly: הֵיכַל יְהוָה 2 Kings xxiv. 13. 2 Chron. iii. 17. also used, before the building of the temple, of the tent of the congregation. 1 Sam. i. 9. iii. 3.

3. In a more limited sense, *the sanctuary* of the temple, in opposition to the most holy place (דְּבִיר). 1 Kings vi. 5, 17. vii. 50.

הֵילֵל *m. The shining, glittering star*, morning star, which is plain from the addition בֶּן שַׁחַר Isai. xiv. 12. LXX. ἑωσφορος. Vulg. *lucifer.* Root הָלַל *to shine, glitter;* the ־ֵי is interpolated, as in הֵיכָל, which interpolation in Syriac forms a kind of conjugation. See *Vater's Handbuch* of the Syriac Grammar, p. 174.

הִים i. q. הוּם and הָמָה in *Kal*,

1. *To bustle, make a noise.* Micah ii. 12: תְּהִימֻנָּה מֵאָדָם *they shall make a noise by reason of the multitude of men.*

2. *To chafe, fret, to be uneasy.* Ps. lv. 3: אֶהְימָה *I am restless.* Other Lexicographers place it in *Hiph.* under הום, others under הִים.

הֵימָן Proper name, (perhaps i. q. מְהֵימָן Chald. and Syriac, true, certain). A chief singer of the Levites under the reign of David, 1 Chron. vi. 18. xv. 17. Probably the same person, with the wise Ezrahite, mentioned 1 Kings v. 11. supposed author of Ps. lxxxviii.

הִין *m. A measure* for things of a liquid nature, containing twelve לֹג, according to *Josephus* (*Archæolog.* 3, 9.) two χοας of the Attic measure. Numb. xv. 4. &c. xxviii. 5, 7, 14. Ezek. iv. 11. The Alex. retains it Εἰν, ἶν, ἶν, perhaps it was an Egyptian measure, the name of which was familiar to the translator.

הָכַר Arabic هكر (with which it was long since compared by Rabbi Jona), *to be amazed* or *confounded; stupere.* Hence in *Hiph. stupefacere, obtundere; to deafen*, or *stun* one. Job xix. 3 only: תַּהְכְּרוּ לִי *ye stun me*, (תַּהְכְּרוּ probably for תַּהְכִּירוּ, comp. Jer. ix. 3). Alex. ἐπικεισθε μοι. Vulg. *opprimentes me.* Schultens, in his commentary on the passages, gives to the Arabic root هكر the signification, to be hard, here, to be insensible, but which proceeds merely from conjecture, as the signification is not established by usage.

הַכָּרָה *f.* (A verbal noun from *Hiph.* root נָכַר, after the form הַצָּלָה) *regard, respect.* Hence Isai. iii. 9: הַכָּרַת פְּנֵיהֶם *their regard*

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of the persons, i. e. their partiality, corruptibility before justice. *Vulg. agnitio vultus ipsorum*. Syriac ܡܣܐܒ ܒܐܦܐ *personarum respectus*. Michaelis' observation, that the Hebrew signifies properly, *the respect of their person*, instead of, *their respect of the person*, can be no objection to this signification, since it is sufficiently known from such examples, as הַר קָדְשִׁי, מַרְכְּבוֹת כְּבוֹדְךָ, &c. (see *Glassii philol. sacra*, p. 568.) that the pronominal affix in these compounds is generally joined to the genitive, to which however, in regard to the sense, it does not properly belong. The word according to its punctuation, cannot be derived from הָכַר, besides, the signification *stupuit*, is not applicable. It is true that according to Joseph Kimchi the word in Arabic signifies *obfirmavit vultum*, but this signification is not found in any Arabic Lexicon, and must be attributed to a mistake.

הַל Deut. xxxii. 6. (according to some MSS. in which it is written separately as הַל יְהוָֹה) a particle of interrogation, equivalent to هل in Arabic. The verb גָּמַל is then construed with the *accus.* see the collection of various readings of *Kennicot* and *de Rossi*.

הָלָא *To remove*, only in *Niph.* as *part.* הַנַּהֲלָאָה *who were removed far off*, as *collect.* Micah iv. 7. In Syriac is the cognate form הלהל, ܗܠܗܠ *elongavit, rejecit, removit.* But it may also be a *denom.* of the following.

הָלֶא (*forma segol.* as מָוֶת, אָרֶץ,) *subst. distance*, but only with *He parag.* הָלְאָה (*Milel* but without *Meteg.*) used adverbially, *farther*.

1. Of space, extent. Gen. xix. 9: גֶּשׁ הָלְאָה *come, draw nearer*. 1 Sam. x. 3: מִשָּׁם וָהָלְאָה *forward from thence*, xx. 22: וָהָלְאָה מִמֶּךָּ *farther from thee*, far beyond thee. Verse 37. Numb. xxxii. 19.—מֵהָלְאָה לְ *on the other side of* e. g. Amos v. 27: מֵהָלְאָה לְדַמֶּשֶׂק *on the other side of Damascus*, Gen. xxxv. 21. Jer. xxii. 19.

2. Of time, 1 Sam. xviii. 9: מֵהַיּוֹם הַהוּא וָהָלְאָה *from that day and forward*, Levit. xxii. 26. (In Syriac ܗܠܐ, ܠܗܠܐ *illuc, ulterius, longè*, after the form ע *gemin*, found also in the verb. With ܡܢ following, on the other side of. Matt. viii. 30. 2 Cor. x. 16. Pesch. In Chald. לְהַלָּה, לְהַלָּא and לְהַלָּאָה.)

הִלּוּלִים pl. *m. Feasts of joy and thanksgiving*, (at the gathering in of the fruits of the year). Judg. ix. 27. Levit. xix. 24.

הֲלוֹם see הֲלֹם.

הַלָּז *comm. This.* As *masc.* Judg. vi. 20. Zech. ii. 8. Dan. viii. 16; as *fem.* 2 Kings iv. 25. The more complete form is

הַלָּזֶה *m. This.* Gen. xxiv. 65. xxxvii. 19. It answers to the Arabic الذي which is however there used as a relative.

הַלֵּזוּ *this*, as the preceding, Ezek. xxxvi. 35 only, but probably *fem.* (with אֶרֶץ).

הֲלִיךְ *m. Step.* Job xxix. 6: הֲלִיכַי *my steps, poet.* for, *my feet*.

הֲלִיכָה *f.* in *plur.* only

1. *A going along*, Nah. ii. 6. especially of the going forth of God. Ps. lxviii. 25. Hab. iii. 6. Metaph. Prov. xxxi. 27: הֲלִיכוֹת בֵּיתָה *the ways of her house*, the proceedings in her house.

2. *Caravan, travelling company, fellow travellers*, Job vi. 19.

הָלַךְ, *future* יֵלֵךְ, וַיֵּלֶךְ (from יָלַךְ), *Poet.* יַהֲלֹךְ, *imp.* לֵךְ also לְכָה, *inf. absol.* הָלוֹךְ, *constr.* לֶכֶת with *suff.* לֶכְתִּי, *part.* הֹלֵךְ, in five conjugations; in *Kal*,

1. *To go*, also of inanimate things, e. g. of a ship, Gen. vii. 18; of water, Josh. iv. 18: וַיֵּלְכוּ כִּתְמוֹל־שִׁלְשֹׁם עַל־כָּל גְּדוֹתָיו *and flowed over all its shores as before*. Isai. viii. 8; of extending confines. Josh. xvi. 8; of a spreading rumour 2 Chron. xxvi. 8. 2 Sam. xv. 20.

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הֹלֵךְ עַל אֲשֶׁר אֲנִי הֹלֵךְ *I go whither fate leads me*, comp. 1 Sam. xxiii. 13.

The place whither one goes has most frequently לְ or אֶל before it, also, however, the *accus.* e. g. Judg. xix. 18. 2 Chron. ix. 21: אֳנִיּוֹת הֹלְכוֹת תַּרְשִׁישׁ *ships that went to Tarshish.*

The principal constructions of this word are as follows: with the *accus. to pass, go through a place, to traverse*, e. g. Deut. i. 19: וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר *we went through the whole wilderness.* ii. 7. Job xxix. 3: לְאוֹרוֹ אֵלַךְ חֹשֶׁךְ (*when*) *by his light I walked through darkness;* with בְּ *to go with something.* Exod. x. 9; hence, *to bring*, Hos. v. 6. (comp. the *prepos.* בְּ No. 2.) With עִם or אֵת (אֶת) *to walk with, to be acquainted, familiar with one:* Job xxxiv. 8. Prov. xiii. 20. Comp. Job xxxi. 5: אִם הָלַכְתִּי עִם שָׁוְא *if I have walked* (i. e. conversed) *with vanity.* With אַחֲרֵי *to go after, to follow*, Gen. xxiv. 5, 8. xxxvii. 17, and frequently. הָלַךְ אַחֲרֵי אֱלֹהִים בְּעָלִים *to go after God, idols*, i. e. to worship them, to be devoted to them. Deut. iv. 3. 1 Kings xiv. 8. Jer. ii. 8. Job xxxi. 7: וְאַחַר עֵינַי הָלַךְ לִבִּי *(if) mine heart followed mine eyes*, comp. Jer. iii. 17. ix. 13. xvi. 11. xviii. 12. Ezek. xxxiii. 31. Also, *to pursue.* Jer. xlviii. 2: אַחֲרַיִךְ תֵּלֵךְ חָרֶב *the sword shall pursue thee.* Also in Syriac *to follow* is expressed almost always by ;Δ∞ \\ı|, |ZI, hence in the New Testament, ἔρχεσθαι ὀπισω. With a *pleonast.* dative הָלַךְ לוֹ as *s'en aller* in French, and as *andarsene* in Italian. Cant. ii. 11: הַגֶּשֶׁם חָלַף הָלַךְ לוֹ literally: *the rainy season is past and gone by*, iv. 6. אֵלֵךְ לִי אֶל הַר הַמּוֹר *I will go to the mountain of myrrh.* Jer. v. 5. especially with the imp. לֵךְ לֵךְ *go*, Gen. xii. 1. xxii. 2. Cant. ii. 10. with לְפָנַי *to go before me*, sometimes equivalent with, *to serve*, (comp. עָמַד לְפָנַי) 1 Sam. ii. 30, 35; also as a token of protection, Deut. i. 30. xxxi. 8.

2. הָלַךְ בְּדֶרֶךְ *to walk in the way of one*, i. e. to follow his example, 1 Sam. viii. 3, 5. 1 Kings xxii. 43. 2 Kings xxii. 2. 2 Chron. xvii. 3. xxii. 3, and frequently.

3. Often, *to go, to walk, metaph.* for, *to live*, (comp. דֶּרֶךְ No. 2.) e. g. Ps. xv. 2: הוֹלֵךְ תָּמִים *he that walketh innocently*, Prov. xxviii. 18. Ps. i. 1: *happy is the man* אַשְׁרֵי לֹא הָלַךְ בַּעֲצַת רְשָׁעִים *who does not walk in the counsel of the wicked*, 2 Chron. xxii. 5: הָלַךְ בִּדְרָכֵי יְהוָה *to walk in the ways of God*, to follow his commandments. More rarely with the *accus.* (as הָלַךְ דֶּרֶךְ Numb. xx. 17. 1 Kings xiii. 12. Jer. xxxi. 21.) e. g. Isai. xxxiii. 15: הוֹלֵךְ צְדָקוֹת *he that walketh in righteousness*, Micah ii. 11: הוֹלֵךְ רוּחַ וָשֶׁקֶר *he that walketh in wind and lies*, said of a false prophet. Prov. vi. 12: הוֹלֵךְ עִקְּשׁוּת פֶּה *he that walketh in perverseness of (his) mouth*, uses deceitful language.

4. *To go away*, for, *to die*, Gen. xv. 2: אָנֹכִי הוֹלֵךְ עֲרִירִי *I die childless*, Ps. xxxix. 14: בְּטֶרֶם אֵלֵךְ וְאֵינֶנִּי *before I (go hence) die and am no more.*

5. *To vanish, perish.* Ps. lxxviii. 39: רוּחַ הוֹלֵךְ *a breath that passeth away.* Job xix. 10: *he has destroyed me on every side,* וָאֵלֵךְ *and I perish.*

6. *To flow, to stream*, (of water) Isai. viii. 7. According to a frequent Hebraism, the hills are said to flow down milk, water, instead of saying, milk, water flows over them. Joel iv. 18: הַגְּבָעוֹת תֵּלַכְנָה חָלָב *the hills shall flow (with) milk,* וְכָל אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם *and all the vallies of Judah shall flow (with) water.* So also Ezek. vii. 17. xxi. 12: כָּל־ בִּרְכַּיִם תֵּלַכְנָה מָיִם *all knees shall flow down with water.* Vulg. *omnia genua fluent* (a very emphatic description of fear) *aquis*, which perhaps is only correctly explained by Jerom: *pavoris magnitudine urina polluet genua.* Comp. the LXX. Chald. Syr. Ephr. In a different sense ὁ Ἑβραῖος, παραλυθησονται ως ὕδωρ, *resolventur quasi in aquas*, which however several interpreters

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follow. With the passage Joel iv. 18. compare the Latin construction: *auro plurima fluxit, Virg. Geor.* ii. 166. iv. 337, which occurs frequently among the poets.

7. The notion, *to go on, to proceed,* and be doing something at the same time, is expressed by the following constructions; Josh. vi. 13: הֹלְכִים הָלוֹךְ וְתָקְעוּ *they went on continually, and blew.* But more frequently combined with the infinitive of the last active verb, e. g. 2 Kings ii. 11: וַיְהִי הֵמָּה הֹלְכִים הָלוֹךְ וְדַבֵּר *and they went on continually, and spoke,* 1 Sam. vi. 12: הָלְכוּ הָלוֹךְ וְגָעוֹ *they went on continually lowing,* 2 Sam. iii. 16. Josh. vi. 9. Ps. cxxvi. 6. Isai. iii. 16: הָלוֹךְ וְטָפוֹף תִּלַכְנָה *they go trippingly along.* Jer. l. 4. The same manner of expressing the continuation of an action is indeed also usual with other verbs, e. g. 2 Sam. xv. 30: עָלוֹ עָלָה וּבָכֹה. xvi. 5: יֹצֵא יָצָא וּמְקַלֵּל, comp. 1 Kings xx. 37. Jer. xii. 17.

8. In the same phrase the notion of *going* is also frequently entirely lost, so that this construction expresses only the continuation, and especially the continual increase, of the action indicated by the last verb.

(*a*) With the pleonastic *inf.* הָלוֹךְ, Gen. xxvi. 13: וַיֵּלֶךְ הָלוֹךְ וְגָדֵל *and he became always greater.* Judg. iv. 24: וַתֵּלֶךְ יַד בְּנֵי־יִשְׂרָאֵל הָלוֹךְ וְקָשָׁה *and the hand of the children of Israel became always heavier upon Jabin,* &c. 1 Sam. xiv. 19. 2 Sam. v. 10: וַיֵּלֶךְ דָּוִד הָלוֹךְ וְגָדוֹל *and David became always greater.* The phrase in Judg. xiv. 9: וַיֵּלֶךְ הָלוֹךְ וְאָכֹל *and he went on eating,* may be considered as belonging to the preceding constructions, No. 7.

(*b*) Instead of the first הָלַךְ, as verb finite, is also used immediately the active verb itself, Gen. viii. 3: וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב *and the waters retire from overflowing the earth more and more.* xii. 9. Once הָיָה is used, instead of the first verb finite, Gen. viii. 5: הָיוּ הָלוֹךְ וְחָסֹר *they decreased more and more, continually.*

(*c*) Instead of the *inf.* הָלוֹךְ the part. הוֹלֵךְ is used. 1 Sam. xvii. 41: וַיֵּלֶךְ הַפְּלִשְׁתִּי הוֹלֵךְ וְקָרֵב *and the Philistine approached more and more.* But still more frequently construed with the participle הוֹלֵךְ only, and the participle or adjective that denotes the action, 1 Sam. ii. 26: וְהַנַּעַר שְׁמוּאֵל הוֹלֵךְ וְגָדֵל וְטוֹב *and the boy Samuel became continually greater and better,* 2 Sam. iii. 1: דָּוִד הוֹלֵךְ וְחָזֵק וּבֵית שָׁאוּל הוֹלְכִים וְדַלִּים *David became always stronger, and the house of Saul always weaker.* Esth. ix. 4. Jonah i. 11. Prov. iv. 18. 2 Chron. xvii. 12.

(*d*) Still more simply, 1 Sam. xiv. 16: וַיֵּלֶךְ וַהֲלֹם *and (the multitude) beat down one another more and more, continually,* (but it might also be translated, *they went away, and beat one another down.* Comp. with this construction, Jer. xiv. 5. Zech. vii. 5). With the preceding phrases comp. in French, *la maladie va toujours en augmentant et en empirant,* the sickness increases, and becomes continually worse.

Niph. נֶהֱלַךְ passive of *Hiph.* hence the same as *Kal,* No. 4, *to be gone, to pass away.* Ps. cix. 23 only: נֶהֱלָכְתִּי *I am gone.*

Piel הִלֵּךְ,

1. *To go, to walk, proceed,* as *Kal,* only used poetically, except 1 Kings xxi. 27. Job xxiv. 10. xxx. 28. Ps. xxxviii. 7, &c. (In Chald. and Syr. it prevails instead of *Kal*).

2. Perhaps *grassari,* (emphat. of *gradior*), whence מְהַלֵּךְ *grassator, a robber.* Prov. vi. 11. (Parallel אִישׁ מָגֵן). Others, *a rambler, a land stroller, vagabond.* Comp. Prov. xxiv. 34.

Hiph. הוֹלִיךְ from (יָלַךְ), also הֵילִיךְ, Exod.

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ii. 9, and part. מַהְלְכִים, Zech. iii. 7, (from הָלַךְ) the latter after Chald. form, vid. Dan. iii. 25.

1. *To make go, to cause to go,* Ezek. xxxii. 14: וְנַהֲרוֹתָם כַּשֶּׁמֶן אוֹלִיךְ *and I will cause their rivers to flow, as oil,* Exod. xiv. 21: וַיּוֹלֶךְ יְהוָֹה אֶת הַיָּם בְּרוּחַ קָדִים *and Jehovah caused the sea to retire by an east wind.* Hence,

2. *To lead, to conduct,* very frequently. Deut. viii. 2. 2 Kings xxiv. 15. Isai. xlii. 16, &c. 2 Sam. xiii. 13: אָנָה אוֹלִיךְ אֶת־חֶרְפָּתִי *whither shall I carry my disgrace?* Of things, *to carry away.* Zech. v. 10. Eccles. x. 20.

3. *To let perish, to destroy,* Ps. cxxv. 5. Causative of *Kal,* in Job xiv. 20. xix. 10.

Hithp. הִתְהַלֵּךְ,

1. As *Kal,* but with the accessory idea, for *one's-self,* (as *Hithp.* in Heb. often), hence *to go along,* Ps. xxxv. 14. Ezek. xxviii. 14. *to go about,* Exod. xxi. 19. *to take a walk,* Gen. iii. 8. 2 Sam. xi. 2. *to traverse, to go from and to,* Job i. 7. Zech. i. 10, 11. vi. 7. With the accus. (as also *Kal*), Job xxii. 14: וְחוּג שָׁמַיִם יִתְהַלָּךְ *he walketh on the arch of heaven.*

2. Metaph. (as *Kal,* No. 3,) for, *to live,* הִתְהַלֵּךְ בְּאֱמֶת בְּתֹם *to walk in truth and innocence,* i. e. to live, Ps. xxvi. 3. ci. 2. Prov. xx. 7. xxiii. 31. הִתְהַלֵּךְ לִפְנֵי יְהוָֹה *to walk before God,* Gen. xvii. 1. xxiv. 40. xlviii. 15. with אֵת, Gen. v. 22, 24. vi, 9.

3. Part. מִתְהַלֵּךְ Prov. xxiv. 34. *a land stroller,* comp. מְהַלֵּךְ, Prov. vi. 11.

Obs. The cognate and synonymous verbs הָלַךְ and יָלַךְ are both defective, and indeed so, that the one does not form the tenses which are used in the other; both together form only a complete verb, as the forms above given indicate. (Respecting הליך and יַהֲלֹךְ below). In all other languages it is the custom of Grammarians to consider such verbs as one, which is at least advantageous in Lexicography; e. g. that which is said of ἔρχομαι may also be applied to its aor. 2, ἦλθον, and what is said of *fero,* also to *tuli, latum,* and need not be repeated under the primitive forms. The same is here the case, and the words הָלַךְ and יָלַךְ present a proper example of a complete verb compounded of two defectives. Comp. the verbs נָפַץ and פוץ; יָצַב and נָצַב; נָקַע and יָקַע; צוּר, צָרַר and יָצַר and several others, to which a complete Hebrew Grammar should devote a particular register of anomalies. As to the few double forms existing, they are clearly distinguished by the peculiar usage. The *fut.* יַהֲלֹךְ is used by the poets for יֵלֵךְ, which is more frequent, and the prevailing form; besides which the form תִּהֲלַךְ occurs twice, Exod. ix. 23. Ps. lxxiii. 9, in both passages the signification is somewhat emphatical. The *inf.* הָלֹךְ distinguishes itself from לֶכֶת, (as also otherwise the *inf. absol.* from the *inf. construct.*), in the following manner, that it is only used in the pleonastic construction, *eundo ire,* e. g. Gen. xxxi. 30, here especially to be found under No. 7, 8; and lastly as imperat. e. g. 2 Kings v. 10. Jer. ii. 2.—Derivatives מַהֲלָךְ, תַּהֲלוּכָה, and the following.

הֲלַךְ Chald. *Pa. To go, to walk along,* Dan. iv. 26. *Aph. idem.* Part. מַהֲלְכִין, Dan. iii. 25. iv. 34.

הֵלֶךְ *m.*

1. *The act of going, travel,* as in Aram. הֵלְכָא, הִלְכָא, ܗܠܟܬܐ; also for, אִישׁ הֵלֶךְ *a traveller, stranger,* 2 Sam. xii. 4.

2. *A stream,* 1 Sam. xiv. 25: הֵלֶךְ דְּבַשׁ *a stream of honey.*

הֲלָךְ *m.* Chald. *Toll, wheelage,* Ezra iv. 13, 20. vii. 24. LXX. φόρος.

הָלַל in seven conjugations; in *Kal,*

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1. *To shine, to give light,* as the Arab. هل. Job xxix. 3: בְּהָלּוֹ נֵרוֹ *when he lets his candle shine.* (הָלּוֹ is the *inf.* after the form שַׁדּ or חֵן, צֵל, the pron. is pleonastic, as in Ezek. x. 3. Job xxxiii. 20.) Comp. *Hiph.*
2. *To glitter,* Comp. *Piel.*
3. *To vaunt, to be haughty, arrogant,* Ps. lxxv. 5. Part. הוֹלְלִים *the arrogant,* with the accessory meaning, *wicked.* Ps. v. 6. lxxiii. 3. lxxv. 5. With this is connected,
4. *To be foolish, mad.* (In the Hebrew, *fool* stands for *wicked, irreligious,* and *wise* for *virtuous* and *religious,* comp. נָבָל.) See *Poel.*

Piel הִלֵּל, *to make shine, to make illustrious,* hence, *to praise, commend, to cry up,* (Syr. ܫܒܚ, Arab. هلل *idem.*) Gen. xii. 15: וַיְהַלְלוּ אֹתָהּ אֶל־פַּרְעֹה *and commended her before Pharaoh.* Prov. xxvii. 2. xxviii. 4. xxxi. 28, 31. Cant. vi. 9. 2 Chron. xxiii. 12: וְהַמְהַלְלִים אֶת הַמֶּלֶךְ *they who praised the King,* i. e. they who shouted, hailed him. Most frequently, *to praise, glorify God,* with the accus. Ps. cxvii. 1. cxlv. 2. הַלְלוּ־יָהּ *praise,* or *glorify God,* in the later writings with לְ, 1 Chron. xvi. 36. xxv. 3. 2 Chron. xx. 21. xxx. 21. Ezra iii. 11; with בְּ, Ps. xliv. 9. Intrans. *to boast of.* Ps. lvi. 5: בֵּאלֹהִים אֲהַלֵּל *I will boast of God.* Comp. x. 3: יְהֻלַּל רָשָׁע עַל תַּאֲוַת נַפְשׁוֹ *the wicked boasts of his heart's desire.*

Pual הֻלַּל, *to be praised, commended,* Ezek. xxvi. 17. Part. מְהֻלָּל *praise-worthy* (of God). Ps. xlviii. 2. xcvi. 4. cxlv. 3. In the passage, Ps. lxxviii. 63: וּבְתוּלוֹתָיו לֹא הוּלָלוּ it is indeed much more applicable to the parallel passage, ver. 64, and the sense, to translate with several ancient authors: *and their maidens lamented not,* for which reason Schnurrer derives הוּלָלוּ from יָלַל (as הוּלֶדֶת from יָלַד) but the Grammatical form permits it to be only translated passively: *they are lamented.* According to the usual acceptation, it is translated: *and their maidens are not praised by wedding songs* (*epithalamia*), which is also the most probable sense of the words so pointed. (In the Talmud, at least, the special signification of הִילּוּלָא is *epithalamium,* בֵּית הִילּוּלָא *bride-chamber,* although it might be possible that this signification first originated from the Rabbinical interpretation of this passage, comp. *Buxtorf. Lex. Chald.* p. 613.)

Hithp. הִתְהַלֵּל,

1. *To be praised, to deserve praise,* Prov. xxxi. 30.
2. *To boast one's-self,* 1 Kings xx. 11. Prov. xx. 14: וְאָז לוֹ יִתְהַלָּל *but in going away, he then boasts himself* (of his good bargain.) More frequently with בְּ, *to boast of* a person, or thing, Prov. xxv. 14. xxvii. 1: אַל תִּתְהַלֵּל בְּיוֹם מָחָר *boast not thyself of to-morrow,* especially בֵּאלֹהִים *to boast one's-self of God, to be proud of his protection and assistance,* Ps. xxxiv. 3. lxiv. 11. cv. 3. Once with עִם. Ps. cvi. 5: לְהִתְהַלֵּל עִם־נַחֲלָתֶךָ *that I may glory with thine inheritance.* Derivat. הִלּוּל, מַהֲלָל, תְּהִלָּה.

Poel הוֹלֵל *fut.* יְהוֹלֵל causative of *Kal,* No. 4. *to make a fool.* Eccles. vii. 7: כִּי הָעֹשֶׁק יְהוֹלֵל חָכָם *for gain makes even the wise man a fool.* Compare with this passage, Exod. xxiii. 8. Hence, *to set one down* (*consider*) *as a fool, to shame one;* Job xii. 17: שׁוֹפְטִים יְהוֹלֵל *he represents rulers as fools.* Isai. xliv. 25: קֹסְמִים יְהוֹלֵל *he represents the soothsayers as fools.* *Poal* part. מְהוֹלָל *mad,* properly, *made mad.* Ps. cii. 9: מְהוֹלָלַי *who rage* (are mad) *against me* (as קָמַי). Eccles. ii. 2.

Hithpoel הִתְהוֹלֵל,

1. *To be, become mad.* Jer. xxv. 16. li. 7. Nah. ii. 5: יִתְהוֹלְלוּ הָרֶכֶב *the chariots shall rage.* Jer. l. 38: בָּאֵימִים יִתְהוֹלָלוּ *constr.*

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prægn. with their idols they are madly audacious.

2. *To feign one's-self, to appear mad,* 1 Sam. xxi. 14. Deriv. הוֹלֵלָה, הוֹלֵלוּת.

Hiph. יָהֵל, יָהֵלוּ causat. of *Kal,* No. 1. *to cause to give light, shine.* Job xli. 10: תָּהֵל אוֹר *causeth the light to shine,* Isai. xiii. 10. Also as *Kal,* Job xxxi. 26.

הָלַם *fut.* יַהֲלֹמוּן, Ps. lxxiv. 6; יֶהֶלְמֵנִי, Ps. cxli. 5, only in *Kal,*

1. *To smite, thrust,* Judg. v. 26: הָלְמָה סִיסְרָה *she smote Sisera.* Ps. lxxiv. 6. cxli. 5: יֶהֶלְמֵנִי צַדִּיק *let the righteous smite me,* Prov. xxiii. 35.
2. *To strike, beat in pieces,* Isai. xvi. 8.
3. *To beat, rout, to disperse themselves* (of an army), 1 Sam. xiv. 16: וַיֵּלֶךְ וַהֲלֹם *and (the multitude) beat down one another more and more.*
4. *To stamp* (of the hoofs of horses). Judg. v. 22.
5. הַלּוּמֵי יַיִן, Isai. xxviii. 1, *overcome with wine, intoxicated,* Greek οἰνοπλήξ, Latin *vino saucius.* Comp. בִּלֵּעַ, רוּן, עָבַר, and in Arabic هك, تك, هرج, II.

This word is only to be met with in Hebrew, the signification however, becomes quite clear from the context of all the passages, from its derivatives (הוֹלֵם, הַלְמוּת, מַהֲלֻמּוֹת), and the ancient translation in many instances. Michaelis' doubts and conjectures (*Supplem.* p. 541-49), are not exegetical.

הֲלֹם an *adv.* of place,

1. *Here,* Gen. xvi. 13.
2. *Hither,* Exod. iii. 5. Judg. xviii. 3. 1 Sam. x. 22. עַד־הֲלֹם *hither,* or *as far as here,* 2 Sam. vii. 18. (In Arabic هلم signifies, come hither, but which is conjugated as the imp. of a verb, hence *fem.* هلمي).

הַלְמוּת *fem. A hammer,* Judg. v. 26. (comp. the verb, Ps. lxxiv. 6.) LXX. *Vulg. Syr. Arab. idem.*

הַם or הָם, the name of a place, otherwise unknown, the habitation of the Susim, Gen. xiv. 5; seven *Sam.* MSS. and Jerom have the reading חם.

הָם or הֵם probably i. q. הָמוֹן. *Plur. const.* Ezek. vii. 11: מֵהֲמֵהֶם probably for מֵהֲמֵיהֶם *of their multitude,* or, *of their property.* It is here paronomastically joined with מֵהֶם, מֵהֲמוֹנָם, and this explains in some manner the choice of an otherwise rare form.

הֵם, הֵמָּה,

1. Pron. pers. *plur. m. They.* Sometimes used as *fem.* Zech. v. 10. Cant. vi. 8. Ruth i. 22.
2. *These, the same.*
3. Instead of the verb subst. in plur. 1 Kings viii. 40. ix. 20. Gen. xxv. 16. Even in the second person, Zeph. ii. 12: *ye Ethiopians,* also חַלְלֵי חַרְבִּי הֵמָּה, *shall be slain by my sword.* In Arabic and Syriac it is sometimes used not only for *they are,* but for *you are, we are.*

הָמָה *fut.* יֶהֱמֶה only in *Kal,*

1. *To rage, roar, make a noise, to be agitated,* especially of the waves of the sea. Ps. xlvi. 4. Isai. li. 15: וַיֶּהֱמוּ גַלָּיו *and whose floods raged.* Jer. v. 22. xxxi. 35. li. 55; *of a great multitude of people.* 1 Kings i. 41: קוֹל הַקִּרְיָה הוֹמָה *the raging cry in the city.* Ps. xlvi. 7: הָמוּ גוֹיִם *the people raged.* Ch. lix. 7. lxxxiii. 3. Isai. xvii. 12. Prov. i. 21: בְּרֹאשׁ הוֹמִיּוֹת Vulg. *in capite turbarum, at the head of a noisy congregation.* Others, *at the corners of noisy streets.* So e. g. the Syrian. Prov. x. 1: לֵץ הַיַּיִן הֹמֶה שֵׂכָר *wine is a mocker, and a noisy outrageous drink.* Parallel is Zech. ix. 15. *they drink,* הָמוּ כְּמוֹ יַיִן *and rage as the wine.* In both passages *raging* is metonym. attributed to the wine itself, although the latter passage may be translated *as from wine.*
2. Of the commotions of the mind, as *anguish, sorrow, compassion.* Ps. xlii. 6,

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12: מַה תֶּהֱמִי עָלַי *why art thou disquieted within me* (my heart)? Jer. iv. 19: הֹמָּה לִי לִבִּי לֹא אַחֲרִישׁ *my heart rages within me, I have no rest* (here, of anguish), Ch. xxxi. 20: עַל כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ *therefore my heart* (Jehovah's) *is troubled for him,* (Ephraim) *I will have mercy upon him.* Comp. Cant. v. 4. Since, however, the verb הָמָה is also applied to different sounds of musical instruments, (comp. הֲמִית נְבָלֶיךָ, Isai. xiv. 11), these motions of the mind may sometimes be compared with those tones. (Comp. what Forster relates of the savages, that they call compassion, a howling of the bowels). Isai. xvi. 11: מֵעַי לְמוֹאָב כַּכִּנּוֹר יֶהֱמֶה *my bowels shall sound for Moab like a harp.* Jer. xlviii. 36: לִבִּי לְמוֹאָב כַּחֲלִלִים יֶהֱמֶה *my heart shall sound for Moab like flutes.*

3. *To sigh, complain,* Ps. lv. 18. lxxvii. 4. In comparison with doves, Ezek. vii. 16: כְּיוֹנֵי הַגֵּאָיוֹת כֻּלָּם הוֹמוֹת *they sigh all as the doves in the vallies;* with bears, Isai. lix. 11: נָהֲמָה כַּדֻּבִּים כֻּלָּנוּ וְכַיּוֹנִים הָגֹה נֶהְגֶּה *we all roar like bears and mourn like doves,* (descriptive of lamentation); of the snarling of dogs, Ps. lix. 7, 15.

4. *To ramble about.* Prov. vii. 11: הוֹמִיָּה הִיא וְסֹרֶרֶת *she rambles about, and is impetuous,* Ch. ix. 13. Comp. the similar word הָגָה. The cognate word in Arabic is هم, which has the prevailing signification of disquiet, anguish, sorrow, and answers to No. 2, 3; هام for هيم to wander about impetuous, like one mad, (especially from love, passion), answers very properly to No. 4. With No. 3 compare also همهم to sigh, to coo, (of the dove), *reciprocavit, gravem edidit vocem in pectore: uti et in mœrore fit: prout et asinus, bos, elephantus facit.* Castellus. (But the Arabic همي to trickle, shed tears, has not the least connection with it.)

הֲמוֹן vid. הָמוֹן

הָמוֹן (vid. root הָמָה) *masc.* (as *fem.* Job xxxi. 34 only.)

1. *Sound, rattling,* e. g. of rain, 1 Kings xviii. 41; of singing, Ezek. xxvi. 13. הֲמוֹן שִׁירֶיךָ *the sound of thy songs,* Amos v. 23; but especially of the tumult of a multitude. 1 Sam. iv. 14: מָה קּוֹל הֶהָמוֹן הַזֶּה *what a tumult is that.* xiv. 19. Job xxxix. 7: הֲמוֹן קִרְיָה *the tumult of the town.*

2. Hence, *the multitude itself,* קוֹל הָמוֹן *the noise of a multitude.* Isai. xiii. 4. xxxiii. 3. Dan. x. 6. הָמוֹן גּוֹיִם, Gen. xvii. 4, 5. הֲמוֹן עַמִּים, Isai. xvii. 12. *a multitude of nations, people.* הָמוֹן נָשִׁים *a multitude of women,* 2 Chron. xi. 23; especially of armies. Judg. iv. 7. Dan. xi. 11, 12, 13.

3. *Multitude, or quantity generally,* e. g. of water. Jer. x. 13. li. 16; and without addition, *a quantity of possessions,* riches, Ps. xxxvii. 16. Eccles. v. 9.

4. *Emotion of the mind,* Isai. lxiii. 15: הֲמוֹן מֵעֶיךָ *the sound of thy bowels,* here, of compassion. Comp. the root No. 2.

הָמוֹן־נָא Ezek. xxx. 18, is considered by some, synonymous with נא אָמוֹן, (vid. אָמוֹן,) but the signification of the preceding is more proper, *People of No.*

הֵמּוֹן and הֵמּוֹ Chald. pron. pers. *plur. They.* Dan. ii. 34. Ezra iv. 10, 23. i. q. הֵם Heb.

הֶמְיָה *fem. A sounding,* (of musical instruments,) Isai. xiv. 11. Root הָמָה, comp. No. 2.

הֲמֻלָּה *fem.* only, Jer. xi. 16. Ezek. i. 24. The signification of which is, according to the author's persuasion, only to be obtained from the context, viz. *noise, tumult, multitude,* equivalent to הָמוֹן, which occurs in the very same construction. Ezek. i. 24: בְּלֶכְתָּם קוֹל הַמֻּלָּה כְּקוֹל מַחֲנֶה *when they went there was a tumult, as the tumult of a camp.* Vulg. *cum ambularent, quasi sonus erat multitudinis ut sonus castrorum.* So occurs קוֹל הָמוֹן, Isai. xiii 4. xxxiii. 3. 1 Kings xx. 13, 28,

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but especially parallel is Dan. x. 6: קוֹל דְּבָרָיו כְּקוֹל הָמוֹן *his voice was as the voice of a multitude of people.* Jer. xi. 16: *the Lord called thy name a green olive tree, fair, with lovely fruit,* לְקוֹל הֲמוּלָה גְדוֹלָה הִצִּית אֵשׁ עָלֶיהָ *with a great tumult or noise he placed fire upon it, and its branches brake in pieces.* (Comp. הָמוֹן הַנָּרוֹל). Scheidius, Michaelis, and others, apply here the Arabic idiom همل to flow, to shed tears, rain much, hence הֲמוּלָה heavy rain, which in case of necessity would suit Ezek. i. 24, but the words, בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה contain evidently only one metaphor, not the double one of rain, and of the tumult of a camp, the first of which was already expressed by the preceding member of the verse. But to the passage in Jeremiah that signification is not at all applicable, and Michaelis himself is forced to the admission, that it is there used for every noise; by which, however, the reception of the Arabic idiom in Ezekiel is rendered more uncertain. The Arabic idiom agrees probably as little here with the Hebrew, as under הָמָה, but as همي and همل have the same signification, to trickle, to rain, (which is also yet to be found in همع and همك and همر), so in Hebrew הָמַל i. q. הָמָה, and its derivative הֲמֻלָּה are synonymous with הָמוֹן. *Michaelis Supplem.* p. 554: *conjectura ex filo orationis non sane infeliciter ducta,* strepitum *vertebant recentiorum plerique, sed hanc etymo et grammatica firmaturi a vero aberrabant. Qui sapientius,* הָמוֹן *conferebant, quod patrem meum in notis mscr. fecisse video, verum hoc a radice* הָמָה: *sed forte conjiciebat, radices duabus in litteris convenientes significatu etiam convenire: quod—hic non omnino falsum.* We naturally agree with Michaelis that the analogy is not always sufficient for finding out the signification, but it is not less evident that it might really serve for the confirmation of an interpretation so much favoured by the context.

הָמַם 1st pers. הַמֹּתִי, *fut.* יָהֹם, i. q. the rarer הוּם; only in *Kal,*

1. *To terrify, throw into confusion, tumult,* (the enemy) *to rout or defeat him,* especially of Jehovah, Exod. xiv. 24: וַיָּהָם אֶת מַחֲנֵה מִצְרַיִם *and he* (Jehovah) *confounded the army of the Egyptians,* Ch. xxiii. 27. Josh. x. 10. Judg. iv. 19. 1 Sam. vii. 10. Ps. cxliv. 6: שְׁלַח חִצֶּיךָ וּתְהֻמֵּם *throw thy arrows and discomfit them.* (Others, *scatter them about,* viz. the arrows, lightnings), 2 Chron. xv. 6: אֱלֹהִים הֲמָמָם בְּכָל־צָרָה *God troubled them with all oppressions.*
2. Hence, *to demolish, extirpate,* Deut. ii, 15: לְהָמֵם מִקֶּרֶב הַמַּחֲנֶה עַד תֻּמָּם *to extirpate them from among the camp until they are totally demolished.* In conjunction with אָבַד, Esther ix. 24. With אָכַל, Jer. li. 34.
3. *To drive,* generally, Isai. xxviii. 28, הָמַם גִּלְגַּל עֲגָלָתוֹ *he drives the wheels of his chariots.* (The signification of No. 1, belongs to the cognate هام for هيم IV. *dispersit eos Deus;* with No. 3, some compare هم *ad citatiorem incessum impulit* (*camelum.*) The endeavours of Schultens and Michaelis to reduce all to the Arabic notion, to melt, to be in anguish, might not be satisfactory to every one. Vid. *Schultens Origg.* lib. i. cap. 5. *Michaelis Suppl.* p. 555.)

הָמַן, hither is referred as *inf.* Ezek. v. 7 only: יַעַן הָמֳנְכֶם מִן הַגּוֹיִם. The explanation of Rabbi Menachen (in Rashi) appears to be the easiest, *because ye rage,* (i. e. *ye revolt against God*) more than the heathen. הָמֳנְכֶם is then i. q. הֲמֹנְכֶם (from הָמוֹן which verbal noun is construed as *inf.*) Comp. הָמָה, Ps. ii. 1. xlvi. 7, and similar passages where *noise* and *raging* occur as signs of presumption. The form הָמֳנְכֶם is as שָׁלֹשׁ־ Exod. xxi. 11. טָהֳרִי־ for טָהֳרִי, &c.

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הָמָן the name of an eminent Persian, notorious as a persecutor of the Jews. Esth. v. 1, &c. (המאן in Persian signifies, alone in its kind, only).

הַמְנִיד or according to the Chethib, הַמְנִיךְ Chald. Dan. v. 7. xvi. 29. *a necklace,* or *bracelet.* In Syriac ܡܢܝܟܐ, in Chald. מְנִיכָא מניכא. *Castelli Lex. Syr.* 226. *Buxtorfii Lex. Chald.* p. 1226. ה or oftener א is prefixed to foreign words, see p. 2. It is the Greek *μανίακης,* (otherwise *μάνος, μάννος,*) which Theodotion has here (comp. Ezra iii. 6. *Aqu.* Gen. xli. 42. *Symm.*). Polybius (ii. 31.) attributes this ornament, the necklace, to the Galatians: *Μανιακαι, τοῦτο δ' ἐστὶ χρυσοῦν ψελλιον ὃ φορουσι περι τας χεῖρας καὶ τον τράχηλον οἱ Γαλάται.* The ornament *μαννος* according to Pollux (v. 6.) belonged to the Dorians. The origin of this word is after all not yet clear. It is however, more than probable that the word passed over with the fashion from the Greeks in Asia Minor or Celtes, into the Aram. language.

חֲמָסִים *m. pl.* Isai. lxiv. 1 only. Several Hebrew interpreters render it by, *thin brush-wood, stubble,* which is applicable. Rabbi Jona מַשׁ יָבֵשׁ. It is confirmed by Simonis, who compares it with the transposed word משם to break in pieces (any thing dry); whence משם dry twigs, chips for burning. Michaelis's interpretation is less admissible: *ignis murmurans,* from ממס to murmur.

I. הֵן *Pron.* third *pers. pl. fem. They.* It occurs incorrectly instead of the *masc.* Ruth i. 13. comp. הֵנָּה.

II. הֵן, with makk.—הֵן.

1. *Behold!* still more frequently הִנֵּה.

2. *If.* Exod. viii. 22: הֵן נִזְבַּח אֶת תּוֹעֲבַת מִצְרַיִם לְעֵינֵיהֶם *if we sacrifice the abomination of the Egyptians before their eyes?* Levit. xxv. 20: what shall we eat in the seventh year הֵן לֹא נִזְרַע *if we sow not.* Job xl. 23. Especially 2 Chron. vii. 13. where it alternates with אִם.

3. *Whether; num?* or sign of interrogation, as *an?* Jer. ii. 10: *consider and see* הֵן הָיְתָה כָּזֹאת *if there happened such a thing;* or, *hath the like happened?* In Chald. *idem.* The Arabs use in the same manner إِنْ behold! and in Syriac ܗܵ behold! see! is often used syn. with אִם and the הַ interrogative, e. g. ܗܲܢ *nonne?*

הֵן Chald.

1. *If, when?* Dan. ii. 5, 6. iii. 15, 18.

2. *Whether.* Ezra v. 17.

3. הֵן־הֵן *sive-sive.* Ezra vii. 26.

4. For הֲלֹא *nonne?* as a strong affirmation, Dan. iii. 17.

הֵנָּה i. q. הֵן pron. third pers. *plur. fem. eæ,* and *neut. ea.* Hence *adv.* of place, prop. *in ea* or *hæc, sc. loca.*

(*a*) *Hither.* Gen. xlv. 8. Josh. iii. 9: עַד הֵנָּה. also, of time. Gen. xv. 16. הֵנָּה וָהֵנָּה *hither and thither.* Josh. viii. 20. 1 Sam. xx. 21: מִמְּךָ וָהֵנָּה *from thee hitherwards.*

(*b*) Here; prop. *in his, sc. locis,* Gen. xxi. 29: הֵנָּה—הֵנָּה *here,—there.* Dan. xii. 5. הֵנָּה וָהֵנָּה *here and there.* 1 Kings xx. 40.

הִנֵּה seldom הִנֵּה Gen. xix. 2. *interj. Behold! see!* very frequently. With *suff.* which are here in the nominative case הִנֵּנִי *behold me,* or, *see, here I am.* More rarely, הִנֶּנִּי; הִנְּךָ; הִנְּךְ; הִנּוֹ; plur. הִנֶּנּוּ, הִנְּכֶם; הִנָּם—הִנֵּנִי *here I am,* is frequently used as the reply of any one called upon.

הֲנָחָה *f.* a verbal noun from *Hiph.* הֵנִיחַ, root נוּחַ. *Permission of rest, relaxation, rest,* Esth. ii. 18: הֲנָחָה לַמְּדִינוֹת עָשָׂה *granted (a day of) rest to his provinces.* The LXX. and Chald. understand it of a remitting of tribute, comp. e. g. Levit. xxiii. 4. where נֵיחַ שַׁבָּתוֹן is used for the Hebrew שַׁבַּת שַׁבָּתוֹן. Josephus (*Archæol.* xi. 6.) takes it for a holy-day proclaimed through the whole empire.

הֲנַע The name of a town in Mesopotamia. Isai. xxxvii. 13. 2 Kings xviii. 34. LXX.

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Ανα, perhaps عانة a town in Mesopotamia, on an island of the Euphrates.

הָסָה in two conjugations; *Piel, to be silent.* Occurs only in the *imp. be silent.* Hab. ii. 20: הַס מִפָּנָיו כָּל־הָאָרֶץ *all the world be silent before him.* Zeph. i. 7. Zech. ii. 17. The *imp.* הַס or with an accent הָס is also used as interj. *silence!* Judg. iii. 19. Amos vi. 10. As *adv.* Amos viii. 3. LXX. σίωπην. *Plur.* הַסּוּ Neh. viii. 11.

Hiph. To make silent, to appease. Numb. xiii. 30 only: וַיַּהַס כָּלֵב אֶת־הָעָם *and Caleb appeased the people before Moses.*

הֲפוּגָה *fem. Intermission, ceasing,* Lam. iii. 49. Root פּוּג.

הָפַךְ fut. יַהֲפֹךְ in four conjugations; in *Kal,* Syriac ܗܦܟ Chald. הֲפַךְ and אֲפַךְ Arabic افك.

1. Trans. *To turn, overturn,* 2 Kings xxi. 13. Hos. vii. 8. Job xxviii. 9: הָפַךְ מִשֹּׁרֶשׁ הָרִים *he overturns the mountains from the roots,* i. e. turns them up. הֲפֹךְ יָדְךָ *turn thy hand,* i. e. turn about. 1 Kings xxii. 34. 2 Chron. xviii. 33. comp. 2 Kings ix. 23. Josh. vii. 8: אַחֲרֵי אֲשֶׁר הָפַךְ יִשְׂרָאֵל עֹרֶף לִפְנֵי אֹיְבָיו *after that Israel hath turned his back before his enemies.* Of perverting words, Jer. xxiii. 36: הֲפַכְתֶּם אֶת דִּבְרֵי אֱלֹהִים *ye have turned,* i. e. perverted *the words of God.*

2. Intrans. *To return.* 2 Chron. ix. 12: וַתַּהֲפֹךְ וַתֵּלֶךְ *she returned and went;* hence, *to turn back, to fly* (in battle). Judg. xx. 39, 41. Ps. lxxviii. 9.

3. *To overturn, overthrow, destroy,* (a city) as *evertere.* Gen. xix. 21, 25. Deut. xxix. 22. with בְּ Amos iv. 11. (In Arabic الموتفكات signifies by way of eminence, the cities sunk into the Dead sea as Sodom, Gomorrha, &c.)

4. *To turn, to change.* Ps. cv. 25: הָפַךְ לִבָּם לִשְׂנֹא עַמּוֹ *he changed their heart to hate his people.* Levit. xiii. 55: הַנֶּגַע לֹא הָפַךְ אֶת עֵינוֹ *has the spot not changed its appearance?* with ל *to turn into.* Ps. lxvi. 6: הָפַךְ יָם לְיַבָּשָׁה *he turned the sea into dry land.* Also with the *accus.* Levit. xiii. 3: שֵׂעָר בַּנֶּגַע הָפַךְ לָבָן *the hair in the spot is turned white.* Verses 4, 10, 13, 20. Ps. cxiv. 8: הַהֹפְכִי הַצּוּר אֲגַם־מַיִם *he that turns the rock into ponds of water.* (The י in הֹפְכִי is parag.) 1 Sam. x. 9: וַיַּהֲפָךְ לוֹ אֱלֹהִים לֵב אַחֵר *and God changed to him another heart,* gave him another heart. Thus Zeph. iii. 9. Isai. xxix. 16: הָפְכְּכֶם אִם כְּחֹמֶר הַיּוֹצֵר יְחָשֵׁב *truly your change shall be as the clay of the potter,* i. e. *mutabitur sors vestra instar luti sub manu figuli.* Rosenmüller.

Niph. נֶהְפַּךְ

1. *To turn one's self, to turn back.* Josh. viii. 20. (of an army.) Job xix. 19: נֶהְפְּכוּ בִי *they have turned against me.* Lam. v. 2: נַחֲלָתֵנוּ נֶהְפְּכָה לְזָרִים *our inheritance is turned to strangers.* Lam. i. 20: נֶהְפַּךְ לִבִּי בְּקִרְבִּי *my heart is turned within me.* Hos. xi. 8. 1 Sam. iv. 19: נֶהְפְּכוּ עָלֶיהָ צִירֶיהָ *her pains came upon her,* prop. pains turned themselves within her, comp. Dan. x. 16. (See צִיר), Prov. xvii. 20: נֶהְפַּךְ בִּלְשֹׁנוֹ *he that turns himself with his tongue,* i. e. artfully perverts his tongue.

2. *To be overturned, destroyed,* of a city. Jonah iii. 4.

3. *To be turned into,* Exod. vii. 15. Lev. xiii. 16, 17. 1 Sam. x. 6 (with לְ); with the *accus.* Jer. ii. 21: נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן *thou art turned into a wild vine unto me.* Lev. xiii. 25. נַהֲפוֹךְ Esth. ix. 1, is to be considered as the *inf.* absol. which is used here historically.

Hoph. Job xxx. 15 only: הָהְפַּךְ עָלַי בַּלָּהוֹת *terrors are turned or rolled upon me.*

Hithp. הִתְהַפֵּךְ.

1. *To turn, to move of itself.* Gen. iii. 24: חֶרֶב מִתְהַפֶּכֶת *a sword continually turning itself,* i. e. a flaming bickering sword. Job xxxvii. 12.

2. *To change itself.* Job xxxviii. 14.

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3. *To roll, tumble down.* Judg. vii. 13. comp. *Hoph.* Derivat. besides the next following, מַהֲפֵכָה, מַהֲפֶכֶת, תַּהֲפֻכוֹת.

הֵפֶךְ and הֶפֶךְ *m. The reverse, opposition.* Ezek. xvi. 34. (In Thalm. לְהֵפֶךְ *e contrario.*)

הֲפֵכָה *f. Overthrow, destruction,* see הָפַךְ No. 3. Gen. xix. 29.

הֲפַכְפַּךְ *m. Crooked, twisted, bent.* Prov. xxi. 8.

הַצָּלָה *f.* A verbal noun from *Hiph.* root נָצַל. *Deliverance, preservation,* Esth. iv. 14.

הֹצֶן Ezek. xxiii. 24. (instead of which many MSS. read חֹצֶן), according to the Targ. and *Kimchi: arms.* Comp. the Arabic حصن to be fortified, strong; حصنة arms, fire-arms, Æthiop. ሐጺን iron, iron-work. Perhaps i. q. חֹסֶן power, here, the power of an army, a host, (ה might be interchanged with ח, see letter ה) Syriac *armati.* Chald. *cum armis bellicis.* Agreeably to the context it might also be compared with حصان a noble horse, especially on account of being in combination with רֶכֶב וָנָלֶז.

הַר *m.* with the art. הָהָר, once with ה *locale,* הָרָה Gen, xiv. 10, otherwise הָהָרָה. Plur. הָרִים, with the *art.* הֶהָרִים. *A mountain,* frequently *a chain of mountains,* a mountainous country. Gen. xiv. 10. הַר יְהוּדָה *the mountains of Judah,* a chain of mountains in the south of Palestine in the tribes of Judah and Simeon, Josh. xxi. 11; also by way of eminence, הָהָר Josh. x. 40. xi. 16. הַר אֶפְרַיִם *the mountains of Ephraim,* in the tribes of Ephraim and Benjamin. Josh. xvii. 15, 16, 18. הַר הָאֱלֹהִים *the mountain of God,* i. e. Sinai, the Hebrew Olympus. Exod. iii. 1. iv. 27. xviii. 5. הַר הַקֹּדֶשׁ *the holy mountain,* i. e. the mountain of the temple. Ps. ii. 6. xliii. 3, &c. comp. הָרָר and הוֹר.

חֹר see הוֹר.

הַר חֶרֶס (*Mountain of the sun*) a town in the tribe of Dan. Judg. i. 35.

הַר יְעָרִים see יַעַר.

חָרָא 1 Chron. v. 26. The name of an Assyrian district into which colonies of Israelites were transplanted. Bochart (*Phaleg.* lib. iii. p. 225. &c.) compares *Aria* the northern district of Media.

הַרְאֵל (*Mountain of God*), the name of the altar of burnt offering. Ezek. xliii. 15, instead of which verses 15, and 16. אֲרִיאֵל, q. v.

הָרַג *fut.* יַהֲרֹג in three conjugations; in *Kal, to kill,* with the *accus.* seldom with לְ, of the person. 2 Sam. iii. 30. Job v. 2; with בְּ e. g. 2 Chron. xxviii. 9: וַתַּהַרְגוּ בָם *and ye have killed among them.* Ps. lxxviii. 31. *Metonym.* Ps. lxxviii. 47: יַהֲרֹג בַּבָּרָד גַּפְנָם *he killed their vines with hail.* Comp. *interfice messes. Virg. Georg.* iv. 330.

Niph. pass. in the future only. Ezek. xxvi. 6, 15: תֵּהָרַגְנָה, בְּהָרֵג. Lam. ii. 20: יֵהָרֵג.

Hoph. הוּרַג *idem.* Isai. xxvii. 7. Ps. xliv. 22: הוּרַגְנוּ.

הֶרֶג *m. Murder, overthrow,* Esth. ix. 5. Prov. xxiv. 11: מָטִים לָהֶרֶג *they that are tottering to the slaughter.*

הֲרֵגָה *f. A slaughtering, strangling.* צֹאן הַהֲרֵגָה *fat beasts* or *cattle fit for killing.* Zech. xi. 4, 7. גֵּיא הַהֲרֵגָה *the valley of slaughter,* Jer. vii. 32. xix. 6. יוֹם הֲרֵגָה *the day of overthrow,* Jer. xii. 3.

הָרָה in two conjugations; in *Kal,*

1. *To conceive, to become pregnant,* Gen. iv. 1: וַתַּהַר וַתֵּלֶד אֶת־קַיִן *she conceived and bare Cain,* verse 17. Ch. xvi. 4. xxi. 2. xxv. 21. xxix. 32, &c. With לְ *to conceive, or become pregnant by one,* Gen. xxxviii. 18. *Part.* הוֹרָה *a woman in labour or travail, mother.* Cant. iii. 4. Hos. ii. 7.

2. Metaph. Ps. vii. 15: הָרָה עָמָל וְיָלַד שָׁקֶר *he went pregnant with mischief and brought forth deceit.* Job iii. 3: *let the day perish wherein I was born, and the night which said* הָרָה גָּבֶר *a male child is conceived.* In the passage, 1 Chron. iv. 17: וַתַּהַר אֶת מִרְיָם, וַתֵּלֶד appears to be

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omitted, when compared with Gen. iv. 1, 17. Ch. xxi. 2, &c.

Poel הוֹרָה. *Inf.* הֹרוֹ. Isai. lix. 13. comp. *Kal*, No. 2.

הָרָה *adj. f. Pregnant.* Gen. xvi. 11. הָרָה לָלַת *far advanced in pregnancy*, near to be delivered, 1 Sam. iv. 12. בִּקֵּעַ הָרוֹת *to rip open pregnant women*, Hos. xiv. 1. (a practice in war.) הַרַת עוֹלָם *eternally pregnant.* Jer. xx. 17. Once as plur. הַרְיוֹתָן Hos. xiv. 1.

הַרְהֹר Chald. *Thought*, (from הִרְהֵר *to think*); also metonym., as the synonymous רַעְיוֹן, (Dan. ii. 29, 30. iv. 16.) applied to the thoughts of a dreamer, visions. Dan. iv. 2. Syriac ܗܪܗܘܪ *phantasma, imaginatio.*

הֵרוֹן *m. Pregnancy.* Gen. iii. 16.

הֵרָיוֹן *m. Conception.* Ruth iv. 13. Hos. ix. 11.

הֲרִיסָה *f. Ruins*, that which is destroyed. Amos ix. 11. Also,

הֲרִיסוּת *f. Destruction.* Isai. xlix. 19.

הַרְמוֹן *m.* (Most probably equivalent to אַרְמוֹן the *Serail, Harem* 1 Kings xvi. 18. 2 Kings xv. 25.) Amos iv. 3 only: הַהַרְמוֹנָה הַשְׁלַכְתֶּנָה probably to be read in the passive הָשְׁלַכְתֶּנָה *you will be carried away into the Harem.* So it is rendered by Kimchi. According to others i. q. חֶרְמוֹן (*Hermon*) the name of a mountain extending itself the whole way by which the Israelites were carried away into Assyria. The article is usually prefixed to proper names of mountains, or rivers. See Vater's Comment. on the passage. *Aqu. Symm. Syr.* and *Chald.* understand by it *Armenia*, but this name is hardly so old, as to be compared with that of *Hermon*, and the Biblical name of that country is always אַרָרָט.

הָרָן compounded with בֵּית, as בֵּית הָרָן *a city belonging to the tribe of Gad.* Numb. xxxii. 36, also בֵּית הָרָם Josh. xiii. 27.

הָרַס *fut.* יֶהֱרֹס and יַהֲרֹס in three conjugations; in *Kal*,

1. *To pull, break down, to destroy*, (houses, walls, cities). Ezek. xvi. 39. xxvi. 4, 12. Lam. ii. 2, 17. Isai. xiv. 8. Judg. vi. 25. &c. *To break, beat in* (of the teeth) Ps. lviii. 7: אֱלֹהִים הֲרַס־שִׁנֵּימוֹ בְּפִימוֹ *O God! break the teeth in their mouths.* Isai. xxii. 19. מִמַּעֲמָדְךָ יֶהֱרָסֶךָּ *from thy state shall he pull thee down.*

2. *To destroy*, (a country). Prov. xxix. 4. *to extirpate, overthrow*, (a people) Exod. xv. 7: בְּרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ *and in thine excellency thou hast overthrown thy adversaries.*

3. Intrans. *To break through.* Exod. xix. 21: פֶּן יֶהֱרְסוּ אֶל יְיָ *lest they should break through unto the Lord.* Verse 24.

Niph. נֶהֱרָסָה *to be overthrown, destroyed*, also of mountains, Ezek. xxxviii. 20.

Piel הָרֵס as *Kal.* Exod. xxiii. 24.

הֶרֶס *m. Destruction*, or rather according to the Syriac idiom (ܫܘܙܒܐ *liberatio*) *deliverance, preservation.* Isai. xix. 18: עִיר הַהֶרֶס יֵאָמֵר לְאֶחָת *a city of preservation shall one* (*of these cities*) *be called*, i. e. in the style of Isaiah, *it shall be a preserved city*, comp. Ch. xlvii. 1, 4, 5. lvi. 7. lx. 14. &c. Others consider it as the proper name of an Egyptian town, see חֶרֶס.

הָרָר only with *suff.* הָרָרִי. Isai. xvii. 3. and הֶרֶר only with *suff.* הַרְרִי Ps. xxx. 8. Plur. *constr.* הַרְרֵי, with *suff.* הָרָרֶיהָ i. q. הַר *A mountain*, but only poetically.

הָרָרִי 2 Sam. xxiii. 33. and הָרְרִי ver. 11. *A mountaineer* of the mountains of Ephraim or Judah.

הַשְׁמָעוֹת *f.* (a verbal noun from שָׁמַע in *Hiph.*) *the act of announcing* or *of making a thing public.* Ezek. xxiv. 26.

הִתּוּךְ *m.* (A verbal noun from נָתַךְ in *Hiph.*) *a melting*, Ezek. xxii. 22.

הָתַל only in *Piel* הִתֵּל (for הִתְּל, as יִמַּר for יְמַר, יִקַּל for יְקַל) *inf.* הָתֵל *fut.* יְהָתֵל. The regular form of the future occurs once only, יְהַתֵּל 1 Kings xviii. 27. In two conjugations; in *Piel*,

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1. *To deceive, to delude, impose upon.* *Pret.* הֵתַלְתָּ, הֵתַל Gen. xxxi. 7. Judg. xvi. 10, 13, 15. *Inf.* הָתֵל Job xiii. 9. *Fut.* תְּהָתֵלּוּ, יְהָתֵלּוּ Job xiii. 9. Jer. ix. 4.

2. *To mock.* 1 Kings xviii. 27. Both significations are united in *ludere*, παίζειν. For the form תְּהָתֵלּוּ Job xiii. 9. comp. יְחֵלּוּ for יְחֵלוּ Job xxix. 21. The dagesh is euphonical.

Hoph. הוּתַל *pass.* Isai. xliv. 20. Deriv. מַהֲתַלּוֹת, הַתֻּלִים. We may perhaps compare the Arabic ختل to deceive, with interchange of ח and ה).

הַתֻּלִים *m. pl. Mockeries,* and *abstr. pro concr. mockers.* Job xvii. 3.

ו

ו Vau or Vav is the sixth letter of the Alphabet, as a numeral 6. The name וָו (according to others וָיו) *vav,* signifies, *nail, plug, peg.* This letter must have had in the original alphabet a form similar to the present. As a consonant it answered to the Latin v and German w, perhaps in the beginning of words to the English w, in *were;* as a vowel, it was pronounced o, or oo, according as it was written וֹ or וּ. It occurs very seldom in the Hebrew, as first radical letter, since in the verbs פ״ו, י is put, by a peculiarity of this dialect instead of it: hence all verbs properly of פ״ו are placed under י, and a few derivatives only occur here. The case is the same in Aramaic. As second radical it is generally a vowel; how these verbs pass over into the verbs *med.* א and *med.* ה has been shewn under these letters. As third radical it is very rare in Hebrew, and its pronunciation is absorbed, in the persons in which the third radical terminates the word, in ה: it appears however besides in a very few instances, as in שַׁלְוָתִּי.

ו and וּ (before a simple sheva and the letters ב, מ, פ). A conj. *and,* (usually called vau copulative). This very characteristic particle, adapted to the free connection usual in the Hebrew diction, (See *Gram.* p. 202.) has however a far more extensive use, and denotes a great variety of other conjunctions, viz. those expressing,

1. An opposition, *but, yet,* Gen. xvii. 20: וּלְיִשְׁמָעֵאל *yet respecting Ishmael* (*I have also heard thee.*) Verse 21: וְאֶת בְּרִיתִי *but my covenant* (*I will establish with Isaac*); *whereas, since* (*quandoquidem*), Gen. xv. 2: *what wilt thou give me,* וְאָנֹכִי הוֹלֵךְ עֲרִירִי *since I am dying childless?* Ruth xxvi. 27. i. 21; *though, although,* Job vi. 10: וַאֲסַלְּדָה בְּחִילָה *although I burn with pain.* Mal. ii. 14; *otherwise* (*alioquin*) Job vi. 14. Ps. li. 18. cxliii. 7.

2. A cause, *for,* Gen. xx. 3: וְהִוא בְּעֻלַת בָּעַל *for she is a man's wife.* Exod. xxvi. 12. Isai. xxxix. 1.

3. A consequence, *that,* (*quod*), e. g. וַיְהִי *it happened, occurred, that.* Numb. xxiii. 19. *God is not a man* וְיכַזֵּב *that he should lie.* Also, *in order that, so that,* especially with the future *apoc.* and *parag.* (comp. *Gramm.* §. 36. I. II. §. 97, 3.) וְיָמֹת *that he may die.* Judg. vi. 30. 1 Kings xxi. 10: וְיָסַר *that he may take away.* Exod. viii. 8. Amos viii. 5: *when will the new moon be gone* וְנִפְתְּחָה *that we may open?*

4. The beginning of a subsequent proposition, for, *then, so,* Gen. iii. 5. xliv. 9. Also frequently when some absolute proposition precedes, and is recapitulated by וְ. Exod. xii. 15: כָּל־אֹכֵל חָמֵץ וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא *for, whosoever eats leavened bread, then shall such soul be extirpated, &c.* Gen. l. 15. Ps. lxxviii. 34. Judg. iv. 8. Obad. viii: *behold on that day,* וְהַאֲבַדְתִּי *then shall I root*

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out, &c. Gen. iii. 5. xl. 9. Prov. xxiv. 27: אַחַר וּבָנִיתָ בֵּיתֶךָ *afterwards, then build thine house.*

5. A comparison; as Job v. 7: *man is born unto trouble,* וּבְנֵי רֶשֶׁף יַגְבִּיהוּ עוּף *so as the young eagles lift up their wings to fly.* xii. 11. xiv. 18, 19. Prov. xxv. 25. 1 Sam. xii. 15.

6. An explanation; *namely, indeed,* (and often it cannot be expressed). 1 Sam. xxviii. 3: בְּרָמָה וְעִירוֹ *in Rama, his (native) town.* xvii. 40. Ps. lxiii. 10: נַחֲלָתְךָ וְנִלְאָה *thine inheritance which is exhausted.* Amos iii. 11. iv. 10. Jer. xv. 13. Lam. iii. 26. Gen. xlix. 25: מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ *from the God of thy father—he helped thee; from the Almighty—he blessed thee,* &c. In this and similar constructions, it might also be translated, *who,* although this could by no means be given as a signification of the ו. Job xviii. 20, 21, it is even used before the answer to a question; elsewhere in the beginning of a speech, 2 Sam. xxiv. 3.

7. וְ...וְ *et, et,* Josh. vii. 24. Numb. ix. 14. also *sive, sive.* Exod. xxi. 16. Levit. v. 3.

8. Concerning the *Vau,* called *Vau conversivum Præteriti,* by which the accent is removed *in ultima,* see *Hebrew Grammar,* §. 96, *Anm.* Different from this is,

וַ (called, *Vau conversivum futuri*) see respecting it, *Hebrew Grammar,* §. 36. III. As to the explanation there given, and which now prevails, it is older than Michaelis, comp. *Simonis Introd. Crit. in Ling. Hebr.* p. 220. The interchange of ו with ה in the Sam. Text does not belong thereto, of which notice will be taken in another place.

יְדָן the name of a place in Arabia. Ezek. xxvii. 19. That the ו belongs to the word, and is not copulative, has been correctly observed by *Michaelis* (*Spicileg. Geogr. Hebr.* p. 274.) it is not however necessary to read on that account, דָּן.

וָהֵב Numb. xxi. 14 only, a doubtful reading, in the very difficult construction: *wherefore it is said in the book of the wars of Jehovah:* אֶת וָהֵב בְּסוּפָה. The most satisfactory explanation is one mentioned by Kimchi, which is, among modern authors, especially recommended by *Geddes,* according to which it is connected thus: יְהוָה אֶתוָהֵב בְּסוּפָה *Jehovah se dedit in turbine,* Jehovah appeared in a storm. 7 MSS. have אֶת joined to וָהֵב (see Kennicot), and Kimchi in his time read it so in the MSS.; it is then an Aram. form from יָהַב = יהב to give. If וָהֵב remain separated, it is then taken for the proper name of an unknown place, or is read אִתּוֹ הַב *cum ipso ventus,* comp. הב to blow, and הבב a violent wind. So Michaelis. A collection of attempted explanations are to be found in *Dindorf's Lex.* T. I. p. 509.

וָו *pl.* וָוִים *m. A nail, hook,* Exod. xxxviii. 10, 19, 28. of the hooks, on which the curtains of the tabernacle were hung. From its form, resembling such an instrument, the letter ו received its name.

וָזוֹר *m.* Prov. xxi. 8. *The person who is guilty of a crime.* Root זור, to carry, *pass.* to be laden with a crime, to sin, and in several derivations: sin, crime.

וֶלֶד *m. Posterity.* Gen. xi. 30. Root יָלַד, Arabic ولد.

וֶלֶד *m. idem.* 2 Sam. vi. 23. The *Kri* and the occidental *Codd.* have יֶלֶד.

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ז

Zain, the seventh letter of the alphabet, as numeral 7. The name זַיִן signifies in the Syriac language, weapon, arms. This letter has a similar form in all the older alphabets. In Arabic, two letters of a somewhat different pronunciation correspond with it, as ذ and ز e. g. זְאֵב, ذيب wolf; זָבַח ذبح to butcher; זָהָב, ذهب gold; זָהַר, زهر to light; זֶרַע زرع seed, &c. In the first case, where the ז answers to the Arabic ذ, it passes over in the Aram. into ז, ד; in the latter the ז remains also here, hence, זְאֵבָא wolf; דְּבַח, זְבַח to butcher; דְּהַב, זְהַב gold; and זְהַר, זְהַר to light; דְּרַע, זְרַע to sow, &c. It is seldom that ז is used in Aram. instead of the Hebrew ד e. g. זְלַף for דָּלַף to drip; זְבוּרְתָּא for דְּבוֹרָה a bee; זָנָה comp. دجاج hen. That the above interchange is also to be found in the primitive language, has been mentioned under ד. Comp. also זָחַל Job xxxii. 6. and דָּחַל *to fear*. Thus the Dorians formed from ἀζαλεος—ἀδαλεος, from ζα—δα, from ἀζημιαν—ἀδαμιαν. Hence there are even found in Hebrew some radical words which with the same orthography differ in signification, inasmuch as in Arabic two different radical words with ذ and ز correspond to them; to this class belong זוּר, זָלַל, זָרַע and זְרוֹעַ q. v. But also ذ and ز sometimes interchange, e. g. עָזַר, عزر and جذع to help; גָּזַע *a stem*, Arabic جذع and جزع; and in the primitive language of the Arabs ذبر, زبر to write; ذعف and زعف to despise, comp. *Jahn's* Arabic Grammar, §. 25.

The ז is interchanged

(*a*) With צ (*ts*) זָעַק and צָעַק to cry; זְעִיר and צָעִיר little, small; עָלַז and עָלַץ to rejoice; זָהָב gold, and צָהֹב bright yellow, gold colour; זְוָדָה, צֵידָה travelling provision; צָדַק, זכה to be just, &c.

(*b*) With ס and שׂ, as זוּר and סוּר to recede; עָלַז and עָלַס to rejoice; בָּזָה Syriac حسا to despise; אָסוֹן injury, probably from اذي to injure; זָמַם and سم to intend; אַכְזָר comp. كسر علي; &c. See examples from the Arabic language itself, in *Michaelis'* Arabic Grammar, p. 94.

The LXX. express this letter almost throughout by Z. e. g. זוּ Ζευ.

זְאֵב (with impure *Tsere*) *m.*

1. *A wolf.* Gen. xlix. 27. Isai. xi. 6. lxv. 25. Jer. v. 6. עֶרֶב זְאֵבֵי *the wolves which go out in the evening,* Hab. i. 8. Zeph. iii. 3.
2. The name of a prince of the Midianites. Judg. vii. 25. viii. 3. Ps. lxxxiii. 12.

זֹאת *This. fem.* from זֶה q. v.

זָבַד *To present with,* in *Kal,* Gen. xxx. 20 only. So it is rendered by almost all ancient translators. (LXX. Chald. Vulg. Saad. in the two latter it has a reference to dotation). The Syriac and Jonathan retain it but without any other reference. In Arabic according to *Geuhari,* cited by Castellus: *donum dedit de opibus suis;* زبد *donum, munus.*

זֶבֶד *m. ibid. A present.* From the same root are derived several proper names, as זַבְדִּי, זַבְדִּיאֵל, זַבְדִּיָה (Ζεβεδαιος, זבדי Matt. iv. 21.) of which Michaelis has collected the whole in *Supplem.* p. 582.

זְבוּב *m.* (Arabic ذباب. Syriac זְבוּבָא and זְבוּבָא) *a fly, gad-fly, ox-fly,.* Isai. vii. 18. An insect by far more troublesome and dangerous in the East, than in European countries. See *Bochart.* T. III. p. 347. N. A. An account of the species of flies which are common in that country, is given in *Rosenmüller's* Obs. on Bochart, *ad loc.* p. 342. Eccles. x. 1: זְבוּבֵי מָוֶת *venomous flies.* בַּעַל זְבוּב *the Baal of flies,* the idol Baal,

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as *Deus averruncus muscarum,* 2 Kings i. 2, 3, 6, 16, an oracular national deity of the Ekronites, similar to the Ζευς Ἀπομυιος of the Greeks, (*Pausan. Eliac.* c. 14.) or the *Deus Myiagros,* (*Solin,* c. 1.) Comp. also the epithets of Ηρακλης ικοκτονος, κορνοπιων, &c. It is improperly taken by some for a nick-name, vid. *Carpzov. Apparat. Antiq. Hebr.* p. 497.

זְבוּל and זְבֶל *m. A dwelling,* especially of the habitation of God, 1 Kings viii. 13. 2 Chron. vi. 2. Ps. xlix. 15. Isai. lxiii. 15. It occurs also Hab. iii. 11: שֶׁמֶשׁ וְיָרֵחַ עָמַד זְבֻלָּה *the sun and moon stand in their habitation,* (i. e. in their place in heaven), *at the light of thy arrows they disappear.* The first part of the verse, we are to consider as an image of their settled brightness, by which the following part becomes more elevated. The ה֫ is parag. hence the word is accented *Milél.* vid. זָבַל.

זְבוּלוֹן, זְבוּלֻן, and זְבֻלוֹן, a proper name, (*habitation, dwelling,* Gen. xxx. 20.)

1. The tenth son of Jacob, by Leah.
2. The tribe of Zebulon, whose confines are specified, Josh. xix. 10—16. The *nom. gentil.* is זְבוּלֹנִי of the form זְבוּלוֹן, Numb. xxvi. 27.

זָבַח (Arab. ذبح Syr. ܕܒܚ cognate with טָבַח), in two conjugations; in *Kal,*

1. *To slay, kill,* 1 Sam. xxviii. 24. 1 Kings xix. 21. Ezek. xxxix. 17.
2. Especially, *to kill for sacrifice, to sacrifice,* with לְ, 1 Kings viii. 63, and לִפְנֵי, viii. 62. 2 Chron. vii. 4, before the name of the deity to whom the sacrifice is offered. Very frequently.

Piel זִבַּח, 2 Chron. xxxiii. 22, *fut.* יְזַבֵּחַ *idem.* 1 Kings iii. 3. viii. 5. xxii. 44, &c. Derivat. מְזַבֵּחַ.

זֶבַח *m.* with suffix זִבְחִי *plur.* זְבָחִים זִבְחֵי, once זִבָחוֹת, Hos. iv. 19.

1. *Any thing which is killed, a meal made of it,* Gen. xxxi. 54. Ezek. xxxix. 17. Prov. xvii. 1: זִבְחֵי־רִיב *a meal at which there is strife.*
2. *Sacrifice,* partly in opposition to the unbloody sacrifice, (מִנְחָה), 1 Sam. ii. 29. Ps. xl. 7, partly to עוֹלָה burnt-offering, where it comprehends those sacrifices which were not wholly burnt up, as, sin, trespass, and thank-offerings, Exod. x. 25. Levit. xvii. 8. Numb. xv. 5. זֶבַח שְׁלָמִים *thank-offerings,* Levit. iii. 1. iv. 10, &c. Also of great, solemn sacrifices, of feasts or banquets following sacrifices, generally. זֶבַח הַיָּמִים *an annual sacrifice,* 1 Sam. i. 21. xx. 6. זֶבַח הַמִּשְׁפָּחָה *a family offering.* xx. 29. Comp. ix. 12, 13. xvi. 3.

זָבַל *to dwell,* in *Kal,* Gen. xxx. 20 only: יִזְבְּלֵנִי *he will dwell with me.* Vulgate *mecum erit.* Chald. *erit habitatio mariti mei apud me.* The verbs of dwelling are construed with the accus. Derivat. זְבוּל.

זָבַן Syr. ܙܒܢ *to buy, to gain.* Dan. ii. 8: דִּי עִדָּנָא אַנְתּוּן זָבְנִין *that ye would gain time.* Vulg. *quod tempus redimitis.*

זָג *m.* Numb. vi. 4 only; most probably, according to the Hebrew interpreters, the transparent, external skin of a grape, thus it is expressed, after the ancient translators, by *Arabs. Erp. Pers.* and *Gr. Venet.* Castellus brings زج *vinacea,* (not *vinaces* as cited erroneously by Michaelis), *pellicula uvæ,* but only taken from the Arabic in this passage, consequently not decisive: but the translation becomes very probable by the etymology, for זגג signifies in Samaritan the same as זָכַךְ to be clean, pure, and the derivatives of both verbs signify something which is transparent, as glass, Arab. زجاج, Syr. ܙܓܓܝܬܐ, Heb. זְכוּכִית. In Chald. זוּג signifies, to be clear, also, transparent.

זָד *m. plur.* זֵדִים (a verbal noun, from זוּד, זִיד) *wanton,* meton. *insolent, wicked,* (comp. דהל, No. 3, 4), Isai. xiii. 11. Jer. xliii. 2. Ps. xix. 14. cxix. 21, 51, 69, 78, 85, 122.

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זָדוֹן *stat. const.* זְדוֹן (as from זָדָה i. q. זיד) *m.*

1. *Wantonness,* Prov. xi. 2. xxi. 24. זְדוֹן לִבְּךָ *the wantonness* or *haughtiness of thy heart,* Jer. xlix. 16. Obad. 3.

2. *Wickedness, insolence,* Deut. xvii. 12: וְהָאִישׁ אֲשֶׁר יַעֲשֶׂה בְזָדוֹן *the man that shall act presumptuously,* &c.

זֶה *m.* and זֹאת (probably for זֵאת, feminine form of זא, Arab. ذا), *fem.*

1. *Demonst. pronom. This.* When repeated, *the one, the other.* 1 Kings xxii. 20. Job i. 16. זֶה אֶל זֶה *the one unto the other.* Isai. vi. 3. Sometimes it is used with the notion of contempt, as οὗτος, *ille,* Exod. xxxii. 1: כִּי זֶה מֹשֶׁה הָאִישׁ···לֹא־יָדַעְנוּ מֶה־הָיָה לוֹ *for this Moses we know not what is become of him.* Ver. 23. Ch. x. 7. 1 Sam. x. 27: מַה יֹּשִׁיעֵנוּ זֶה *how shall this man help us?* Ezra iii. 12. Comp. however, Ps. xlviii. 15. It is construed as *plur.* Job xix. 19. 1 Sam. xxix. 3. Gen. xxxi. 38, 41.

2. It is used more rarely, and only in the poetical style, instead of the pronoun relative, as in English *that,* for, whom, which, *therewith,* for, wherewith, &c. (Comp. the Art. הַ). Ps. civ. 8: אֶל־מָקוֹם זֶה יָסַדְתָּ לָהֶם *unto the place that thou hast founded for them,* Prov. xxiii. 22: שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ *hearken unto thy father, that begat thee,* Job xv. 17. xix. 19. Ps. lxxviii. 54: הַר־זֶה קָנְתָה יְמִינוֹ *this mountain that his right-hand has acquired;* also as *nota relationis,* as otherwise אֲשֶׁר, Ps. lxxiv. 2: הַר־צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ *the mount Sion, wherein thou hast dwelt.*

3. *Here,* for, בָּזֶה *in hoc, sc. loco.* Gen. xxviii. 17 and often. מִזֶּה *from this place, hence,* Ch. xxxvii. 17 and often. (Comp. with it אֵי־מִזֶּה and אֵי־זֶה), Dan. x. 17: אֲדֹנִי זֶה *my Lord here.* Judg. v. 5: זֶה סִינַי *this Sinai!* Ps. civ. 25.

4. Placed before determinations of number and time, it signifies often the same as *now, already,* e. g. Gen. xxvii. 36: זֶה־ פַּעֲמַיִם *already twice,* properly, *this* (*is*) *now twice.* xxxi. 38: זֶה עֶשְׂרִים שָׁנָה *now twenty years.* (ver. 41, with לִי interpolated after זֶה.) Ch. xliii. 10. xlv. 6. Numb. xiv. 22. xxii. 28, 32. xxiv. 10. Deut. viii. 2, 4. Zech. vii. 3: זֶה בַּמֶּה שָׁנִים *now,* or, *already so many years.*

5. With several particles, especially with those of interrogation and exclamation, it is used emphatically, similar to the German particles *denn, doch.* Gen. xxvii. 21: הַאַתָּה זֶה בְנִי עֵשָׂו אִם־לֹא *art thou my very son Esau or not.* מַה־זֶּה *how then?* Gen. xxvii. 20: מַה־זֶּה מִהַרְתָּ לִמְצֹא *how then hast thou found it so quickly?* Judg. xviii. 24. 1 Kings xxi. 5. 2 Kings i. 5. לָמָּה־זֶּה *why then? why so?* Gen. xviii. 13. xxv. 22: לָמָּה זֶּה אָנֹכִי * *why then do I live,* Exod. v. 22. 1 Sam. xvii. 28. Arab. هَا هَذَا. הִנֵּה־זֶה *behold! do but look!* Cant. ii. 9. 1 Kings xix. 5: עַתָּה זֶה *now,* e. g. Ruth ii. 7: מֵאָז הַבֹּקֶר וְעַד עַתָּה זֶה *from the morning until now,* 1 Kings xvii. 24. 2 Kings v. 22.

6. With prepositions, are to be noticed,

(*a*) בָּזֶה *here,* Gen. xxxviii. 21. Exod. xxiv. 14; *then,* Esth. ii. 13.

(*b*) כָּזֹה וְכָזֶה *thus and thus, so and so,* Judg. xviii. 4: כָּזֹה וְכָזֶה עָשָׂה לִי מִיכָה *thus and thus has Micah done unto me.* 1 Kings xiv. 5; *as well this, as that,* 2 Sam. xi. 25.

זֹה *fem. This, that,* i. q. זֹאת only in Eccles. ii. 2. v. 15, 18, vii. 23. ix. 13. Comp. זוֹ and זו.

זָהָב *stat. const.* זְהַב (once זֵהַב, Gen. ii. 12). *m.* (Arab. ذهب, Aram. דְּהַב, זְהַב).

1. *Gold,* Gen. xxiv. 22, 53. xxxvi. 39. Exod. iii. 22, and frequently. Since gold is always found more or less mixed with

* The Vulgate agrees with our Author: *cur ego sum* (*vira*) but from the context it is evident that Mendelsohn's translation of this passage is by far preferable, אִם כֵּן וגו׳ *warum habe ich es gewünsht, if so why have I wished for it?*

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silver and copper, and the ancients did not at all understand, or but imperfectly, the art of separating in a chemical manner the baser metal from the gold, (See J. Beckmann on *Aristot. de mirabilibus auscultationibus*, p. 99.) the Hebrews therefore, who were obliged to make use of it in that state, made a distinction in regard to its value; and they esteemed the gold of one country more or less than that of another, according to the degree of its purity. As the more valuable sorts, are praised זְהַב אוֹפִיר *gold from Ophir;* זָהָב מֵאוּפָז *gold from Uphas;* זָהָב מוּפָז and simply פָּז, probably, *purified gold,* זָהָב טָהוֹר, טוֹב *pure, good gold,* (see the words). The signification of סָגוֹר and חָרוּץ which likewise belong hereto, is not as yet sufficiently clear; lastly כֶּתֶם is only a poetical epithet for *the yellow* (*metal*). When numbers precede it, שֶׁקֶל is then to be supplied between, e. g. Gen. xxiv. 22: עֲשָׂרָה זָהָב *ten* (*shekels*) *of gold.*

2. Metaph. applied to the brightness of the heavens. Job xxxvii. 22; to the colour of oil, compared to the brightness of gold, Zech. iv. 12.

זָהַם only in *Piel.* In Arab. زهم signifies, to be stinking, rancid, (of fat, fat things, as rusty bacon, oil), Chald. זְהַם to be dirty, loathsome. Hence *Piel, to loath, to feel a disgust at a thing, to abhor it,* Job xxxiii. 20 only: זִהֲמַתּוּ חַיָּתוֹ לָחֶם *his soul abhors the bread, feels a loathing at it.*

זָהַר in two conjugations. (Arabic زهر Chald. זְהַר *to shine, to glitter,* cognate with צָהַר.) in *Hiph.* הִזְהִיר,

1. Intrans. *To glitter, to lighten,* Dan. xii. 3. (In Chald. אַזְהִיר *idem.*)

2. *To enlighten,* but only metaph.

(*a*) *To teach,* with double accus. Exod. xviii. 20: וְהִזְהַרְתָּה אֶתְכֶם אֶת־הַחֻקִּים *and teach them the laws. To inform,* with the accus. of the person only, 2 Chron. xix. 10: וְהִזְהַרְתֶּם אֹתָם *and ye shall inform them.*

(*b*) *To caution,* with מִן, *to caution one against a person or thing,* Levit. xv. 31. Ezek. iii. 18: לְהַזְהִיר רָשָׁע מִדַּרְכּוֹ הָרְשָׁעָה *to caution the wicked against his wicked way.* Different from this is the construction with מִן, iii. 17. xxxiii. 7: הִזְהַרְתָּ אֹתָם מִמֶּנִּי *caution them on my account,* or *in my behalf,* but not, *from* or *against me.* In Syr. *Pa.* and *Aph.*, in Chald. *Aph. idem.*

Niph. נִזְהָר,

1. *To be informed,* Ps. xix. 12, *to get information, advice,* Eccles. iv. 13.

2. *To take warning,* Ezek. xxxiii. 4, 5, 6. With מִן, Eccles. xii. 12: מֵהֵמָּה בְנִי הִזָּהֵר *take warning, my son, of these* (*things*); i. e. *my son, beware!*

זְהַר Chald. *idem.* part. pass. זְהִיר *cautioned, warned, cautious,* Ezra iv. 22: זְהִירִין הֱווּ……לְמָה *take ye care, lest.* In Syr. *Ethp. to take care of one's-self, to mind, to watch a thing:* compare the above-mentioned passage with the Epistle to the Hebrews, xii. 15: ܐܬܝܩܕܘ ܕܠܐ ܐܢ *be ye attentive, lest,* &c.

זֹהַר *m. Splendour, lustre,* (of the brightness of heaven.) Ezek. viii. 2. Dan. xii. 3.

זוֹ as זֶה and זֹאת *fem.* demonstrat. *this,* Hos. vii. 16.

זוּ for זֶה and זֹאת, as demonstrat. Ps. xii. 8. more frequently relative, *who, which,* Ps. cxxxii. 12. Exod. xv. 13. Ps. ix. 16. cxlii. 4. Isai. xliii. 21. Hab. i. 11: זוּ כֹחוֹ לֵאלֹהּוֹ *whose strength is his God.*

זִו *m.* 1 Kings vi. 1, 37, (where in both passages many MSS. have זִיו), the second month of the Hebrew year, between our April and May. This word signifies in Chald. *lustre,* (vid. זִיו, which notion in the Oriental languages meton. signifies, verdure, blossoms; hence perhaps, *the month of flowers,* as it is expressed in Chaldee: יֶרַח זִו נִצָּנְיָא *the glittering* (*blooming*) *month of flowers.* (In Arabic زها signifies, to glitter, to blossom,

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זֹהַר flower; זהר to glitter, זֹהַר flower. In Hebrew comp. אוֹרָה, נֵצֶץ and *Simonis Arcanum formarum*, p. 352. The German *lenz*, and Swedish *glenz*, have according to some the same origin. From the same notion, e. g. Ovid (*Fast.* V. 563), derives the candles, at the feast of Flora, from the lustre of flowers: (*Vel quia purpureis collucent floribus agri, lumina sunt nostros visa decere dies.*) In Chaldee, Syriac, Arabic, and by the Jews now, the name of this month is called אִיָּר, ואיר, derived from אור to shine, to be green; but a trace of the Hebrew name appears to have preserved itself in the Arabic, for "*Seif* is with the Arabs the season from about the 19th of February until the 20th of April." *Niebuhr.*

זוּב only in *Kal*,

1. *To flow*, Ps. lxxviii. 20: *he smote the rock* וַיָּזֻבוּ מָיִם *and water flowed.* cv. 41. Isai. xlviii. 21. But also frequently used of the place in which, and of the person from whom, something flows. (Comp. הָלַךְ, No. 6.) Jer. xlix. 4: זָב עֲמָקֵךְ *thy valley flows (with blood.)* Thus it occurs in the frequent phrase: אֶרֶץ זָבַת חָלָב וּדְבַשׁ *a land which flows with milk and honey*, Exod. iii. 8, 17. xiii. 5. xxxiii. 3. Levit. xx. 24. Numb. xiii. 27. xiv. 8. xvi. 14, &c.
2. Applied to the courses of women, Levit. xv. 25. כִּי יָזוּב זוֹב דָּמָהּ *if her issue of blood should flow*, and of the woman herself: תָּזוּב *she should have an issue of blood.* Part זָבָה *idem.* Vid. 19.
3. Of the gonorrhœa, or rather of the accidental gleets in men, Levit. xv. 2: אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ זוֹבוֹ *when any man has a running issue from his genital member*, זָב *one that is infected with such an issue*, Levit. xv. 4, &c. xxii. 4. Numb. v. 2. 2 Sam. iii. 29.
4. *To pine away, to die*, Lam. iv. 9. (In Aram. דוב, זסכ signifies, to flow, especially in the construction of No. 2, 3, but also, to liquify, to melt. The Arabic ذاب, signifies, to pine away from hunger, sickness, &c. as No. 4.)

זוֹב *m.*

1. *The running issue of men; gonorrhoea benigna*, Levit. xv. 2, 3, 13, 15.
2. *The courses of women*, Levit. xv. 19, 26, &c.

זוּד vid. זִיד.

זוּזִים *m. plur.* Gen. xiv. 5 only. The name of a certain race of people on the confines of Palestine, but otherwise quite unknown. LXX. ἔθνη ἰσχυρα which is expressed by several ancient translators. (Comp. the Arabic زوازية, a short and stout people.)

זָוִיָה (with an impure *Kametz*), Arab. زاوية, Syr. ܙܘܝܬܐ, *fem. a corner*, Zech. ix. 15, (of the corners of the altar,) Ps. cxliv. 12: בְּנוֹתֵינוּ כְּזָוִיֹּת מְחֻטָּבוֹת *our daughters (are) as beautiful hewn columns at the corner of an edifice*, or generally, *columns.* *Aqu.* ὡς ἐπιγώνια. Vulg. *quasi anguli.* The other ancient translators express the notion, *ornatæ*, which they derive from the Arabic زيّ to adorn.

זוּל *to empty*, in *Kal*, and Isai. xlvi. 6 only: הַזֹּלִים זָהָב מִכִּיס *they empty the gold out of their bag.* Comp. the Arabic زال *med. Vau* and *Je*, i. q. אָזַל to go away; to remove, intrans. or זָלַל, No. 2. to spend, squander away. The generality of Lexicographers place the *Hiph.* הֵזִיל under this root.

זוֹלָה *fem. A removing, setting aside, deficiency*, (comp. زال to be remote, wanting,) but only in *stat. const.* זוֹלַת, and with *suff.* זוּלָתִי, זוּלָתְךָ as prepos. *except, besides, save*, 2 Kings xxiv. 14. Isai. xlv. 5, 21. Hos. xiii. 4. 2 Sam. vii. 22. Sometimes with the *Jod parag.* זוּלָתִי, Deut. i. 36. iv. 12.

זוּן only in *Hoph. To nourish*, (Deriv. מָזוֹן.)

Hoph. Jer. v. 8: סוּסִים מְזֻוָּנִים in Chethib. *Well-fed horses.* The *Kri* has מְזֻיָּנִים, which *Schultens* (*Clav. dialector*, p. 212,) derives from זָיַן, وزن to weigh, in the signification,

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ponderibus instructi, (*pondera* i. q. *testes, v. c. Catull.* lxii. 5. *Stat. Sylv.* iii. 4, 77.) *bene vasati.* LXX. ἵπποι θηλυμανεῖς. Other Lexicographers place מוּזָנִים in *Pual.*

זוּן Chald. *idem.*

Ithp. pass. יִתְּזוּן, Dan. iv. 9. וּמִנֵּהּ יִתְּזוּן כָּל־בְּשְׂרָא *and from it all creatures were provided with food.*

זוֹנָה *fem. A harlot,* part. *fem.* from זָנָה, q. v. Several expounders have, very incorrectly, attempted to apply other significations to Josh. ii. 1. Joel iv. 3. 1 Kings xxii. 38, which, however, have been justly condemned and rejected by *Michaelis,* (vid. *Supplem.* p. 602, &c.) But it is still more improper, when we even see, by interpreters of the New Testament, πορνη, Heb. xi. 31, (comp. Josh. ii. 1,) translated by *hostess,* on the ground that זוֹנָה signifies, *harlot,* and, *hostess.* Is not this a strange misuse of the otherwise very useful comparison of the Hebrew, for the explanation of the New Testament?

זוּעַ (frequent in Syr. and Chald.), occurs in two conjugations; in *Kal,*

1. *To move,* Esth. v. 9, וְלֹא־קָם וְלֹא־זָע *that he neither stood up nor moved* (*for him.*)

2. *To tremble, to be in agitation,* Eccles. xii. 3: בְּיוֹם שֶׁיָּזֻעוּ שֹׁמְרֵי הַבַּיִת *in the day when the keepers of the house shall tremble.*

Pil. part. מְזַעְזֵעַ *to disturb, disquiet, torment; agitare, divexare.* Hab. ii. 7: הֲלֹא פֶתַע יָקוּמוּ נֹשְׁכֶיךָ וְיִקְצוּ מְזַעְזְעֶיךָ *behold, suddenly shall thy tormentors rise up, and thine oppressors awake,* properly, *agitantes, divexantes te.* (Aram. זַעְזַע, ܙܥܙܥ, Arab. زعزع and زلزل, to move, stir, terrify.)

זוּעַ Chald. *To tremble, to be in fear,* with מִן. Part. זָאֲעִין, or, according to the *Kri,* זָיְעִין, Dan. v. 19. vi. 27.

זְוָעָה *fem.*

1. *The object of oppression, ill treatment; objectum agitationis, divexationis.* Frequently in the following phrase, Jer. xv. 4: נְתַתִּים לְזַוְעָה לְכֹל מַמְלְכוֹת הָאָרֶץ *I will give them up to oppression unto all kingdoms of the earth,* xxiv. 9. xxix. 18. xxxiv. 17. 2 Chron. xxix. 8. The signification joins itself to that of the verb in Hab. ii. 7, and it is most properly translated by the Vulg. Chap. xxiv. 29. *vexatio,* also by Luther, by a circumlocution: *ich will sie in allen Königreichen auf erden hin und her treiben lassen.* In all these passages the Massorites have in the *Kri* זַעֲוָה a form, which originated in transposition, and of more easy pronunciation, (as e. g. עַוְלָה, עַלְוָה) which also occurs in the text of other passages, in the same construction, vid. זַעֲוָה.

2. *Terror.* Isai. xxviii. 19: וְהָיָה רַק זְוָעָה הָבִין שְׁמוּעָה *and it shall be even a terror to hear the report.* (In Syr. ܙܘܥܐ and ܙܘܥܐ emotion, commotion, fear, terror.)

I. זוֹר or זוּר, only in *Kal,*

1. *To compress, to wring,* (Syr. ܙ, ܙ to grasp something in the hand, for קָמַץ. Thalmud זְוָרָא, זְיָרָא a press. Arab. زير to compress, *e. g.* the lips of horses, with the bridle, but more clearly زر to pinch, to bite). *Fut.* Judg. vi. 38: וַיָּזַר אֶת הַגִּזָּה *and he wrung out the fleece,* Job xxxix. 15: וַתִּשְׁכַּח כִּי רֶגֶל תְּזוֹרָהּ, *and* (*the ostrich*) *forgets that the foot crushes them* (*the eggs.*) comp. Isai. lix. 5.

2. *To be compressed, of the squeezing out of wounds.* Pret. Isai. i. 6: לֹא זֹרוּ וְלֹא חֻבָּשׁוּ *they* (*the wounds*) *are not compressed* or *cleared* (*from the blood*), *and not dressed.* The form זֹרוּ (not זָרוּ) is chosen here on account of the intransitive signification. Derivative מָזוֹר a ligature.

II. זוּר occurs in three conjugations; in *Kal,*

1. *To withdraw, to depart from* (a person, or thing,) Job xix. 13: יְדַעַי אַךְ זָרוּ מִמֶּנִּי *my acquaintance have withdrawn from me,* Ps. lxxviii. 30: לֹא זָרוּ מִתַּאֲוָתָם *they depart*

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not from their lust. Especially, *to depart from God, to sin,* Ps. lviii. 4: זֹרוּ רְשָׁעִים מֵרָחֶם *the wicked are departed (from God's commandment) from the womb.*

2. *To be strange,* Job xix. 17: רוּחִי זָרָה לְאִשְׁתִּי *my spirit is,* (i. e. *I am*) *become strange,* (an object of aversion) *to my wife.* (Comp. ver. 13, and 15. Ps. lxix. 9.) Part. זָר *a stranger,* a different person in various modifications.

(*a*) *A stranger,* one that is not an Israelite, Exod. xxx. 33, often with the idea of *enemy, barbarian,* (as ξεῖνος, *hostis.*) Ps. cix. 11: יָבְזּוּ זָרִים יְגִיעוֹ *let barbarians plunder his possessions,* Isai. i. 7. Ezek. xi. 9. xxviii. 10. xxx. 12. Hos. vii. 9. viii. 7. Obad. 11. Comp. אֵל זָר *a strange God,* Ps. xliv. 21. lxxxi. 10. and זָרִים *other Gods,* Deut. xxxii. 16. Jer. iii. 13. v. 19.

(*b*) *Another,* in opposition to some particular person. Prov. xi. 15. xiv. 10. xx. 16. xxvii. 2, 13. 1 Kings iii. 18; in opposition to the priests and Levites, Exod. xxix. 33. Levit. xxii. 10, 12, 13. Numb. xviii. 4. i. 51. iii. 10, 38. אֵשׁ זָרָה, קְטֹרֶת *strange,* (unholy, or profane,) *incense, fire.* Exod. xxx. 9. Levit. x. 1. Numb. iii. 4. xxvi. 61.

(*c*) זָרָה *the wife of another man,* (comp. אֵשֶׁת רֵעַ, Prov. vi. 29. ver. 24.) in opposition to, one's own wife, especially, referring to an illicit intercourse, and hence, in the signification of, *harlot, adulteress.* Prov. ii. 16. v. 3, 20. vii. 5. xxii. 14. xxiii. 33. So also זָרִים *other men,* for, lovers, adulterers, Jer. ii. 25. Ezek. xvi. 32: בָּנִים זָרִים *strange children,* i. e. bastards, Hos. v. 7. זָרִים often occurs in parall. with עָרִיצִים. Isai. xxix. 5. Ps. liv. 5. Ezek. xxviii. 7. xxxi. 12: זָרִים עָרִיצֵי גּוֹיִם *a foreign, tyrannical people.*

Niph. נָזוֹר as *Kal,* No. 1. Isai. i. 4: נָזֹרוּ אָחוֹר *they withdraw secretly.*

Hoph. part. מוּזָר *estranged,* Ps. lxix. 9.

זוֹרָה *m.* Isai. lix. 5: וְהַזּוֹרָה תִּבָּקַע אֶפְעֶה *when one crushes (it) a viper comes forth.* If the vowel points are correct, then is זוּר *part. pass.* from זור, No. I. with the active signification, and ָה is parag. in which case the suffix is wanting. But it is rather to be pointed זוֹרָהּ, which ָהּ refers to the egg.

זָחַח only in *Niph. to be moved out of its place,* only Exod. xxviii. 28. xxxix. 21: וְלֹא יָזַח הַחֹשֶׁן מֵעַל הָאֵפוֹד *that the breast-plate be not moved (out of its place) from the ephod,* (Arab. زح and زحز, Aram. זוח *idem.*)

זָחַל only in *Kal,*

1. *To creep.* Part. זֹחֲלֵי עָפָר *they that creep in the dust,* the serpents. Deut. xxxii. 24. Micah vii. 17. (In Chald. זְחִיל signifies, worm, זַחְלָא caterpillar, זָחֲלִין serpents; besides the cited passages, it occurs also in the Targum, Jer. xlvi. 22.)

2. *To fear,* (as the Syr. and Chald. דְּחַל, ܕܚܠ). Job xxxii. 6: עַל־כֵּן זָחַלְתִּי וָאִירָא *therefore I feared and was shy.* (Others compare it with زحل to draw back, and also, according to the Camoos, to loiter in walking, (of the camel), and translate, *to tarry,* which, however, is far-fetched. There is, according to the observations under ד and ז, a possible etymological connection between زحل to draw back, זָחַל to creep, and דָּחַל to fear.)

I. זִיד in *Kal* only, *pret.* 3 *fem.* זָדָה, *plur.* זָדוּ, and in the same signification *Hiph.* הֵזִיד *fut.* יָזִיד,

1. *To behave one's-self proudly, presumptuously,* thence, *disobediently,* (towards God). Deut. xvii. 13. Neh. ix. 16: וְהֵם וַאֲבוֹתֵינוּ הֵזִידוּ *and they and our fathers behaved audaciously.* Verse 29. Deut. i. 45: וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה *ye were presumptuous, and went up into the mountain,* viz. against God's commandment. Jer. l. 29: כִּי אֶל יְהוָה זָדָה *for she was presumptuous against*

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Jehovah, against the holy one of Israel. Deut. xviii. 20: אַךְ הַנָּבִיא אֲשֶׁר יָזִיד לְדַבֵּר *but the prophet who shall presume to speak any thing*, &c.

2. With עַל *to commit violence upon*, Neh. ix. 10: כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם *for thou knewest that they* (the Egyptians) *committed violence upon them* (the Hebrews). Quite parallel is Exod. xviii. 11: כִּי בַדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם Luth. prop. *darum, dass sie hochmuth an ihnen geübet haben;* namely, the Egyptians against the Israelites; this proposition is therefore to be joined with ver. 10. Exod. xxi. 14: וְכִי יָזֵד אִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְעָרְמָה *but if one commits violence on his neighbour, to slay him with guile.* (It approaches here to the signification of צוּד, צָדָה to waylay.) Derivat. זֵד, זְדוֹן, זָדוֹן.

II. זִיד *to prepare a dish*, in *Kal*, Gen. xxv. 29 only: וַיָּזֶד יַעֲקֹב נָזִיד *and Jacob prepared a dish.* LXX. ἥψησε δὲ Ἰακὼβ ἔψημα (φακοῦ). Vulg. *coxit autem Jacob pulmentum.* Chald. בַּשִׁל תַּבְשִׁילָא. Derivat. נָזִיד a dish, from the cognate נזד. (Comp. the Arabic زاد food, especially, travelling provision, and the Hebrew צֵדָה, צֵידָה.)

זִיד or זוּד Chald. as the Hebrew, No. I. *Aph. inf.* Dan. v. 20: לְהַזָּדָה *to act presumptuously.*

זֵידוֹן *adj. m. Proud, arrogant,* (of the waves of the sea). Ps. cxxiv. 5.

זִיו Chald. *m. Lustre.* Dan. ii. 31. iv. 33, also of a healthy, clear complexion. *Plur.* Dan. v. 6, 9: זִיוֹהִי שָׁנַיִן עֲלוֹהִי *his complexion was changed, he became pale,* v. 10. Ch. vii. 28. Compare in Hebrew הוֹדִי נֶהְפַּךְ עָלַי Ch. x. 8. (In the Targum the word occurs more frequently; also זִיוָתָן glittering; Syr. ܙܝܘ lustre, Arab. زِيٌّ and زِيٌّ ornament. The name of the month זִו was probably written defectively for the sake of distinction.)

זִיו prop. *Motion, act of living and moving.* (In Chald. זוּ, whence מְזוּזָה.) Hence

1. זִיו שָׂדַי poetically, for, *the beasts of the field,* Ps. l. 11. lxxx. 14.

2. Perhaps, *multitude, quantity,* generally. Isai. lxvi. 11: זִיו כְּבוֹדָהּ *the abundance of her riches.* Thus Syr. Symn. Theodot. Others, according to the Syr. ܙܘܐ, proud.

זִיף the name of a city in the tribe of Judah. Josh. xv. 55. 2 Chron. xi. 8, in the neighbourhood of which there was a desart of the same name, 1 Sam. xxiii. 14, 15. As *nom. gent.* זִפִּי occurs, 1 Sam. xxiii. 19. xxvi. 1.

זִיקוֹת *plur. fem. Burning arrows, burning torches,* Isai. l. 11. i. q. זִקִּים, Prov. xxvi. 18. (where also many MSS. have זִיקִים). In Syr. ܙܝܘ signifies *telum, fulmen;* comp. *Sap.* v. 22, and Ezek. i. 14, (where it is used instead of בָּזָק); in Chald. זִקְתָּא, a stick, sting, prickle, (which may be applied metonym. to an arrow), and זִקּוּקִין, זִיקִין sparks. The burning arrow is described by Ammian (xxiii. 4.) as a hollow cane, with a sharp point, filled with combustible matter, which is shot off by a slack bow, and where it happens to alight, spreads its combustion around. They preferred for that purpose the broom, because its wood keeps the fire a long time, (Ps. cxx. 4.) Vid. *Wetstein* and *Wolf* on the Epistle to the Ephesians, vi. 16. *Michaelis Supplem.* p. 608.

זַיִת *m.*

1. *The olive tree,* Judg. ix. 9. also שֶׁמֶן זַיִת, Deut. viii. 8. שֶׁמֶן זַיִת *olive oil,* Exod. xxvii. 20. xxx. 24. Levit. xxiv. 2. הַר הַזֵּיתִים *the mount of Olives* near Jerusalem, Zech. xiv. 4.

2. *Olive,* עֵץ הַזַּיִת *the olive tree,* Hag. ii. 19. דָּרַךְ זַיִת *to press olives,* Micah vi. 15.

3. *The olive branch,* Zech. iv. 11. Comp. 12. (Arab. زيت olive, زيتون the olive-tree.)

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זָךְ and זַךְ, fem. זָכָה *adj. Pure,*

1. In a physical sense; of oil, Exod. xxvii. 20; of incense, xxx. 34.
2. In a moral sense, Job viii. 6. xi. 4. xxxiii. 9. Prov. xvi. 2. xx. 11. xxi. 8. root זָכַךְ.

זָכָה in two conjugations; in *Kal, To be pure,* in a moral sense, Job xv. 14. xxv. 4. Ps. li. 6. Micah vi. 11.

Piel. To purify, with לֵב *to purify one's heart.* Ps. lxxiii. 13. Prov. xx. 9. Ps. cxix. 9: בַּמֶּה יְזַכֶּה נַעַר אֶת־אָרְחוֹ *how can a youth make his way pure?* (In Aram. זכי, דְּכָא signify, to be pure, but also זכא, זָכָא the latter in a moral sense: to be innocent, just, and in Syriac, to conquer. *Justus enim a Deo declarari videtur, qui vincit. Michaelis Supplem.* p. 1001. Of the same signification is the Arabic زكا but also نكا, in several forms e. g. نكب to be pure, upright, and the significations, to be clever, ingenious, II. to atone, reconcile, (*expiavit*) are evidently connected with the original notion.)

זָכוּ Chald. *Purity, innocence.* Dan. vi. 23.

זְכוּכִית *fem.* Job xxviii. 17 only. *Glass* or *crystal.* (Arab. زجاج Syriac ܙܓܘܓܝܬܐ *idem.*)

זָכוּר *m.* i. q. זָכָר *mas; male,* of men and beast. Exod. xxiii. 17. xxxiv. 23.

זָכַךְ as זָכָה in three conjugations; in *Kal, to be pure;* in a physical sense, Lam. iv. 7; in a moral sense, Job xv. 15. xxv. 5.

Hiph. To cleanse, to wash. Job ix. 30: וְהִזְכֹּתִי בְּבֹר כַּפָּי *and if I cleanse my hands with soap.*

Niph. To cleanse one's self. Isai. i. 16: הִזַּכּוּ *cleanse yourselves.* Others place this form in *Hithp.* and read הִזְדַּכּוּ.

זָכַר *fut.* יִזְכֹּר in three conjugations; in *Kal, To remember.* Deut. v. 15: זָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם *remember that thou wast a servant in the land of Egypt.* xv. 15. xvi. 12. xxiv. 18. Job vii. 7: זְכֹר כִּי רוּחַ חַיָּי *remember that my life is a breath.* Ps. lxxviii. 39: וַיִּזְכֹּר כִּי בָשָׂר הֵמָּה *he remembered that they were flesh.* With the *accus.* of the person or thing, Gen. viii. 1. xix. 29. זָכַר אֶת יְהוָה *to remember Jehovah.* Deut. viii. 18. Ps. xcviii. 3: זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ *he remembered his mercy and truth.* Also with a dative of the person, to remember a thing *towards* a person. Neh. v. 19: זָכְרָה לִי אֱלֹהַי לְטוֹבָה כָּל־אֲשֶׁר *remember towards me, my God, for good, all that, &c.* xiii. 22: גַּם זֹאת זָכְרָה לִי אֱלֹהַי *also remember this for me, my God!* Verse 29. 31. Jer. ii. 2: זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ *I remember for thee, the kindness of thy youth.* Ps. lxxix. 8. With a somewhat different turn of construction, Levit. xxvi. 45: וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים *I will remember unto them* (in favour of them) *the covenant with their ancestors.* Ps. cvi. 45. Seldom with לְ of the person or thing. Exod. xxxii. 13: זְכֹר לְאַבְרָהָם לְיִצְחָק *remember Abraham, Isaac, &c.* Deut. ix. 27. Ps. xxv. 7. cxxxvi. 23. 2 Chron. vi. 42: זָכְרָה לַחַסְדֵי דָוִיד עַבְדֶּךָ *remember the mercies towards David thy servant.* With בְּ Jer. iii. 16. perhaps, *to make mention of* (Arabic ذكر. Syriac and Chald. זכר, דְּכַר).

Niph. נִזְכַּר *to be remembered,* according to the construction with the *accus.* under *Kal, to be mentioned.* Job xxiv. 20: עוֹד לֹא יִזָּכֵר *he shall be no more remembered.* Jer. xi. 19: שְׁמוֹ לֹא יִזָּכֵר עוֹד *his name shall be no more remembered.* Ezek. iii. 20: לֹא תִזָּכַרְנָה צִדְקֹתָיו *his virtues shall not be remembered.* Hos. ii. 19. Isai. xxiii. 16. Zech. xiii. 2. Esth. ix. 28: הַיָּמִים אֵלֶּה נִזְכָּרִים וְנַעֲשִׂים *these days shall be remembered and kept,* (comp. זָכוֹר אֶת־יוֹם הַשַּׁבָּת Exod. xx. 8. and זִכָּרוֹן No. 4.) With לְ of the person: *something is remembered unto him* (see *Kal.*). Ezek. xviii. 22: כָּל־פְּשָׁעָיו אֲשֶׁר עָשָׂה לֹא יִזָּכְרוּ לוֹ *all his transgressions which he has committed shall not be remembered unto him.* xxxiii. 16. *To be remembered* or *mentioned by some one,* with אֶל Ps. cix. 14: אֶל יְהוָה

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יִזָּכֵר עָוֹן אֲבוֹתָיו *let the iniquity of his fathers be remembered by Jehovah;* with לִפְנֵי Numb. x. 9.

Hiph. הִזְכִּיר.

1. *To call to one's remembrance, remind,* or, *to make mention of.* Gen. xl. 14: הִזְכַּרְתַּנִי אֶל פַּרְעֹה *call me into remembrance with Pharaoh.* 1 Kings xvii. 18: בָּאתָ אֵלַי לְהַזְכִּיר אֶת עֲוֹנִי *art thou come unto me to call my sin to remembrance,* (namely, with God)? Ezek. xxi. 28. xxix. 16. Numb. v. 15: מִנְחַת זִכָּרוֹן מַזְכֶּרֶת עָוֹן *a memorial offering which brings sin to remembrance,* (with God). Jer. iv. 16: הַזְכִּירוּ לַגּוֹיִם *announce ye (it) to the people!* 2 Sam. xviii. 18: *I have no son* בַּעֲבוּר הַזְכִּיר אֶת שְׁמִי *to keep my name in remembrance.* In the superscription of Ps. xxxviii. LXX. לְהַזְכִּיר *to bring (himself) in remembrance* (with God), which is also applicable to the context.

2. Hence, *to mention* (Arabic ذكر IV. to mention, praise). 1 Sam. iv. 18: כְּהַזְכִּירוֹ אֶת אָרוֹן *when he made mention of the ark.* Ps. lxxxvii. 4: אַזְכִּיר רַהַב וּבָבֶל לְיֹדְעָי *I will make mention of Rahab and Babylon among my acquaintances.* Especially, to make mention of one in an honourable way, *to praise, commend* him. 1 Chron. xvi. 4. Cant. i. 4: נַזְכִּירָה דֹדֶיךָ מִיָּיִן *we praise thy love more than wine.* Ps. xlv. 18. lxxi. 16. lxxvii. 12; also with שֵׁם יְהוָה Isai. xxvi. 13. and בְּשֵׁם Josh. xxiii. 7. Ps. xx. 8. Amos vi. 10. (comp. קָרָא בְּשֵׁם) Isai. xlviii. 1. lxiii. 7. Once causative, *to cause to be mentioned, praised,* Exod. xx. 21: אֲשֶׁר אַזְכִּיר אֶת שְׁמִי *where I shall cause my name to be mentioned.*

3. As *Kal, To remember,* (to call to one's own remembrance). Gen. xli. 9: אֶת חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם *I remember my faults this day.*

4. In the sacrificial phrase: מַזְכִּיר לְבֹנָה Isai. lxvi. 3. *he that kindles (on the altar) frankincense,* i. e. brings a memorial, or praise-offering of incense, see אַזְכָּרָה.

5. Part. מַזְכִּיר *subst.* 1 Kings iv. 3. 2 Kings xviii. 18, 37. 2 Chron. xxxiv. 8. Isai. xxxvi. 3, 22. *chancellor of the empire, the annalist of the empire, Historiographer;* one of the great officers of the crown among the Hebrews, whose business it was to record the events of the empire, especially what passed about the kings, hence, the author of the Chronicles, סֵפֶר זִכְרֹנוֹת, דִּבְרֵי, סֵפֶר דִּבְרֵי הַיָּמִים see these words. Very applicably in the LXX. ἐπὶ των ὑπομνηματων, *Jerom, a commentariis.* The Persians call this officer, *Vakia-Nuwis* (Chardin's Voyage, Vol. III. p. 327.) Among the later Roman emperors, Arcadius and Honorius: *magister memoriæ.*

זָכָר *m. Mas, man,* (of man and beasts) the proper word for denoting the sex, in opposition to נְקֵבָה, Gen. i. 27. v. 2. vi. 19. vii. 3, 9, 16, &c. (Arabic ذكر man, also, the genital members. Syriac ܕܟܪ man), whence a *denominat.* in

Niph. נִזְכַּר *to be born as a male.* Exod. xxxiv. 19 only: וְכָל־מִקְנְךָ תִּזָּכָר *all thy cattle that is male.* Thus it is expressed by all ancient translators, the construction however occasions here some difficulty, since תִּזָּכָר which is *fem.* is here to be joined with מִקְנֶה which is of the *masc. gend.* The Samaritan has תזכיר. (In Arabic ذكر IV, signifies, to bring forth a male child, or young one.)

זֵכֶר and זֵכֶר (the MSS. and editions vary,) with pron. זִכְרִי *m.*

1. *Memory, remembrance.* Exod. xvii. 14: אֶמְחֶה אֶת־זֵכֶר עֲמָלֵק *I will extirpate the remembrance of Amalek.* Deut. xxv. 19. xxxii. 26. Ps. ix. 7. xxxiv. 17. cix. 15. cxi. 4: זֵכֶר עָשָׂה לְנִפְלְאֹתָיו *he establishes a remembrance of his wonders.*

2. *A name,* as שֵׁם, Exod. iii. 15: זֶה שְׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר *this is my name unto eternity, so ye shall call me for ever and ever.* Ps. cxxxv. 13. Isai. xxvi. 8. Ps. xxx. 5: הוֹדוּ לְזֵכֶר קָדְשׁוֹ *praise ye his holy name.*

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So also xcvii. 12. Hos. xii. 6: יְהוָה זִכְרוֹ *Jehovah is his name.* xiv. 8: זִכְרוֹ כְּיֵין לְבָנוֹן *his name, as the wine of Lebanon,* comp. Cant. i. 2: שֶׁמֶן תּוּרַק שְׁמֶךָ *a poured out ointment is thy name.* זֵכֶר is here not to be translated by, scent or sweet savour, as some pretend according to the Arabic, as רֵיחַ verse 7. since it is even in Arabic quite unconfirmed.

3. *Praise, fame,* Ps. vi. 6: כִּי אֵין בַּמָּוֶת זִכְרֶךָ *in the grave no praise is given unto thee.* cii. 13. (Arabic ذكر praise).

זִכָּרוֹן *m. st. constr.* זִכְרוֹן, pl. ים and ות.

1. *Memorial, remembrance, memory.* Josh. iv. 7. Exod. xii. 14. Eccles. i. 11. ii. 16. אַבְנֵי זִכָּרוֹן *stones of memorial,* of the two precious stones on the shoulders of the ephod. Exod. xxviii. 12. xxxix. 7.

2. *A memorial-sign.* Exod. xiii. 9: *and it shall be for a sign unto thee upon thy hand* וּלְזִכָּרוֹן בֵּין עֵינֶיךָ *and for a memorial between thine eyes. Luth. Denkzettel,* comp. verse 16. where טוֹטָפוֹת is used instead of it.

3. *A recorded memorable event.* Exod. xvii. 14: כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר *write this for a memorial in a book.* סֵפֶר זִכָּרוֹן Mal. iii. 16. *the book of remembrance of God.* Esth. vi. 1: סֵפֶר הַזִּכְרוֹנוֹת *the chronicle of the empire.*

4. *A solemn day, solemnity.* (Comp. the verb, Esth. ix. 28. Exod. xx. 8.) Levit. xxiii. 24: *in the seventh month* יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה *shall ye have a sabbath, a solemnity with the sound of the trumpet.*

5. *A motto, moral sentence.* Job xiii. 12. as מָשָׁל.

זְכַרְיָה and זְכַרְיָהוּ (*Jehovah remembers*), a proper name, Greek Ζαχαριας,

1. Of a king of Israel, the son of Jeroboam. 2 Kings xv. 8, 11.

2. Of the Prophet. Zech. i. 1, 7. Ezra v. 1. vi. 14.

זְלוּת *f.* usually *ignominy* (from זָלַל No. I.) Ps. xii. 9: כְּרֹם זְלוּת לִבְנֵי אָדָם *when ignominy exalts itself unto the sons of men,* i. e. when those elevate themselves, who are a disgrace to the sons of men. So Jarchi and Aben Ezra. Others, *if they elevate themselves,— disgrace to mankind!* But *terror* is here preferable, from זָלַל No. II.

זַלְזַל only in *plur.* זַלְזַלִּים Isai. xviii. 5. *Vine branches,* so called from their trembling and wavering motion. Root זלזל, זלל *to shake,* see זָלַל, No. II.

I. זָלַל in two conjugations; in *Kal,*

1. *To be mean, low, despised.* (Arabic ذل *id.* ذليل, ذلان low, despised. دال *med. Je, id.* IV. to scorn. Syriac ܙܠ to be despised, Aph. to despise. Comp. דָּלַל). Hence *part.* Lam. i. 11: כִּי הָיִיתִי זוֹלֵלָה *how I am despised.* Jer. xv. 19: וְאִם תּוֹצִיא יָקָר מִזּוֹלֵל *when thou separatest the noble from the vile.*

2. *Causat. To make light of,* hence, *not to care for, to squander away. Part.* זוֹלֵל Prov. xxiii. 21. xxviii. 7. Deut. xxi. 20. *spender, spendthrift, gormandiser,* it is twice joined to סֹבֵא *drunkard. Aqu. Symm. Theod.* συμβολοκόπος. The Chald. expresses the same in Lam. i. 11, a passage to which it is quite inapplicable. Prov. xxiii. 20: זוֹלְלֵי בָשָׂר *they that spend,* or, *waste their body,* i. e. destroy it by dissipation.

Hiph. הֵזִיל (after the Chald. form) *to treat with contempt.* Lam. i. 8: כָּל־מְכַבְּדֶיהָ הִזִּילוּהָ *all her adorers treat her with contempt.*

II. זָלַל in *Niph.* only. *To be shaken, to tremble.* Isai. lxiii. 19. lxiv. 2: מִפָּנֶיךָ הָרִים נָזֹלוּ *at, before thy presence the mountains tremble* or *are shaken.* Chald. טוּרַיָּא זָעוּ. (Arabic زلزل to shake the earth, زلزل earthquake) comp. זַלְזַלִּים.

זַלְעָפָה, and זְלָעָפָה *fem. A glowing,* or *strong fire, burning passion,* (cognate with the Hebrew root זָעַף, Syriac *Ethp.* ܐܙܕܚ *combustus, crematus, æstu percitus, ustulatus est.* B. B. The ל is interpolated, as e. g. in שַׁאֲנָן and שַׁלְאֲנָן, although no second appli-

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cable primitive with ל can be pointed out, which might serve to show how this *quadrilitt.* from זָעַף originated. *Michaelis'* comparison of ܙܠܠ to draw, is inapplicable, and the application of زلع (*pedes igne*) *cremavit* is uncertain, especially on account of the other significations; but it is incorrectly stated that زلع signifies, *interemit.* (However we find also in Arabic زلعب iv. *ambusta et ustulata fuit cutis,* in the signification of the simple root; and perhaps زغغل *accendit* is also to be compared.) Ps. xi. 6: רוּחַ זִלְעָפוֹת *a glowing or burning wind; a glowing or burning breath,* like the *Simoom.* cxix. 53: זַלְעָפָה אֲחָזַתְנִי מֵרְשָׁעִים *a burning passion has seized me because of the wicked.* Lam. v. 10: זַלְעֲפוֹת רָעָב *the glowings, tortures, of hunger,* wherewith *Simonis* compares properly λιμὸς αἴθοψ of Hesiod, and *ignea fames* of Quintilian.

זִמָּה *f.* (from זָמַם).

1. *A plan, design.* In a good sense, Job xvii. 11 only: יָמַי עָבְרוּ זִמּוֹתַי נִתְּקוּ *my days are passed, my designs frustrated.* In a bad sense, Prov. xxiv. 9: זִמַּת אִוֶּלֶת חַטָּאת *the schemes of folly are sin.* xxi. 27: *the sacrifice of the wicked is an abomination,* אַף־כִּי בְזִמָּה יְבִיאֶנּוּ *how much more when he brings it with an evil design.*
2. *Vice, deed of infamy, crime,* Ps. xxvi. 10. cxix. 150. Prov. x. 23. Especially of the vice of unchastity, debauchery. Levit. xviii. 17: זִמָּה הִיא *it is a crime,* xix. 29. xx. 14. Job xxxi. 11. Ezek. xvi. 27. xxii. 9, 11, &c. Judg. xx. 6: עָשׂוּ זִמָּה וּנְבָלָה בְּיִשְׂרָאֵל *they have committed a crime and an infamous deed in Israel.*

זְמוֹרָה *fem.* (from זָמַר No. I.)

1. *A vine branch,* Numb. xiii. 23.
2. Generally, *a branch, twig,* Isai. xvii. 10. Ezek. xv. 2. viii. 17: וְהִנָּם שֹׁלְחִים אֶת הַזְּמוֹרָה אֶל אַפָּם *they hold the branch before their nose or face.* Most probably an allusion to the religious customs of the Parses, who, when at prayers, hold a bundle of brush-wood twigs (called Bersam), towards the rising sun. See *Kleukers' Zendavesta.* Th. III. p. 204.

זַמְזֻמִּים A gigantic people, destroyed before Moses' time in Palestine, Deut. ii. 20.

זָמִיר *m.* Cant. ii. 12. *The time of pruning,* or *trimming the vine,* (after the form חָרִישׁ, בָּצִיר,) from זָמַר No. I. Others, *the time of singing of the birds,* from זָמַר No. II, but contrary to usage.

זְמִיר *pl.* זְמִירוֹת *a song.* Ps. cxix. 54. 2 Sam. xxiii. 1. *a song of praise, hymn.* Job xxxv. 10: נֹתֵן זְמִירוֹת בַּלָּיְלָה *who gives* or *grants hymns* (i. e. happiness and joy) *in the night* (of distress.)

זָמַם only in *Kal.* It is conjugated partly regularly, partly defectively. *Pret.* זָמַמְתִּי and זַמּוֹתִי *fut.* יָזֹם plur. יָזְמוּ for יָזֹמּוּ,

1. *To undertake something, to design, devise,* Jer. li. 12: גַּם זָמַם יְהוָֹה גַּם־עָשָׂה *Jehovah devises and executes it.* Lam. ii. 17. Zech. i. 6. Ps. xxxi. 14: לָקַחַת נַפְשִׁי זָמָמוּ *they devised to take away my life.* Gen. xi. 6: *nothing will be thwarted unto them* כֹּל אֲשֶׁר יָזְמוּ לַעֲשׂוֹת *which they propose to do.* Comp. Job xlii. 2. As to the form יָזְמוּ for יָזֹמּוּ, comp. בָּלַל. With the *accus.* Prov. xxxi. 16: זָמָמָה שָׂדֶה וַתִּקָּחֵהוּ *she sets her mind upon a field and obtains it.*
2. Especially *to meditate evil, mischief.* Prov. xxx. 32: וְאִם זַמּוֹתָ יָד לְפֶה *and if thou dost meditate evil, lay thy hand upon thy mouth.* Comp. Deut. xix. 19. and the noun זִמָּה.
3. With the dative, *to way-lay.* Ps. xxxvii. 12: זֹמֵם רָשָׁע לַצַּדִּיק *the wicked way-lays the righteous.* Derivat. זִמָּה, מְזִמָּה (If there be a corresponding root in the dialects, comp. (with Moser) سمّ i. q. قصد *proposuit sibi, intendit contenditve;* but by no means زم to tie, to muzzle, as Michaelis has done.)

זָמָם *m. A plan, design.* Ps. cxl. 9.

זָמַן in *Piel* זִמֵּן according to the Chald. *to de-*

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termine, (namely, time and place). It occurs only as part. *Pual.* עִתִּים מְזֻמָּנִים Ezra x. 14. Neh. x. 35, and עִתִּים מְזֻמָּנוֹת xiii. 31, *the appointed times.*

זְמַן plur. זְמַנִּים *m. Time*, especially *appointed time.* In the Targum it is used for the Hebrew. מוֹעֵד. (Arabic زمان, زمن. Syriac ܙܒܢ, ܙܡܢ *idem.*) Eccles. iii. 1: לַכֹּל זְמָן *all things have their time.* Esth. ix. 27: כִּכְתָבָם וְכִזְמַנָּם *according to their instruction and appointed time.*

זְמַן Chald. in *Pael, To appoint, prepare, ordain.*

Hithp. הִזְדַּמֵּן *to meet in a place, to agree* (on something), *to concert* (*inter se convenire*). So Dan. ii. 9, according to the *Kri*, (which most MSS. have, and which is to be preferred): כִּדְבָה וּשְׁחִיתָה הִזְדַּמַּנְתּוּן לְמֵאמַר קֳדָמַי *ye have concerted to speak before me lies and fraud*, comp. e. g. Amos iii. 3: where, instead of the Hebrew expression: בִּלְתִּי אִם נוֹעָדוּ *except they be in concert*, the Chaldee has אֶלָּהֵן אִם אִזְדַּמְנוּ. The Chethib is to be read הַזְמִנְתּוּן, in *Aphel*, in which it occurs in none of the dialects, except in Samar. Theod. *ῥῆμα ψευδὲς καὶ διεφθαρμένον συνέθεσθε εἰπεῖν ἐνωπιόν μου.* Others translate: *parâstis*, (*statuistis*) after זְמַן, ܙܒܢ, but where we should also expect *Pael* in the text.

זְמָן and זְמַן *st. emphat.* זְמָנָא plur. זִמְנִין *m.* Chald.

1. *Time, fixt time.* Dan. ii. 16. בֵּהּ־זִמְנָא *at that time*, iii. 7, 8. iv. 33. עַד זְמַן וְעִדָּן *until a certain time and hour*, vii. 12. verse 25: וְיִסְבַּר לְהַשְׁנָיָה זִמְנִין וְדָת *and shall think on changing times and laws*, (religious institutions). זִמְנִין signifies here i. q. the Hebrew מוֹעֲדִים *the sacred seasons*, namely, the appointed holy-days, comp. Esth. ix. 27, 32.
2. In plur. *Times*, (*vices*). Dan. vi. 11: זִמְנִין תְּלָתָה *three times.* So also in the Targum, and in Syriac ܙܒܢ, in Arabic وقت signify, time, plur. اوقات—times.

I. זָמַר in two conjugations; in *Kal, to clip* or *trim the vine.* Levit. xxv. 3, 4. (Arabic زبر with the permutation of م with ب).

Niph. pass. Isai. v. 6, only: יִזָּמֵר *it shall be trimmed.* Deriv. מַזְמֵרָה, זְמוֹרָה.

II. זָמַר only in *Piel* זִמֵּר (also in Syriac, Chald. Arab. Æthiop.)

1. *To sing, to sing praises*, almost always in reference to God, and very frequently in the Psalms. It is construed partly with the dative זַמְּרוּ לַיהוָה. Judg. v. 3. Ps. ix. 12. xxx. 5; or לְשֵׁם יְהוָה cxxxv. 3; partly with the accus. *to celebrate by song, sc.* God, or, his name. Ps. xlvii. 7. lxvi. 2. lxviii. 5, 33.
2. *To play on musical instruments.* ψαλλειν. Ps. xxxii. 2: בְּנֵבֶל עָשׂוֹר זַמְּרוּ לוֹ *play unto him upon the harp of ten strings.* lxxi. 22. lxxviii. 5. cxlix. 3. Deriv. מִזְמוֹר.

זְמָר *m.* Chald. *Psalmody, music of a stringed instrument.* Dan. iii. 5, 7, 10, 15.

זַמָּר *m.* Chald. *A singer, chanter.* Ezra vii. 24.

זֶמֶר only Deut. xiv. 5. An undetermined animal, of the stag or gazelle species. In Arabic زمز according to *Geuhar.* signifies *saliit caprea.* In Cast. *evasit cervus, fugit.* See *Rosenmüller* on *Bocharti Hieroz.* Vol. II. p. 279. N. A. The Syriac ܙܡܪ according to *Michaelis'* conjecture ܙܡܪ i. q. ارويّ a kind of antelope; Chald. דִּיצָא *idem.* The other ancient translators expressed it mostly by, cameleopard, which is justly refuted by Bochart.

זִמְרָה *f.*

1. *A song*, Ps. lxxxi. 3. xcviii. 5. cxlvii. 1.
2. *Sound, tone*, (of an instrument). Amos v. 23: זִמְרַת נְבָלֶיךָ *the tones of thy harp.*
3. Meton. זִמְרַת הָאָרֶץ *the song of the land*, for the most celebrated productions of it. Gen. xliii. 11.

זִמְרָת *f. id.* Exod. xv. 2: עָזִּי וְזִמְרָת יָהּ *my glory and song is Jehovah.* The same words also in Ps. cxviii. 14. Isai. xii. 2. The feminine termination תָ occurs also, al-

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though seldom, in other words, e. g. עֶזְרַת Ps. lx. 13. cviii. 13. מָחֳרַת, Numb. xi. 32.

זַן *m. A kind, sort.* (Chald. זַן and זִין Syriac ܙܢ, וזן) Ps. cxliv. 13: מִזַּן אֶל זַן *from kind to kind,* of all kinds. Plur. זָנִים 2 Chron. xvi. 14.

זָנָב *m. A tail* (of an animal) (Arabic ذنب Syr. ܕܢܒܐ). Judg. xv. 4. Job xl. 17. Metaph. שְׁנֵי זַנְבוֹת הָאוּדִים *both ends of the fire-brands,* Isai. vii. 4. Proverbially used for something mean and contemptible. Deut. xxviii. 13: וּנְתָנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב *Jehovah shall make thee the head, not the tail.* Verse 44. Isai. ix. 13. xix. 15. Whence a denom. in

Piel זִנֵּב metonym. *To smite, annoy the rear* of an army. Deut. xxv. 18. Josh. x. 19. Properly, *to wound, injure the tail,* (also in Greek *οὐρά, οὐραγια* signify the rear of an army), for in Hebrew, as well as in Arabic, are formed verbs denominative (mostly in *Piel*) which indicate a hurt or injury, from several substantives denoting limbs; the same, perhaps, as, to behead from head; e. g. לִבֵּב to wound the heart; עָרַף to break one's neck, from עֹרֶף; in Arabic, compare جلم, جلد, بطن and several others.

זָנָה (Syriac ܙܢܐ, Arabic زنى) in three conjugations; in *Kal, to whore, commit whoredom,* and metaph. *to commit idolatry,* because the Hebrews consider the union between Jehovah and his people under the figure of matrimony; hence, infidelity towards God, signifies, idolatry, (see e. g. Ezek. xvi. 22. Hos. i. 2.). Since the following constructions refer generally to both significations, therefore the examples of each are not separated.

In reference to the object of the crime, it is construed

(*a*) With the *accus.* of the person, Jer. iii. 1: זָנִית רֵעִים רַבִּים *thou hast committed fornication with many lovers.* Ezek. xvi. 28: וַתִּזְנִים *thou committest fornication with them.*

(*b*) With אֶל Numb. xxv. 1: בָּנוֹת מוֹאָב וַיָּחֶל הָעָם לִזְנוֹת אֶל־ *then the people began to commit fornication with the daughters of Moab.*

(*c*) With בְּ Ezek. xvi. 17: וַתִּזְנִי־בָם *and committest whoredom with them.* Most frequent is

(*d*) The construction with אַחֲרֵי, properly, *to whore after,* i. e. to run after for the sake of fornication. Ezek. xvi. 34: אַחֲרַיִךְ לֹא זוּנָּה *none runs after thee to commit whoredom.* Especially applied to idolatry, זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים *to whore after other gods,* i. e. to run after or follow them for the sake of idolatry, Levit. xvii. 7. xx. 5, 6. Deut. xxxi. 16. Judg. ii. 17. Ezek. vi. 9: עֵינֵיהֶם הַזּוֹנוֹת אַחֲרֵי גִלּוּלֵיהֶם *their eyes which go a whoring after their idols.* So also זָנָה אַחֲרֵי הָאוֹבוֹת *to go a whoring after the necromancers,* i. e. to follow and believe them, Levit. xx. 6. זָנָה אַחֲרֵי הַגּוֹיִם *to go a whoring after the nations,* i. e. to follow them in idolatry, Ezek. xxiii. 30.

The party forsaken by the adulterer (or idolater), is construed

(*a*) With מִן Ps. lxxiii. 27: כָּל־זוֹנָה מִמֶּךָּ *all that go a whoring from thee,* i. e. that depart from thee.

(*b*) With מֵאַחֲרֵי Hos. i. 2.

(*c*) With מִתַּחַת Hos. iv. 12: וַיִּזְנוּ מִתַּחַת אֱלֹהֵיהֶם *they go a whoring, leaving their God.* Instead of which it is construed with תַּחַת only, as Ezek. xxiii. 5: וַתִּזֶן אָהֳלָה תַּחְתָּי *and Ahala committed whoredom beside me.* So also we find שָׂטָה תַּחַת אִישׁ Numb. v. 19, 29. instead of מִתַּחַת.

(*d*) With מֵעַל Hos. ix. 1. Hither might be referred Judg. xix. 2: וַתִּזְנֶה עָלָיו פִּלַגְשׁוֹ *and his concubine committed whoredom by his side,* (if עַל is used for מֵעַל, as תַּחַת for מִתַּחַת). But the context is rather in favour of the ancient interpretation: *she was angry with him,* reading perhaps וַתִּזְעַם עָלָיו. In Ezek. xvi. 15, where עַל succeeds זָנָה, it does not appear to belong to the con-

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struction. More rarely, the mere intercourse with other nations is considered as fornication. Isai. xxiii. 17. of Tyre: זָנִתָּה אֶת־כָּל־מַמְלְכוֹת הָאָרֶץ *thou hast committed fornication with all the kingdoms of the earth.* Comp. Nah. iii. 4.

Part. זוֹנָה *fem.* more frequently אִשָּׁה זוֹנָה *a whore,* Levit. xxi. 7, 14. Deut. xxiii. 19. Josh. ii. 1.

Py. זוֹנָה Ezek. xvi. 34 only.

Hiph. הִזְנָה *fut.* apoc. יַזֶן 2 Chron. xxi. 11.

1. *To seduce* or *persuade one to whoredom.* Exod. xxxiv. 16; *to cause to whore,* Levit. xix. 29.

2. i. q. *Kal.* Hos. iv. 10. 18. Derivative, besides the words following, תַּזְנוּת.

זָנוֹחַ The name of two places in the tribe of Judah. Josh. xv. 34, 56. Neh. iii. 13. xi. 30. 1 Chron. iv. 18.

זְנוּנִים *m.* plur.

1. *Whoredom.* Gen. xxxviii. 24. Hos. i. 2: אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים *a wife of whoredom and children of whoredom.* ii. 6. iv. 12. v. 4. Ch. ii. 4: וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ *that she put away her whoredom* (lewd looks) *from her face.* (Comp. Ezek. vi. 9.)

2. *Idolatry.* 2 Kings ix. 22.

3. As the verb (Isai. xxiii. 17.), of the intercourse with foreign nations which the Hebrew sometimes calls whoredom. Nah. iii. 4, of Nineveh: מֵרֹב זְנוּנֵי זוֹנָה טוֹבַת חֵן *because of the manifold whoredom of the beautiful harlot*—הַמֹּכֶרֶת גּוֹיִם בִּזְנוּנֶיהָ *who deceived nations,* or *brought them into slavery, by her lewdness.* Michaelis supposes, with probability, that it refers to the cunning confederacy of the Assyrians, with which they brought over to them the less powerful nations, and afterwards subjugated them.

זְנוּת *fem.* plur. זְנוּתִים.

1. *Whoredom, idolatry.* Jer. iii. 2, 9. Ezek. xxiii. 27. xliii. 7, 9. Hos. iv. 11.

2. Generally, *faithlessness* towards God, *the transgression* of his commandments, (here, of murmuring against him). Numb. xiv. 33: וְנָשְׂאוּ אֶת־זְנוּתֵיכֶם *they shall bear your transgressions,* i. e. suffer the punishment of them.

זָנַח, in two conjugations; in *Kal,*

1. Perhaps, according to the Arabic زنخ *to smell ill, to stink, to have a rancid taste or smell,* (vid. *Hiph.* No. 1.)

2. Trans. *to consider as stinking,* hence, *to reject, to cast off,* (comp. זָדַם. However the signification itself is more certain than this connexion.) Hos. viii. 3: זָנַח יִשְׂרָאֵל טוֹב *Israel rejects the good;* frequently of Jehovah, Ps. xliii. 2: לָמָּה זָנַחְתָּנִי *why dost thou cast me off?* xliv. 10, 24: תָּקִיצָה אַל־תִּזְנַח לָנֶצַח *awake! cast* (us) *not off for ever,* lx. 3, 12. lxxiv. 1. lxxvii. 8. lxxxix. 39. With מִן to deprive one of something, Lam. iii. 17: וַתִּזְנַח מִשָּׁלוֹם נַפְשִׁי *thou deprivest me of happiness,* (vid. *Hiph.* 2 Chron. xi. 14.)

Hiph. הִזְנִיחַ,

1. As *Kal,* No. 1. Hither is referred Isai. xix. 6: הֵאֶזְנִיחוּ נְהָרוֹת *the streams began to stink,* i. e. to become miry, muddy, flat. LXX. Καὶ ἐκλείψουσιν οἱ ποταμοί. Vulg. *et deficient flumina.* Chald. וְיִצְדוּן נַהֲרָוָתְהוֹן *et desolabuntur flumina eorum.* (The form either originated from two different readings, הִזְנִיחוּ and the Chald. אֶזְנִיחוּ and critically is to be rejected, or it is a kind of a verb denom. from the adjective אָזְנָח). The signification is more certain than the etymology.

2. Causat. from *Kal,* No. 2, *to cause to be cast off, to defile, profane,* (of the sacred vessels, and their profanation by idolatry), 2 Chron. xxix. 19. So the LXX. Vulg. Targ. Others, *which he has cast away,* i. e. removed from sacred use.

3. *To reject, to cast off,* 1 Chron. xxviii. 9. With כִּי, 2 Chron. xi. 14: כִּי הִזְנִיחָם יָרָבְעָם וּבָנָיו מִכַּהֵן לַיהוָה *for Jeroboam and his sons*

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had cast them off from the priestly office of Jehovah.

זָנַק only in *Piel, to spring, jump out, to leap,* of beasts of prey. Syr. ܐܙܩ *jecit, projecit ulterius sagittam.* So the LXX. Armenian, Samaritan, and Arabic especially. Deut. xxxiii. 22 only: דָּן גּוּר אַרְיֵה יְזַנֵּק מִן הַבָּשָׁן *Dan is a young lion, who shall leap forth from Bashan.* Bochart compares also very properly the Arabic نزق *assilivit* (*equus*), since the transposition in the hissing letters is very frequent. *Bocharti Hieroz.* T. I. p. 738.

זֵעָה *fem. Sweat.* Gen. iii. 19 only: בְּזֵעַת אַפֶּיךָ *in the sweat of thy brow.* The signification is clear from the context, and thus it is expressed by all ancient translators, (vid. the cognate form יָזַע). Compare with it זֵיעָה sweat, הֵזִיעַ to sweat, in the Talmud, and in Syr. ܙܝܥܐ sweat, also of several other exudations, as tears, gum. Castellus has also ܙܥ to sweat, the ע of which need not belong to the root; see some analogies hereto belonging under זָפָת.

זַעֲוָה *fem.* A transposition for זְוָעָה (as עַלְוָה for עַוְלָה,) *oppression, ill treatment,* Deut. xxviii. 25. Ezek. xxiii. 46, in the text, and Jer. xv. 4. xxiv. 9. xxix. 18. xxxiv. 17, in *Kri.*

זְעֵיר *m. A little,* Job xxxvi. 2, as *μικρὸν*, an entirely Chald. form. Comp. מְזַעַר.

זְעֵיר Chald. *Little.* Dan. vii. 8, Hebrew צָעִיר. (Aram. זְעַר, ܙܥܪ to be little.)

זָעַךְ in *Niph.* Job xvii. 1 only: יָמַי נִזְעֲכוּ *my days are extinct.* It is only the Hebrew form instead of the Chald. דְּעַךְ, ܕܥܟ which otherwise occurs more frequently in Job, and three MSS. read (according to Kennicot,) with ד. The comparisons with the Arabic in Schultens are here entirely inapplicable.

זָעַם in two conjugations; in *Kal,*

1. *To be violently angry,* often likewise, *to vent one's anger upon one, to take revenge, to punish.* With the accusative, Mal. i. 4. Zech. i. 12: עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה *the cities of Judah, against which thou hast been angry.* Isai. lxvi. 14; with עַל, Dan. xi. 30. זָעַם יְהוָה *against whom Jehovah is angry,* Prov. xxii. 14.

2. *To curse, imprecate.* Numb. xxiii. 7: לְכָה זָעֲמָה יִשְׂרָאֵל *come! curse Israel.* Verse 8. Prov. xxiv. 24. Micah vi. 10.

Niph. (as *pass.* from *Hiph.*) Prov. xxv. 23: פָּנִים נִזְעָמִים *an angry countenance. Vulg. facies tristis.* (In Arabic ترغم signifies to foam at the mouth, also, to speak with wrath, anger, and the former may be considered as the first signification although it is not probable that it is to be applied to Isai. xxx. 27. Hos. vii. 16.)

זַעַם *m. Anger, wrath,* especially of the wrath, judgment of God. Isai. x. 5, 25. xxvi. 20. Hab. iii. 13. Ps. lxix. 25. Ezek. xxi. 36. בְּיוֹם זַעַם *in the day of God's anger,* Ezek. xxii. 24. Dan. xi. 36: עַד־כָּלָה זַעַם *till the anger or the judgment of God is accomplished,* comp. Ch. viii. 19. כְּלֵי זַעַם יְהוָה *instruments of God's judgment,* Isai. xiii. 5. Jer. l. 25. Isai. xxx. 27: שְׂפָתָיו מָלְאוּ זַעַם *his lips are full of anger* or *judgment.* Hos. vii. 16, of Princes: מִזַּעַם לְשׁוֹנָם *on account of the fury of their tongue,* in a bad sense, of their severe sentences pronounced in a passion. Jer. xv. 17: כִּי־זַעַם מִלֵּאתָנִי *for thou hast filled me with wrath.* Comp. vi. 11: *I am full of the anger of Jehovah.*

זָעַף i. q. זָעַם (comp. the letter ב) only in *Kal.*

1. *To be angry,* with עַל Prov. xix. 12; with עִם 2 Chron. xxvi. 19. (In Syriac to glow, comp. וְלָעָפָה, in Sam. to breathe, [to snort]; both meanings may be considered as denoting the physical origin of the notion).

2. *To be, to look vexed, miserable.* (Respecting this chain of ideas, see e. g. עָצַב). Part. זָעֲפִים *looking vexed; tristes, tetrici.* Gen. xl. 6: הִנָּם זֹעֲפִים *behold they were*

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vexed, or *sad*. In the following verse it is expressed by פָּנִים רָעִים Vulg. *tristes*, ver. 7. *facies tristior*. Dan. i. 10: אֲשֶׁר לָמָּה יִרְאֶה אֶת פְּנֵיכֶם זֹעֲפִים מִן הַיְלָדִים וגו *lest he should see your faces more deformed than those of the rest of the youth of your age*. Theod. very applicably: *τὰ πρόσωπα ὑμῶν σκυθρωπα παρα*, &c. The word expresses a morose, black, and likewise a confused, distressed countenance. (*Horrida macies. Virg. Ge.* iv. 254.) It is produced, above, by terror, sadness, here, by want of food. Also the word רָע which has been cited above as an explanation, would be here very applicable. (Comp. פָּנִים נִזְעָמִים Prov. xxv. 23.) *Vulg.* specif. *facies macilentiores*. It cannot here be compared with the Arab. ذغف to die, according to *Berthold's* conjecture.

זָעֵף *masc. adj. Angry*. 1 Kings xx. 43. xxi. 4.

זַעַף *m. Anger*. 2 Chron. xvi. 10. xxviii. 9. Prov. xix. 12. Micah vii. 9; of the sea. Jonah i. 15.

זָעַק *fut.* יִזְעַק *imp.* זְעַק *inf.* זְעֹק i. q. צָעַק in three conjugations; in *Kal, to cry aloud*, especially for pain, distress. Arabic زعق, more rarely ذغق, *idem*. Syriac ܙܥܩ *Pe.* and *Aph.* Most frequently, with אֶל of the person, *to cry unto one*. Ps. cxlii. 6: זָעַקְתִּי אֵלֶיךָ יְהוָה *I cry unto thee, Jehovah*. Ps. xxii. 6. Hos. vii. 14. Jer. xi. 11, 12. 1 Sam. vii. 8; also with לְ 1 Chron. v. 20; with the *accus.* Judg. xii. 2: אֶזְעַק אֶתְכֶם *I have called you*. Neh. ix. 28; also with the *accus.* of the thing, Hab. i. 2: אֶזְעַק אֵלֶיךָ חָמָס (*How long*) *shall I cry unto thee of violence?* comp. Job xix. 7. To cry over or on account of something, is construed with עַל. Jer. xxx. 15: מַה־תִּזְעַק עַל שִׁבְרֵךְ *why criest thou concerning thy fall*, or with לְ, as Isai. xv. 5: לִבִּי לְמוֹאָב יִזְעָק *my heart crieth over Moab*. Jer. xlviii. 31. In another sense, Job xxxi. 38: *if my land cried* עָלַי *against me*, or with מִלְּפָנַי 1 Sam. viii. 18.

Niph. (*pass.* from *Hiph.* No. 1.) *to be called together*. Judg. xviii. 22, 23; *to assemble*, 1 Sam. xiv. 20. Judg. vi. 34: וַיִּזָּעֵק אֲבִיעֶזֶר אַחֲרָיו *and the Abiezerites assembled to follow him*. Verse 35.

Hiph. הִזְעִיק,

1. *To call together*. 2 Sam. xx. 4, 5: לְהַזְעִיק אֶת יְהוּדָה *to call Judah together*. Judg. iv. 10, 13.
2. As *Kal, to call aloud*, Jonah iii. 7. Job xxxv. 9. With the accus. Zech. vi. 8. (In Syriac *Aph.* is also used in the signification of *Kal*.)

זְעַק Chald. *To cry*. Dan. vi. 21.

זְעָקָה *f. Cry, clamour*. Jer. xviii. 22. xx. 16. l. 46. The *stat. constr.* is once used in the passive sense, Gen. xviii. 20: זַעֲקַת סְדֹם *the cry over Sodom*.

זְפָרָה The name of a town in the north of Palestine, Numb. xxxiv. 9.

זֶפֶת *f. Pitch*. Exod. ii. 3. Isai. xxxiv. 9. Arab. زفت *id.* Syriac ܙܦܬ. Chald. זְפְתָא, but also זְפָא Targum on Isai. xxxiv. 9.

זִקִּים *m.* pl.

1. i. q. זִיקוֹת *fire-brands*, Prov. xxvi. 18. The forms with יִ and ־ִ *sequ. dagesh* often interchange, e. g. פִּלֶּגֶשׁ and פִּילֶגֶשׁ, קִמּוֹשׁ and קִימוֹשׁ, מוֹרְגִים and מוֹרִיגִים, &c. To this form is related the Arabic رنق *tenuior cuspis sagittæ* and the Syriac ܐܪܢ *projecit ulterius sagittam*.
2. *Foot-irons, fetters*. Ps. cxlix. 8. Isai. xlv. 14. Nah. iii. 10. Job xxxvi. 8. In Chald. זִקִּין *id.* 2 Sam. iii. 34. Targ. In the Thalmud also זִיקִים, from the root זָקַק *to fetter*.

זָקָן Comm. *The bearded chin* of a man, hence, *beard* and *chin*. 2 Sam. xx. 9. Levit. xiii. 29, 30. xix. 27. (Arabic ذقن chin, Syriac ܕܩܢ beard, chin.)

זָקַן *fut.* יִזְקַן in two conjugations; in *Kal, to be old*. Gen. xviii. 12, 13. xix. 31. xxiv. 1. xxvii. 1, and very frequently.

Hiph. intrans. To grow, become old.

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Prov. xxii. 6. Applied also to inanimate nature. Job xiv. 8: אִם־יַזְקִין בָּאָרֶץ שָׁרְשׁוֹ *when its root gets old in the earth.*

זָקֵן *st. constr.* זְקַן Gen. xxiv. 2. Plur. זְקֵנִים, זִקְנֵי, *m. an old, gray man,* זִקְנֵי יִשְׂרָאֵל, מִצְרַיִם, הָעִיר, *the seniors, elders of Israel, of the Egyptians, of the city,* often for, *proceres,* superiors, magistrates, in which the notion of *old* is dropped. Exod. iii. 16. iv. 29. Deut. xix. 12. xxi. 3, 4, 6. xxii. 15, 17, 18. It is the same with the Arabic شيخ and the word Signor, Seigneur, Senor (from *Senior*). "The overseers of wards are called in Persia *Acsacal,* i. e. White-beards, however young they may be, which is a title of honour and office." *D'Arvieux.* Comp. *Herbelot's Biblioth. Orient.* under *Khouageh.* Plur. *fem.* זְקֵנוֹת Zech. viii. 4.

זָקֵן *m. White,* or *hoary with age.* Gen. xlviii. 10 only.

זְקֻנָה *f. idem.* Ps. lxxi. 9, 18. Isai. xlvi. 4, and frequently.

זְקֵנִים *m.* plur. *idem.* Gen. xxi. 2, 7. xxxvii. 3. xliv. 20.

זָקַף only in *Kal, to raise up,* (those that are in trouble and affliction). Ps. cxlv. 14. cxlvi. 8 only. (Syriac ܙܩܦ *id.* In Targum it is often used instead of the Hebrew נָשָׂא).

זְקַף Chald. *idem.* But the Chaldee applied especially to the hanging up of a criminal on an erected pole, (Targ. on Esth. vii. 11. ix. 13.), hence ܙܩܦ in the Syriac version of the New Testament is chiefly used for, to crucify. Similar is Ezra vi. 11: וְזִקּוּף יִתְמְחֵא עֲלוֹהִי *and he is to be hung up and fastened thereon.*

זָקַק in three conjugations; in *Kal,*

1. *To pour, pour down.* Job xxxvi. 27: יָזִקּוּ מָטָר לְאֵדוֹ *so they pour down* rain from vapour.
2. *To filter,* hence *to clarify* wine. Isai. xxv. 6.
3. Of purifying metals. Job xxviii. 1: יָזֹקּוּ וּמָקוֹם לַזָּהָב *and a place for the gold which they refine.*

Piel זִקֵּק *to purify* (of gold) Mal. iii. 3 only.

Py. זֻקַּק *to be purified,* (of wine). Isai. xxv. 6; of metals. 1 Chron. xxviii. 18. xxix. 4. Ps. xii. 7. (It has in Chaldee the same signification. The word appears to be cognate with שַׂק *σακκος* coarse stuff, bolting cloth used, for straining, whence זָקַק perhaps as a denominative received the signification, to strain through, as *σακκέω, σακκεύω, saccare.*)

זַר *m. A cornice, ledge, border,* e. g. round a table, box. Exod. xxv. 11, 24, 25. xxxvii. 2, 11, 26. (Syriac ܙܪ *torques, collare,* necklace. זִרָא *genus cingulorum, quo cameli ligabantur.* See the cognate words זנר and זר under זָרִיר. From the latter comes זר signifying, *limbus, margo, ora.*)

זָרָא Numb. xi. 20 only. *A disgust, loathing,* which is clear from the context. Vulg. *nausea.* LXX. χολερα i. e. vomiting, purging, sym. *ἀπεψία.* (This signification has in Arabic the cognate form زار زور med. je. According to which the termination אָ appears to be the *fem.* form, for, הָ. It is probably the same with זָרָה Job xix. 17.

זָרַב (Job vi. 17 only,) equivalent with the Syriac ܙܪܒ to be confined, only in *Pual,* Job vi. 17: בְּעֵת יְזֹרְבוּ *at the time when they grow* or *become narrow.* אִזְדְּרַב in Chald. signifies *diffluere,* which is here applied by Kimchi and others.

זֶרֶד *m.* The name of a valley or rivulet (נַחַל) Numb. xxi. 12. Deut. ii. 13, 14.

זָרָה (Aram. דְּרָא, Arabic ذرى).

1. In four conjugations; in *Kal, to scatter, to scatter about.* Exod. xxxii. 20: וַיִּזֶּר עַל פְּנֵי הַמָּיִם *and scattered* (it) *upon the water.* Numb. xvii. 2. Isai. xxx. 22. Especially
2. *To winnow* the corn by fanning the chaff from it. Jer. iv. 11. Ruth iii. 2: הִנֵּה־הוּא זֹרֶה אֶת־גֹּרֶן הַשְּׂעֹרִים וגו *he winnows barley in the threshing floor.* Metaph. of the dis-

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persion of the defeated enemies. Jer. xv. 7: וָאֲזָרֵם בְּמִזְרֶה *and I will fan them with a winnowing fan.* Isai. xli. 16. Ezek. v. 2.

Piel זֵרָה.

1. *To disperse,* frequently of the dispersing of a people. Levit. xxvi. 33. Ezek. v. 10. vi. 5. xii. 15. xxx. 26. Zech. ii. 2, 4. Ps. xliv. 12. cvi. 27. Prov. xv. 7: שִׂפְתֵי חֲכָמִים יָזְרוּ דָעַת *the lips of the wise distribute knowledge.* xx. 8: *the king sitting on the throne of judgment* מְזָרֶה בְּעֵינָיו כָּל־רָע *disperses with his looks all evil.*
2. *To fan.* Verse 26: מְזָרֶה רְשָׁעִים מֶלֶךְ חָכָם *a wise king fans* or *winnows the wicked, and brings the wheel* (of the threshing waggon) *over them.*
3. As *eventilare, to investigate or sift,* hence *to discover,* Ps. cxxxix. 3: אָרְחִי וְרִבְעִי זֵרִיתָ *thou discoverest my path and my lying down.* Jerom, *eventilasti.* *Alex.* ἐξιχνίασας, Syriac, *nosti.* We may compare the Arab. درى to know, and this may yet stand in connexion with the former signification. Also Prov. xx. 8, may be translated according to others by, to sift, examine. Another interpretation, according to which זָרָה (comp. זֵר *cornice*) signifies to encompass, which is also in Arabic metonym. applied to knowledge, see in *Schultens Animadv.* on the passage. Comp. *Bochart. Hieroz.* T. I. p. 102. The Hebrew expounders also adopt this interpretation.

Pual. To be scattered or dispersed. Job xviii. 15; *to be strewed over.* Prov. i. 17: כִּי חִנָּם מְזֹרָה הָרֶשֶׁת *the net is strewed over in vain.* (But perhaps זרה here has the signification of the Arabic نرا to spread out, whence, זֶרֶת *the span of the hand.* Thus the LXX. ἐκτείνεται δικτυα. Vulg. *jacitur rete.*) *to be fanned,* Isai. xxx. 34.

Niph. To be scattered about, dispersed, Ezek. vi. 8. xxxvi. 18. The form תִּזֹּרְנִי occurs 2 Sam. xxii. 40. for תְּאַזְּרֵנִי from אָזַר.

זְרֻבָּבֶל *Zerubbabel,* the name of a descendant of David, commander of the first Jews who returned from the Babylonian exile, Ezra ii. 2. iii. 2. Hag. i. 1. Greek Ζοροβαβελ.

זְרוֹעַ *Comm.* more frequently *fem.* (Arabic ذِرَاع Aram. זְרַע, זְרָעָא.) Plur. זְרֹעִים *m.* and זְרוֹעוֹת *fem.* which is construed as *masc.* Dan. xi. 15, 22.

1. *The arm;* in beasts, *the fore leg* from the shoulder to the knee, βραχίων. Numb. vi. 19. Deut. xviii. 3. So the Latin *armus* was retained in English and German in the cognate signification, arm. Especially *the lower arm,* (see Job xxxi. 22.) hence also in Arabic *cubitus.* גֶּדֶם, שֶׁבֶר, דְּכָא, זְרוֹעַ פְּלֹנִי *to break, to crush one's arm,* metaph. for, to destroy, his power. 1 Sam. ii. 31. Job xxii. 9. xxxviii. 15. Ps. x. 15. xxxvii. 17. Ezek. xxx. 21, 22. בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה *with a mighty hand and a stretched-out arm,* a phrase which represents the power of God. Deut. iv. 34. v. 15. xxvi. 8, &c.
2. Metaph. *Strength, support,* frequently retaining the metaphor. 2 Chron. xxxii. 8: זְרוֹעַ בָּשָׂר *human strength or power.* Jer. xvii. 5: שָׂם בָּשָׂר זְרוֹעוֹ *he that relies on human help.* Job xxii. 8: אִישׁ זְרוֹעַ *a mighty man.* בִּזְרֹעַ *with power,* Ps. lxxvii. 16. זְרוֹעֵי יָדָיו *the power of his hands.* Gen. xlix. 24. Ps. lxxxiii. 9: הָיוּ זְרוֹעַ לִבְנֵי־לוֹט *they were an assistance to the children of Lot.* Isai. xxxiii. 2: הֱיֵה זְרֹעָם *be their helper!* comp. Deut. xxxiii. 27. Isai. li. 5. In Arabic عضد signifies, arm and, helper; عضد to help.
3. Especially *the power of an army, an host,* Dan. xi. 15, 22, 31. comp. אֲרַע Ezra iv. 23. Hence Βραχίων πεζων Judith ix. 7.

זְרוּעַ *m.* (A verbal noun from *Piel* after the form חִבּוּק) *any thing to be sown.* Levit. xi. 37. Plur. זְרוּעִים *seed.* Isai. lxi. 11.

זַרְזִיף *m.* Ps. lxxii. 6. *a heavy shower of rain.* Root זרף, Arabic نرق to flow, to stream. Syriac ܙܪܘܦܐ rain. Talmud זרופי דמיא *adspersiones aquæ, guttæ.*

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זַרְזִיר *m.* Prov. xxx. 31 only: זַרְזִיר מָתְנַיִם *he that is girded about his loins,* a description of the war-horse, comp. *Bochart.* T. I. p. 102. and *Schultens* on this passage, from whose observations it appears very probable. Root either زار in the signification, to surround, to tie (cognate with ܙܪܐ זֵר, זירא see זר; perhaps זֵרָה Ps. cxxxix. 3, and אָזַר), whence in Arabic زوار *funis medius inter jumenti pectorale et medium cingulum;* زور to make fast; الزور fast, strong, and subst. strength; or, according to *Schultens,* زر to buckle, to make fast with a clasp. Also the Chald. זְרַז *to gird,* appears to be cognate with these roots. According to the first acceptation it may also be rendered by, *fortis lumbos,* as محبوك *substrictus,* for, *equus fortis* in the *Camoos,* and الزور *fortis.* Others understand it, according to the same etymology, of the *Zebra,* as it were, striped around his loins; but in this animal the whole body is striped; and besides, on the one hand, his native country is too remote from Palestine, on the other, his stately gait is less known and striking than that of the noble horse. See *Ludolf. Comment. Hist. Æthiop.* p. 150. The ancient translators, LXX. Aqu. Theod. Vulg. Chald. Syr. Arab. express it by, *cock,* of which there is no example in the dialects and the word מָתְנַיִם is against it: by several Hebrew Commentators it is rendered, *greyhound.*

זָרַח only in *Kal,*

To rise, of the sun. Gen. xxxii. 32. Ps. civ. 22. and frequently. Of light, Ps. cxii. 4: זָרַח בַּחֹשֶׁךְ אוֹר לַיְשָׁרִים *there arises a light in the darkness unto the righteous.* Isai. lviii. 10; of the majesty of Jehovah. Isai. lx. 1, 2. Deut. xxxiii. 2; of the breaking out of leprosy, 2 Chron. xxvi. 19; of the child from the womb of the mother (= גִּיחָ) comp. Gen. xxxviii. 30, the etymology of זֶרַח. Deriv. מִזְרָח, אֶזְרָח.

זֶרַח *m.*

1. *Rising.* Isai. lx. 3.
2. The name of the son of Judah and his daughter-in-law Tamar, (see the etymology Gen. xxxviii. 30.) Numb. xxvi. 20. Greek Ζαρα.

זָרַם in two conjugations; in *Kal, to flow, flow down.* With the accusative *to overflow, to sweep away,* Ps. xc. 5: זַרְמְתָם שֵׁנָה יִהְיוּ *thou sweepest them away* (as with a flood) *they are (but) a dream.*

Poel. To pour down, out, Ps. lxxvii. 18: זֹרְמוּ מַיִם עָבוֹת *the clouds poured out water.* (Syriac ܙܪܦ, Chald. זְרַב Arabic زرب with the permutation of מ and פ see ב, p. 69 and 70.)

זֶרֶם *m. A violent shower of rain, torrent.* Isai. iv. 6. xxv. 4. xxviii. 2. xxx. 30. xxxii. 2. Hab. iii. 10: זֶרֶם בָּרָד *a shower of hail,* Isai. xxviii. 2.

זִרְמָה *f. The sperm of a horse.* Ezek. xxiii. 20.

זָרַע *fut.* יִזְרַע (Arabic زرع, Syriac ܙܪܥ), in four conjugations; in *Kal,*

1. *To sow.* Judg. vi. 3, &c. With the accus. Gen. xlvii. 23: וּזְרַעְתֶּם אֶת הָאֲדָמָה *and ye shall sow the field.* Exod. xxiii. 10. Levit. xxv. 3, 4. Also with a double accusative, Judg. ix. 45: וַיִּזְרָעֶהָ מֶלַח *and he sowed it with salt.* Levit. xix. 9: שָׂדְךָ לֹא־תִזְרַע כִּלְאַיִם *thou shalt not sow thy field with two sorts of seed.* Deut. xxii. 9. Metaph. Jer. xxxi. 27. Gen. i. 29: עֵשֶׂב זֹרֵעַ זֶרַע *a herb which casts seed.* Metaph. *to sow happiness, mischief,* for, to prepare, to practise. Prov. xi. 18. xxii. 8. Job iv. 8. Ps. xcvii. 11: אוֹר זָרֻעַ לַצַּדִּיק *light is prepared for the righteous.*
2. *To scatter, disperse.* Zech. x. 9: אֶזְרָעֵם בָּעַמִּים *I will scatter them among the people.*
3. *To plant,* as *serere.* Isai. xvii. 10, with double accus. Metonym. applied (as נָטַע) to the propagation or transplanting of a nation more extensively. Hos. ii. 25. זְרַעְתִּיהָ לִי בָאָרֶץ *I will plant it* (propagate the people) *unto me in the land.*

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Niph. נִזְרַע.

1. *To be sown.* Levit. xi. 37. Metaph. Ezek. xxxvi. 9. Nah. i. 14: לֹא יִזָּרַע מִשְׁמְךָ עוֹד *no more of thy name shall be sown,* i. e. it shall not be any more propagated.

2. *To be impregnated* (of a woman) Numb. v. 28: וְנִזְרְעָה זָרַע *and she shall be made fruitful, shall conceive.*

Pual זֹרָעוּ, Isai. xl. 24 only: אַף בַּל־זֹרָעוּ *nor be sown.*

Hiph. הִזְרִיעַ.

1. As *Kal.* Gen. i. 11: עֵשֶׂב מַזְרִיעַ זָרַע *a herb producing seed.* Verse 12.

2. *Pass.* as *Niph. to be impregnated* (of a female.) Levit. xii. 2. Deriv. מִזְרָע.

זֶרַע *m.*

1. *Seed,* (of plants), Gen. i. 11. xii. 29. Generally, *seed, corn.* Job xxxix. 12. (15), hence, *sowing season, winter.* Gen. viii. 22. Levit. xxvi. 5, *a field sown with corn.* 1 Sam. viii. 15.

2. *Semen virile.* Levit. xv. 16, 18, 32. xix. 20.

3. Hence, *children, descendants,* also in the singular, Gen. iv. 25: שָׁת לִי אֱלֹהִים זֶרַע אַחֵר *God has given me another seed.* זֶרַע אֲנָשִׁים *male posterity,* 1 Sam i. 11. Collect. Gen. xxi. 12. xxxix. 8. אַהֲרֹן, זֶרַע יִשְׂרָאֵל *the posterity of Israel, Aaron.*

4. Generally, *generation, tribe, people,* זֶרַע הַמְּלוּכָה *the royal family,* stem, branch, 2 Kings xi. 1. 1 Kings xi. 14: זֶרַע מְרֵעִים *a wicked generation.* Isai. i. 4, זֶרַע שֶׁקֶר *a lying generation,* Isai. lvii. 4.

זְרַע Chald. *id.* Dan. ii. 43. In Hebrew, Numb. xi. 7.

זַרְעוֹנִים and זֵרְעִים *all vegetable kinds of food, vegetables.* Dan. i. 12, 16. More frequently (in Chald. and Talm. See *Buxtorf. Chald. Lex.* p. 693. Syriac ܙܪܥܘܢ *id.*).

זָרַק fut. יִזְרֹק in two conjugations; in *Kal,*

1. *To strew, to scatter about,* of a dry substance, as dust, soot. Exod. ix. 8. Job ii. 12. 2 Chron. xxxiv. 4.

2. *To sprinkle,* as blood, water. Exod. xxiv. 6. xxix. 16, 20. Levit. i. 5, 11. iii. 2, &c. Metaph. Hos. vii. 9: גַּם־שֵׂבָה זָרְקָה בּוֹ *etiam canities ei sparsa est,* where זָרְקָה is to be applied transitively. Similar is *Propertius* iii. 5, 24. (In Arabic نثر signifies *sparsit,* and has probably been used in the same sense, for the Lexicographers cite: 3. *Med. Kesr. canuit anteriore capitis parte*).

Py. זֹרַק *pass.* Numb. xix. 13, 20.

זָרַר only in *Poel* זֵרֵר *to sneeze,* 2 Kings iv. 35: וַיְזֵרֵר הַנַּעַר עַד־שֶׁבַע פְּעָמִים *and the boy sneezed seven times.* Thus it is explained by the Rabbins. In Chald. זְרִיר signifies *act of sneezing,* see Targum on Job xli. 9, and the interpretation is very applicable. The LXX. omit it. Vulgate, *oscitavit.*

זֶרֶת *A span.* Exod. xxviii. 16. xxxix. 9. 1 Sam. xvii. 4. Isai. xl. 13. Ezek. xliii. 13. Aram. זִרְתָּא, זִרְתָּא. It appears from none of these passages whether the word is of the masculine or feminine gender, and whether the ת is a radical or not; the last is probable, in which case it may be compared with זָרָה in the signification of نثر to extend, spread out. Comp. *Michaelis Supplem.* p. 653.

ח

CHETH the eighth letter of the alphabet, as numeral 8. The name חֵית signifies probably *enclosure, hedge, wall,* (from the Arabic حاط, Syriac ܚܛ to surround, enclose), and has a reference to the Phœnician figure 𐤇, ⊞ which is retained in the Greek H.

In Arabic correspond with it, sometimes

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the softer ح *hha,* sometimes the strong guttural خ *cha* as, e. g. the Swiss have it. This gradation of pronunciation was probably also to be found in the vernacular language of the Hebrews, at least several radical words have a different signification, according as the ח in Hebrew answers to ح or خ. Comp. חבל No. I. and II., חפר No. I. and II. On account of the very great similarity between these two letters, we find radicals with ح or خ which have the same signification, e. g. حبش and خبش to assemble; רָצַח *to kill,* comp. رضح and رضخ to break in pieces. The Alexandrine translators, when they express Hebrew proper names with Greek letters, render the ח sometimes by χ, sometimes they omit it entirely, e. g. חָם Χὰμ, חָרָן Χαῤῥαν, חָבוֹר Χαβωρ and Ἀβώρ; but חֶרְמוֹן is rendered by Ἀερμὼν, פֶּסַח φασέκ. In this manner may the names Ἀλφαῖος Marc. v. 40. and Κλεοπας, Κλωπᾶς Luc. xxiv. 18. Joh. xix. 25, which evidently indicate one name, be derived from the Hebrew-Aramaic חָלְפָּא or חַלְפַּי differently pronounced. Comp. also the softer guttural breathing א and ה.

חֹב with suff. חֻבִּי *m. Bosom, lap.* Job xxxi. 33. (In Chald. חוֹבָא, חוּבָא, חֻבָּא *idem.* In the same sense חֹב occurs in the Samaritan, e. g. Exod. iv. 6, 7. Deut. xiii. 6.

חָבָא (Arabic خبا to conceal, and خبا X. to hide one's-self. Cognate is خفا I. IV. to hide, conceal, and ܚܦܐ, חָפָה), in five conjugations; in

Niph. נֶחְבָּא *to be hidden, to hide one's-self,* Gen. iii. 10. Judg. ix. 5. With בְּ and אֶל of the place, Josh. x. 16. 1 Sam. x. 22. Job xxix. 8: רָאוּנִי נְעָרִים וְנֶחְבָּאוּ *the young men saw me and hid themselves.* Verse 10: קוֹל־נְגִידִים נֶחְבָּאוּ *the voice of the nobles was hidden,* i. e. *became silent.* Dan. x. 7: וַיִּבְרְחוּ בְּהֶחָבֵא *and they fled, hiding themselves,* or, *secretly.* It is used almost adverbially in Gen. xxxi. 27: לָמָּה נַחְבֵּאתָ לִבְרֹחַ *why art thou fled in secret.* It is like the signification of λανθάνω with the participle. Inf. הֶחָבֵא also הֶחָבֵה 1 Kings xxii. 25. 2 Kings vii. 12, and נֶחְבָּה Jer. xlix. 10.

Pual. To hide one's self. Job xxiv. 4 only: חֻבְּאוּ *they hide themselves.*

Hiph. הֶחְבִּיא *to hide, conceal.* Josh. vi. 17, 25. 1 Kings xviii. 13. 2 Kings vi. 29. The form 3 pers. fem. is הֶחְבִּיאָתָה, analogous with the form תָּבוֹאתָה Deut. xxxiii. 16. and תָּבוֹאָתְךָ Job xxii. 21.

Hoph. pass. Isai. xlii. 22: הָחְבָּאוּ *they are hidden.*

Hithp. idem. 1 Sam. xiv. 11: הִתְחַבְּאוּ *they had hid themselves.* 2 Chron. xxii. 9, 12. Gen. iii. 8. Deriv. מַחְבֵּא, מַחֲבוֹא.

חָבַב *To love,* in *Kal,* and Deut. xxxiii. 3 only: חֹבֵב עַמִּים *he loved the people.* (In Arabic حب, Aram. ܚܒ, ܚܒܒ and חַבֵּב *idem.*)

חָבָה i. q. חָבָא in two conjugations; in *Kal, to hide one's self.* Whence the imp. חֲבִי Isai. xxvi. 20, and the inf. in

Niph. הֶחָבֵה 1 Kings xxii. 25. 2 Kings vii. 12. Deriv. חֶבְיוֹן.

חֲבוּלָה *fem.* Chald. *A trespass, crime.* Dan. vi. 23. Compare the root Neh. i. 7. (In Targum, Ezek. vii. 29.)

חָבוֹר *Chaboras,* the name of a river in Mesopotamia, which rises on the Masian mountains, and descends into the Euphrates, near Circesium. 2 Kings xvii. 6. xviii. 11. 1 Chron. v. 26. Arabic خابور. Elsewhere כְּבָר q. v.

חַבּוּרָה and חֲבֻרָה Isai. liii. 5. *fem. A bruise, wound, stripe,* Gen. iv. 23. Exod. xxi. 25. Isai. i. 6. liii. 5. Especially *a running sore, imposthume.* Ps. xxxviii. 6. (Syriac ܢܒܘܪܬܐ wound, scar, mark. Arabic حبر the wound breaks out again, حبر scar).

חָבַט *fut.* יַחְבֹּט in two conjugations; in *Kal,*

1. *To beat, knock off, with a stick,* the fruit of a tree. Deut. xxiv. 20. Isai. xxvii. 12.
2. *To beat out* (the corn) *with a stick,* (flail) Judg. vi. 11. Ruth ii. 17.

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Niph. pass. Isai. xxviii. 27 only: יֵחָבֵט (Arab. خبط, Syriac and Chald. *idem.* In the latter dialects it signifies also, to strike, to shake, e. g. Mark ix. 18, 20. Pesch.)

חֶבְיוֹן *m. A veil, cover,* Hab. iii. 4. root חָבָה.

I. חָבַל in four conjugations; in *Kal, to act foolishly, wickedly.* (In Arabic خبل signifies to spoil, injure, *med. Kesr.* to be foolish, insane, whence in Hebrew the preceding signification), Job xxxiv. 31: נָשָׂאתִי לֹא אֶחְבֹּל *I have suffered, and will not act* (*any more*) *foolishly;* With לְ Neh. i. 7: חָבוֹל חָבַלְנוּ לָךְ *we have acted wickedly against thee.* Perhaps with עַל, Job xxiv. 9. (Syr. Chald. in *Pa. idem,* comp. e. g. Onkelos on Exod. xxxvii. 7. Æthiop. IV. *dolosè egit*).

Niph. To be destroyed, ruined. Prov. xiii. 13: בָּז לְדָבָר יְחָבֵל לוֹ *he that despiseth good counsel shall be ruined,* in opposition to יְשֻׁלַּם *shall be saved.* The pron. לוֹ is redundant, as e. g. in נִגְזַרְנוּ לָנוּ *we are lost.*

Piel חִבֵּל *To hurt, injure, destroy,* (as *Pael* in Syr. and Chald.) Eccles. v. 5. Applied to persons, Isai. xxxii. 7: לְחַבֵּל עֲנִיִּים בְּאִמְרֵי שֶׁקֶר *to destroy the oppressed with lying words;* to countries, *to ruin, desolate.* Isai. xiii. 5. liv. 16. Micah ii. 10.

Pual חֻבַּל pass. *To be destroyed.* Job xvii. 1: רוּחִי חֻבָּלָה *my breath is destroyed,* i. e. my vital spirits are exhausted. Isai. x. 27: יְחֻבַּל עֹל מִפְּנֵי־שָׁמֶן literally: *the yoke shall be destroyed on account of the fat.* i. e. on account of the wantonness and unruliness of the fat and strong-limbed steer, from which the metaphor is taken. Parallel expressions, Deut. xxxii. 15. Hos. iv. 16.

II. חָבַל *fut.* יַחֲבֹל often תַּחְבֹּל, יַחְבְּלוּ only in *Kal,*

1. With the *accus.* of the person, *to take a pledge from a person, to distrain.* Job xxii. 6: כִּי תַחְבֹּל אַחֶיךָ חִנָּם *thou distrainest thy brothers without a cause.* Prov. xx. 16. xxvii. 13.

2. With the accusative of the thing. Deut. xxiv. 6: לֹא יַחֲבֹל רֵחַיִם *no one shall take the nether mill stone for a pledge.* Verse 17. Exod. xxii. 25. Job xxiv. 3. Ezek. xviii. 16. With עַל Job xxiv. 9: וְעַל עָנִי יַחְבֹּלוּ *and they distrain the poor,* but since there is no other parallel passage for the construction with עַל, R. Levi takes it for: וְאֶת־אֲשֶׁר עַל *quod super paupere est, they distrain the garment of the poor,* which interpretation most modern expounders have adopted. The Chaldee retains the construction. Others, *to fetter* (according to No. III). Part. חָבוּל *taken as a pledge.* Amos ii. 8. (The cognate words in Arabic are خَبَلَ IV. to lend خَبْلٌ usury, interest. Syriac ܚܒܠܐ Chald. חֲבוּלְיָא interest).

III. חָבַל as the Arabic حبل *to pull, twist a cord,* and thereby *to tie.* Whence חֶבֶל. In Hebrew also *to feel pain, to suffer torment,* as *tormentum, tortor* from *torquere.* In this signification it occurs in two conjugations; in *Kal,* as *part.* Zech. xi. 7, 14: וָאֶגְדַּע אֶת מַקְלִי הַשֵּׁנִי אֵת־הַחֹבְלִים וגו *then I cut asunder my second* (shepherd's) *staff, aching,* &c. Deriv. חֵבֶל.

Piel חִבֵּל *to bear, bring forth, with pain,* or *to be in labour.* Cant. viii. 5: שָׁמָה חִבְּלָה יְלָדָתְךָ *there she brought forth in pain that bare thee.* Thus perhaps Ps. vii. 15. but where also, according to the Arabic idiom of خبل, it may be rendered by, to conceive.

חֲבַל Chald. *Pael. To injure.* Dan. vi. 23; *to destroy, demolish, ruin.* Ch. iv. 20. Ezra vi. 12.

Ithp. To sink, go to ruin, (of an empire) Dan. ii. 44. vi. 27. vii. 14.

חֵבֶל in sing. Isai. lxvi. 7 only. (Syriac ܚܒܠܐ). Otherwise in pl. חֲבָלִים, חֶבְלֵי *the throes,* or *pangs of a woman* in child-birth ὠδῖνες. Isai. xiii. 8. Jer. xiii. 21. xxii. 23: בְּבֹא־לָךְ חֲבָלִים *when throes, pangs come upon thee.* Isai. lxvi. 7. Hos. xiii. 13. Job xxxix. 3: חֶבְלֵיהֶם תְּשַׁלַּחְנָה (*when they*) *disburden themselves*

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of their pains, i. e. of their young ones brought forth with pangs. Applied to pains generally, Job xxi. 16 only.

חֶבֶל *m.* Syriac ܚܒܠܐ (once *fem.* Zeph. ii. 6.) with suff. חַבְלִי, plur. חֲבָלִים *st. constr.* חֶבְלֵי and חַבְלֵי.

1. *A rope, cord.* Josh. ii. 15. Eccles. xii. 6: חֶבֶל הַכֶּסֶף *the silver cord.*
2. Especially *a line to measure with.* Amos vii. 17. 2 Sam. viii. 2. Ps. lxxviii. 55. Zech. ii. 5. Whence
3. *A piece or tract of land,* measured, portioned out by lot, which was received on a division or distribution of land. Josh. xvii. 14. xix. 9. Hence *inheritance, possession.* Ps. xvi. 6: חֲבָלִים נָפְלוּ לִי בַּנְּעִימִים *my inheritance fell unto me in a pleasant country.* Comp. Josh. xvii. 5. Ps. cv. 11: חֶבֶל נַחֲלַתְכֶם *the lot of your inheritance.* Deut. xxxii. 9: יַעֲקֹב חֶבֶל נַחֲלָתוֹ *Jacob is his possession.*
4. Generally, *a tract of land, a country, region.* חֶבֶל אַרְגֹּב *the country, or region* Argob, Deut. iii. 4, 13, 14. חֶבֶל הַיָּם *the maritime country,* Zeph. ii. 5, 6, 7.
5. *A snare, trap.* Ps. cxl. 6. Job xviii. 10. חֶבְלֵי מָוֶת, שְׁאוֹל *the snares of death, of Orcus,* Ps. xviii. 5, 6. cxvi. 3.
6. *A multitude, crowd of men.* 1 Sam. x. 5, 10. (The Syriac also has retained it. Comp. אֲגֻדָּה and the English, *band, gang*).

חֲבֹל *m. A pledge, deposit.* Ezek. xviii. 12, 16. xxxiii. 15. Comp. the verb No. II.

חֲבֹלָה *fem. idem.* Ezek. xviii. 7.

חֲבַל Chald. *Injury.* Dan. iii. 25.

חֲבָל Chald. *m.* Syriac ܚܒܠܐ, *damage.* Ezra iv. 22.

חִבֵּל *m.* Prov. xxiii. 34 only, usually rendered as *the mast* of a ship, which derives its name from חֶבֶל, *rope;* according to others, *the helm.* None of the ancient translators has however expressed either the one or the other, and no dialect has the signification. From the context it is only clear that it signifies a part of the ship. Instead of the words, כְּשֹׁכֵב בְּרֹאשׁ חִבֵּל the Chaldee has, *ut nauta, dormiens in navi.* The Greek Venet. ὡς καθεύδων ἐν κρατὶ κάλως, as if it were the same with חֶבֶל; the Vulg. very freely, *sicut sopitus gubernator omisso clavo.* The nouns of the form חִבֵּל (see *Hezel's Nominal-Formenlehre,* p. 220.) are, however, throughout, adjectives, and in both the above mentioned significations, the correctness of the punctuation might be doubted.

חֹבֵל *A steers-man, mariner.* Jonah i. 6. Ezek. xxvii. 8, 28, 29, according to the Hebrew interpreters, derived from חֶבֶל *cord, rope.*

חֲבַצֶּלֶת *fem.* Cant. ii. 1. Isai. xxxv. 1. A flower, according to the versions *a lily, narcissus.* See *Celsii Hierobotan.* T. I. p. 488. The corresponding Syriac ܚܡܪܠܝܬܐ is equivalent to the Greek ἐφημερον an autumnal flower. *Colchicum autumnale Linn.*

חָבַק in two conjugations; in *Kal,*

1. *To embrace, to cling about,* with the accus. Eccles. iii. 5: עֵת לַחֲבוֹק *a time to embrace.* 2 Kings iv. 16.
2. With יָדַיִם *to fold the hands,* (said of an idler.) Eccles. iv. 5 only. More frequently in

Piel חִבֵּק as *Kal* No. I. *to embrace,* with the accus. Prov. v. 20; with the dative, Gen. xxix. 13. xlviii. 10. חִבְּקוּ צוּר, אַשְׁפַּתּוֹת *they embrace the rock, the dust* (or dung) a phrase for *they lie upon it,* Job xxiv. 8. Lam. iv. 5.

חִבֻּק *m. The folding* of the hands or arms (the action or posture of lazy men), Prov. vi. 10. xxiv. 33.

חָבַר in five conjugations; in *Kal,*

1. *To be joined together.* Exod. xxvi. 3. xxviii. 7. xxxix. 4. Ezek. i. 9, 11; *to be allied* (of nations). Gen. xiv. 3: כָּל־אֵלֶּה חָבְרוּ אֶל עֵמֶק הַשִּׂדִּים *all these came allied together into the valley of Siddim.* Hos. iv. 17: חֲבוּר עֲצַבִּים *allied with idols.*

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2. *To ban, charm,* a peculiar manner of enchantment, wherein the charmer by magical knots fascinates some distant object. Perhaps applied especially to the charming of venomous serpents. Deut. xviii. 11. Ps. lviii. 6. The notions *to tie, ban, enchant,* are cognate in many languages. Comp. *κατάδεσμος, fascinare, ligare ligulam; nouer l'aiguillette;* in Arab. عقد السحر *fascinatio;* مربوط charmed, (comp. *Dom. Germani a Silesia fabr.* p. 453;) in Samaritan חבש *ligatio, incantationis species,* &c. Comp. the commentators on Virgil, Ecl. viii. 77. *Millii Dissert.* VIII. §. 10. 14. *Salmasius ad Solinum.* Others derive it from the Arab. خبر to be wise; but from the passage, Ps. lviii. 6, it is clear that חֹבֵר חֲבָרִים applies to serpent charmers, and that חֹבֵר חָבֶר, Deut. xviii. 11, among other special kinds of charms, must most probably be taken in the same sense. Thus Jonathan has rendered it מְחַבְּרִין וְאָסְרִין חֱיוִין *who bind and charm serpents,* see Jonathan on the passage.

Piel חִבֵּר (Aram. חַבֵּר, שפע) *to bind, to tie, join.* Exod. xxvi. 6, &c. xxxvi. 10, &c. 2 Chron. xx. 36: וַיְחַבְּרֵהוּ עִמּוֹ *and he joined* or *connected himself with him.*

Pual חֻבַּר *pass.* Exod. xxviii. 7. xxxix. 4. Ps. cxxii. 3. Once with Kametz chatuph. Ps. xciv. 20: הֲיִחָבְרֵךְ כִּסֵּא הַוּוֹת *shall the throne of iniquity have fellowship with thee,* i. e. agree with thee?

Hithp. To join one's-self, 2 Chron. xx. 35. where the preterite has the Syr. form אִתְחַבַּר instead of הִתְחַבֵּר, ver. 37. Dan. xi. 6. There occurs also in ver. 23, the Syr. infinitive form הִתְחַבְּרוּת as a noun.

Hiph. to connect, with the accessary notion, to join or connect *artfully,* Job xvi. 4: אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים *I could range words against you artfully.* The construction with בְּ is not sufficiently clear, for want of similar examples. The Targum translates חַבֵּר שִׁקְרָא עַל טָפַל שֶׁקֶר עַל (Ps. cxix. 69,) by חַבֵּר שִׁקְרָא עַל. Deriv. מַחְבֶּרֶת, מְחַבְּרוֹת.

חַבָּר *m.* Job xl. 30, usually, *associate,* perhaps *charmer, exorciser.* Syr. ܚܒܪ. Comp. חָבָר, No. III.

חָבֵר *m. Associate, companion,* synonymous with רֵעַ. Cant. i. 7. viii. 13. Judg. xx. 11: כְּאִישׁ אֶחָד חֲבֵרִים *all joined together.* Ps. cxix. 63: חָבֵר אֲנִי לְכָל־אֲשֶׁר יְרֵאוּךָ *I am a companion of all that fear thee.* So Prov. xxviii. 24. Comp. Isai. i. 23.

חָבַר *m.* Chald. *idem.* Dan. ii. 13, 17, 18.

חֶבֶר *m.*

1. *Union, society,* Hos. vi. 9. Prov. xxi. 9. Prov. xxv. 24: בֵּית חֶבֶר *common house.*

2. *Enchantment,* Isai. xlvii. 9, 12.

חֲבַרְבָּרוֹת *fem. The variegated spots* (of the panther.) Jer. xiii. 23. (Arab. حبر variegated, black colour.)

חַבְרָה Chald. *fem. An associate,* also as רֵעוּת, אָחוֹת, *the other.* Dan. vii. 20.

חֶבְרָה *fem. Society.* Job xxxiv. 8.

חֶבְרוֹן an old town in the tribe of Judah, also called קִרְיַת־אַרְבַּע, Gen. xiii. 18. xiv. 13. xxiii. 2. It was afterwards for a time the residence of David, 2 Sam. ii. 1. v. 5. The Hebron still existing, (called by the Arabs *el Kalil,*) is a poor little village, and does not precisely occupy the site of the ancient town.

חֶבְרַת *fem. A companion, consort.* Mal. ii. 14.

חוֹבֶרֶת *fem. Connexion, junction,* the place in which a thing is connected or joined. Exod. xxvi. 4, 10.

חָבַשׁ *fut.* יֶחֱבַשׁ, once יֶחְבַּשׁ, Job v. 18. in three conjugations; in *Kal,*

1. *To bind, tie up, to gird,* Ezek. xxvii. 24, בַּחֲבָלִים חֲבֻשִׁים *bound with cords.* Especially applied to putting on a head-dress. Exod. xxix. 9: וְחָבַשְׁתָּ לָהֶם מִגְבָּעוֹת *and put the head-bands on them,* Levit. viii. 13. Ezek. xxiv. 17. Jonah ii. 6: סוּף חָבוּשׁ לְרֹאשִׁי *sea-reed is tied about my head,* i. e. makes or is my head-dress. Hence it may be understood

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of the head-dress, Ezek. xvi. 10: וָאֶחְבֹּשׁ שֵׁשׁ *I girded thee* (thy head) *with Byssus*, i. e. gave thee a head-dress thereof, (comp. Esth. viii. 15. Levit. xvi. 4;) the Chaldee has taken it in that sense, as may be seen from the paraphrase. The LXX. Vulg. Syr. understand it, rather incorrectly, of the girdle, since חָבַשׁ appears to be the proper term for, the head-dress.

2. *To bind up*, or, *to dress* (a wound.) Job v. 18: כִּי הוּא יַכְאִיב וְיֶחְבֹּשׁ *for he wounds and binds up*. Isai. i. 6. iii. 7. xxx. 26. Ezek. xxx. 21. Hos. vi. 1. With לְ (as רָפָא לְ *to heal*,) Ezek. xxxiv. 4: וּלְנִשְׁבֶּרֶת לֹא חֲבַשְׁתֶּם *and the wounded ye have not bound up*, ver. 16. Isai. lxi. 1: לַחֲבֹשׁ לְנִשְׁבְּרֵי לֵב *to heal the wounded hearts*.

3. *To put the saddle on a beast of burden, to saddle it*. Gen. xxii. 3: וַיַּחֲבֹשׁ אֶת חֲמֹרוֹ *and he saddled his ass*. Numb. xxii. 21. Judg. xix. 11. 2 Sam. xvii. 23, &c.

4. *To tie up*, hence, *to stop, shut, close up*. Job xl. 13: פְּנֵיהֶם חֲבוֹשׁ בְּטָמוּן *shut up their face in darkness*, Vid. *Piel*, No. 2.

5. *Imperio coercere, to govern*, Job xxxiv. 17: הַאַף שׂוֹנֵא מִשְׁפָּט יַחֲבֹשׁ *can he govern who hates justice?* Thus it is already explained by the Rabbins and many ancient interpreters, from whom Rosenmüller has properly received and confirmed it. So עָצַר signifies, to govern, 1 Sam. ix. 17.

Piel חִבֵּשׁ,

1. *To bind up, dress*, with לְ, Ps. cxlvii. 3: וּמְחַבֵּשׁ לְעַצְּבוֹתָם *he binds up their pains*, (wounds).

2. *To obstruct*, Job xxviii. 11: מִבְּכִי נְהָרוֹת חִבֵּשׁ *he obstructs the drops of streams*. Others, *from tears he gathers brooks*. Since both interpretations are applicable, see Reimarus and Veltheim in Rosenmüller on the passage). I should prefer the first, which is more confirmed by usage. Comp. Job xl. 13. (Castellus observes: *coercuit profluvium Avic.* 273, 7.)

Pual. To be bound up, Ezek. xxx. 21: חֻבְּשָׁה *bound up*. Isai. i. 6: חֻבָּשׁוּ *they are bound up*.

חֲבָתִים *m. Pans*, 1 Chron. ix. 31. comp. מַחֲבָת. Root usually خبث to be low, flat, (of a field), hence, flat pans. Others take it here for, the pastry itself, thus the Talmudical passage cited in Buxtorf, p. 707, q. v.

חָג *stat. const.* חַג, with *suff.* חַגִּי, *m.*

1. *A feast, festival*. Exod. x. 9. xii. 14, &c. חַג חָג, עָשָׂה *he has celebrated a feast*, Levit. xxiii. 39. Deut. xvi. 10. In the Talmud it is understood especially of the feast of tabernacles, so also 2 Chron. v. 3. Comp. 1 Kings viii. 2. (Syr. ܚܓ *idem*.)

2. Meton. *A festival sacrifice, sacrifice*, Ps. cxviii. 27: אִסְרוּ־חַג בַּעֲבֹתִים *bind up the* (*animal for*) *sacrifice with cords*. Exod. xxiii. 18: חֵלֶב חַגִּי *the fat of my sacrifice*, Mal. ii. 3. Comp. מוֹעֵד, 2 Chron. xxx. 22.

חַגָּא i. q. חַגָּה, (which form several MSS. have,) *fear, trembling*, Isai. xix. 17. So it is rendered by the ancient translators, parallel with פַּחַד. Root חָגַג, which perhaps signifies to be giddy (from fear), to be afraid; both verbs, גיל and חול, unite at least the notions of dancing, rejoicing, and, fearing, which are perhaps connected with, to be giddy.

חָגָב *m. A locust*, according to Levit. xi. 22, it is a winged and eatable species. Numb. xiii. 33. Isai. xl. 22.

חָגַג (cognate with חוג to turn round, in a circle,) only in *Kal*,

1. *To dance*, 1 Sam. xxx. 16.

2. *To celebrate festivals*, (by dancing). Exod. v. 1. xii. 14: וְחַגֹּתֶם אֹתוֹ חַג לַיהוָה *and celebrate it as a feast to Jehovah*. Levit. xxiii. 41. Numb. xxix. 12. Ps. xlii. 5: הָמוֹן חוֹגֵג *the multitude celebrating a festival*. In Syr. ܚܓ, ܐܚܓ *idem*. Arab. حج to go on a pilgrimage, to go in procession, (comp. Ps. xlii. 5), also from this may proceed the Hebrew signification, to celebrate, however,

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the above derivation is nearer to the primitive signification.

3. *To be giddy,* (of drunkards), Ps. cvii. 27.

חַגָּוִים *m. plur.* חַגְוֵי־הַסֶּלַע *high rocks* or *cliffs,* Cant. ii. 14. Obad. 3. Jer. xlix. 16. (The cognate word in Arabic is حَجَأَ *confugit, refugit,* and صَحْجَأٌ a place of refuge, asylum. In Syr. ܚܓܐ, ܫܓܐ a sloping height of a rock. Both significations are applicable to all three passages, and that which is selected ought to be applied to each.)

חָגוֹר *m.*

1. *A girdle,* 1 Sam. xviii. 4.
2. *Adj. verbale,* i. q. חֹגֵר (as עָשׂוֹק, בָּחוֹן) *girdled.* Ezek. xxiii. 15: חֲגוֹרֵי־אֵזוֹר *girt with a girdle,* comp. 2 Kings iii. 21.

חֲגוֹרָה *fem. A girdle,* 2 Sam. xviii. 12; *apron,* Gen. iii. 7.

חַגַּי (*festivus,* from חַג and the termination יַ i. q. יִ), Haggai, the name of the Prophet. LXX. Ἀγγαῖος. Hag. i. 1.

חָגְלָה in Syr. and Arab. *A partridge.* In Heb. it occurs as a proper name, בֵּית חָגְלָה (*a place of partridges*), a town of the Benjamites, Josh. xv. 6. xviii. 19, 21.

חָגַר *fut.* יַחְגֹּר only in *Kal, to gird, to gird about* or *on.* It is construed,

1. With the accus. of the limb, Prov. xxxi. 17: חָגְרָה בְעוֹז מָתְנֶיהָ *she girded her loins with strength.* 2 Kings iv. 29. ix. 1.
2. With the accus. of the coat, garment, or girdle, *to gird about,* or *on,* (as לָבַשׁ) e. g. חָגַר אֶת־הַחֶרֶב *to gird about,* or *on, the sword,* 1 Sam. xvii. 39. xxv. 13. Ps. xlv. 4; comp. Deut. i. 45. חָגַר שָׂק *to put on a coat of mourning.* Isai. xv. 3. Jer. xlix. 3. Ezek. vii. 18. xxvii. 31. Part. act. 2 Kings iii. 21: מִכָּל־חֹגֵר חֲגֹרָה *of all that were girded with a girdle,* i. e. capable of bearing arms. Part. pass. 1 Sam. ii. 18: חָגוּר אֵפוֹד *girded about with the Ephod.* חָגוּר כְּלֵי־מִלְחָמָה Judg. xviii. 11, 16, 17, *accoutred with martial arms, weapons.* Also with the *stat. const.* Joel i. 8: חֲגוֹרַת שָׂק *clothed with a coat of mourning.* (Comp. לְבוּשׁ בַּדִּים, Ezek. ix. 2, and לְבוּשׁ הַבַּדִּים ver. 11; the former is like ἀναιδείην ἐπιειμένε, *Iliad* i. 149, and similar examples). Elliptically Joel i. 13: חִגְרוּ וְסִפְדוּ הַכֹּהֲנִים *gird on the coat of mourning, and lament, ye priests.* (Some MSS. supply here שַׂקִּים שָׂק). 2 Sam. xxi. 16: וְהוּא חָגוּר חֲדָשָׁה *he was girded about with a new* (*sword*). Metaph. Ps. lxv. 13: גִּיל גְּבָעוֹת תַּחְגֹּרְנָה *the hills gird themselves with joy,* (comp. Ps. lxv. 14). Ps. lxvi. 11.
3. With a double accus. of the person and girdle, as otherwise אָזַר, הִלְבִּישׁ, Exod. xxix. 9: וְחָגַרְתָּ אֹתָם אַבְנֵט *and gird them with a girdle.* Levit. viii. 13; also with בְּ of the girdle, e. g. Levit. viii. 7. xvi. 4: בְּאַבְנֵט בַּד יַחְגֹּר *he shall put on a linen girdle.*
4. Absolutely, *to gird one's-self,* Ezek. xliv. 18. 1 Kings xx. 11. Here belong also 2 Sam. xxii. 46: וְיֶחְגְּרוּ מִמִּסְגְּרוֹתָם instead of which occurs, Ps. xviii. 46: יַחְרְגוּ, probably the more correct reading, whence the other is perhaps only falsely copied. However it is not without meaning, if we translate, *they gird themselves* (*and come forth*) *from their castles or towers,* or according to the Syriac idiom, *they hobble forth,* comp. the similar expression, Mich. vii. 17. Hos. xi. 11. Deriv. חָגוֹר, מַחְגֹּרֶת.

חַד *m.* חָדָא, חָדָה *fem.* Chald.

1. *Unus, a, um, one,* for the Hebrew אֶחָד (V. א). Sometimes merely for the indef. art. as Dan. ii. 31: צֶלֶם חַד *an image.* comp. vi. 18. Ezra iv. 8.
2. *Primus, a um, the first,* Dan. vii. 1.
3. Before numerals: — *times.* Dan. iii. 19: חַד־שִׁבְעָה עַל דִּי *seven times more than.* (Syr. ܚܕ *idem.*) כַּחֲדָה *at the same time,* (Syr. ܟܚܕ *idem.* Hebrew כְּאֶחָד), Dan. ii. 35. — In Hebrew in Ezek. xxxiii. 30 only.

חַד *fem.* חַדָּה *sharp,* of a sword, Ezek. v. 1. Ps. lvii. 5: וּלְשׁוֹנָם חֶרֶב חַדָּה *and their tongue*

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is a sharp sword. Prov. v. 4. Isai. xlix. 2. Root חָדַד.

חָדַד, in two conjugations; in *Kal,*

1. *To be sharp,* (Arab. حد *fut.* 1.) (With other vowels we might refer hither, Prov. xxvii. 17. see חָדָה).

2. *To be quick,* Hab. i. 8. (Parallel, קלל), LXX. ὀξύτεροι. Vulg. *velociores.* Several words of this signification are meton. thus applied, in Greek ὀξύς, θοός, in Latin *acer,* in Syr. ܚܕ which also the Syriac and Chald. apply here. Comp. חָרַץ. In Arab. حد *fut.* 1. signifies *vehemens fuit, durus in ira, pugna,* which are likewise applicable.

Hoph. הוּחַדָּה *to be sharpened,* Ezek. xxi. 14, 15, 16.

I. חָדָה *fut. Apoc.* יַחַד in two conjugations; in *Kal, to rejoice,* as חָדָא, ܚܕܐ, Exod. xviii. 9. Job iii. 6: אַל יַחַד בִּימֵי שָׁנָה *let it (the day) not rejoice among the days of the year.*

Piel, to cheer up, Ps. xxi. 7. Deriv. חֶדְוָה.

II. חָדָה i. q. חָדַד in *Kal, to be, become sharp,* in *Hiph. to sharpen,* both forms occur in Prov. xxvii. 17: בַּרְזֶל בְּבַרְזֶל יַחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ *iron is sharpened by iron, so one man sharpeneth the looks of the other.* יַחַד in the first place is *fut. Apoc.* of *Kal,* in the second of *Hiphil.*

חַדּוּדִים *m. plur.* Job xli. 22, *sharp points.* Hence: חַדּוּדֵי־חֶרֶשׂ *sharp potsherds,* comp. the passage of *Ælian,* (*Hist. Anim.* x. 24.) in *Bochart's Hieroz.* T. II. p. 786, where likewise the shells of the crocodile are compared with potsherds, (ὀστρακοις καρτεροῖς). Thus the parallel, חָרוּץ a thrashing roller, a board beset with pointed stones, corresponds with it. Others pronounce it, with Symmachus and Theodotion, חַדּוּדֵי־חָרָשׁ the sharp points of the smith, and give it the sense: *all sharp instruments of the smith he crushes under him,* (i. e. they cannot hurt him,) he puts them in the mire; so that it is a continuation of what is said ver. 20.

חֶדְוָה *fem. Joy,* (Syr. ܚܕܘܬܐ *idem.*) 1 Chron. xvi. 27. Neh. viii. 10. Root חָדָה. In Chald. Ezra vi. 16.

חָדִיד the name of a city of the Benjamites, situated on a mountain. Ezra ii. 33. Neh. vii. 37. xi. 34. 1 Mac. xii. 38, it is called Ἀδιδά. Comp. *Josephus Archæol.* iii. 11.

חֲדִין Chald. *plur. The breast,* Heb. חָזֶה, Dan. ii. 32: חֲדוֹהִי *his breast.* (The singular in the Targ. is חֲדֵי, חֲדָיָא).

חָדַל and חָדֵל *fut.* יֶחְדַּל occurs in two conjugations; in *Kal,*

1. *To cease, to leave off,* (doing something). Amos vii. 5: אֲדֹנָי יְהוִה חֲדַל־נָא *Lord Jehovah cease!* With לְ before the infinitive, Gen. xi. 8: וַיַּחְדְּלוּ לִבְנוֹת הָעִיר *and they left off building the city.* xli. 49. 1 Sam. xii. 23. Prov. xix. 27. Jer. xliv. 18; also without לְ, Isai. i. 16: חִדְלוּ הָרַע *cease to do evil.* With the accus. of a noun, Job iii. 17: חָדְלוּ רֹגֶז *they cease from noise.* Also of the thing ceasing, Exod. ix. 34: חָדַל הַמָּטָר וְהַבָּרָד *the rain and hail ceased,* ver. 29. 33. Isai. xxiv. 8. Comp. Gen. xviii. 11.

2. *To forbear, to desist from doing,* 1 Kings xxii. 6, 15: הֶנֶּלֶךְ ... אִם־נֶחְדָּל *shall we go, or forbear?* Jer. xl. 4. Job xvi. 6: וְאֵחְדָּלָה מַה־מִּנִּי יֵהָלֵךְ *and when I forbear, does it depart from me?* Zech. xi. 12. Ps. xlix. 9: וְחָדַל לְעוֹלָם *and he forbears for ever.* With לְ before the inf. Numb. ix. 13: וְחָדַל לַעֲשׂוֹת הַפֶּסַח *and forbears to celebrate the passover.* Deut. xxiii. 23. Ps. xxxvi. 4. Jer. li. 30.

3. To desist from any thing, with מִן,

(*a*) Of a person, i. e. *to let or set one free.* Exod. xiv. 12: חֲדַל מִמֶּנּוּ *desist from us.* Job vii. 16. x. 20. xix. 14: חָדְלוּ קְרוֹבַי *my relations stand off from me, abandon me.* In another sense, 2 Chron. xxxv. 21: חֲדַל־לְךָ מֵאֱלֹהִים אֲשֶׁר עִמִּי *stand off from the God who is with me,* i. e.

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beware of him. Isai. ii. 22: חִדְלוּ לָכֶם מִן הָאָדָם *beware of the man, &c.*

(*b*) Of a thing, *to give up*, or *over*. 1 Sam. ix. 5: פֶּן־יֶחְדַּל אָבִי מִן הָאֲתֹנוֹת *lest my father give up the asses*. Prov. xxiii. 4. Ps. xlix. 9: וְחָדַל לְעוֹלָם *he letteth it alone for ever*. With the accus. Judg. ix. 9. &c.

(*c*) Of an action, with מִן before the inf. 1 Kings xv. 31; וַיֶּחְדַּל מִבְּנוֹת אֶת־הָרָמָה *and he gave up (the idea) of building Ramah*, hence, *to beware of doing a thing*. Exod. xxiii. 5. (comp. Isai. ii. 22. 2 Chron. xxxv. 21.)

4. *To leave off, to cease from working, to enjoy rest*. 1 Sam. ii. 5: רְעֵבִים חָדֵלוּ *the hungry have rest*, (in opposition to, working for bread). Job xiv. 6: שְׁעֵה מֵעָלָיו וְיֶחְדָּל *turn away from him, that he may rest*. Judg. v. 6: חָדְלוּ אֳרְחוֹת *the ways have rest*. i. e. are quiet, empty. (Comp. Isai. xxxiii. 8.)

5. *To cease to be, to fail*. Deut. xv. 11: לֹא יֶחְדַּל אֶבְיוֹן *the poor will never fail, cease to be*. Judg. v. 7. Job xiv. 7: וְיוֹנַקְתּוֹ לֹא תֶחְדָּל *and his offspring will not cease*. Prov. x. 19. The pronominal dative לָכֶם, לְךָ is added to the imperative חֲדַל, 2 Chron. xxv. 16. xxxv. 21. Isai. ii. 22.

חֲדַל A verbal noun of the former

1. *One that omits or forbears doing a thing*. Ezek. iii. 27: וְהֶחָדֵל יֶחְדָּל *and he that forbears let him forbear*.

2. *He who ceases to be*. Ps. xxxix. 5: אֵדְעָה מֶה־חָדֵל אָנִי *so that I may know when I cease to exist*.

3. חֲדַל־אִישִׁים *abandoned or forsaken by men*. Isai. liii. 3. Comp. Job xix. 14.

חֶדֶל *m. The realms of the dead*, prop. a place of rest, cessation from labour. Isai. xxxviii. 11: לֹא אַבִּיט אָדָם עוֹד עִם יוֹשְׁבֵי חָדֶל *I shall not behold man any more, among the inhabitants of the realms of the dead*. See חֲדַל No. 4. comp. דּוּמִיָּה.

חֲדַק Micah vii. 4, and חָדָק Prov. xv. 19. *A kind of thorn, a thorn-*, or *briar-bush*. In Arab. حدق signifies (see *Abulfadli* in *Celsius, Hierob.* II. p. 42, &c.) a Phœnician briar-bush, bearing a fruit which is first green, afterwards yellow, similar to the *Melongena*, which description agrees with *Solanum pomiferum spinosum* Bauh. and *Solanum insanum*, Linn.

חִדֶּקֶל *The river Tigris*. Gen. ii. 14. Dan. ii. 4. The Samaritan has ה instead of ח. Aram. דִּיגְלָא; Arabic دجلة.

חָדַר in *Kal*, Ezek. xxi. 19 only: חֶרֶב הַחֹדֶרֶת לָהֶם. The Hebrew interpreters, whom most others follow, explain it as a *denom.*, from חֶדֶר: *in penetralia usque penetrans*, that which penetrates into the inner part, which is not inapplicable; but the old translators rendered it for the most part, as if they read חֹרֶדֶת by transposition of ד and ר, or considered the word equivalent to it: *gladius qui terret eos*, the sword which terrifies them. According to the Syriac ܚܕܪ (Chald. חָזַר) it might signify, to surround, in a hostile manner (as סָבַב עַל).

חֶדֶר, (according to some editions we read in a few passages חֵדֶר) *st. constr.* חֲדַר with suff. חָדְרוֹ, plur. חֲדָרִים, חַדְרֵי (Arabic حدر the curtain, which separates the inner part of the tent from the exterior.)

1. *The interior room, private chamber*, of the tent, house. Gen. xliii. 30. Judg. xvi. 9, 12; as *bed-chamber*, 2 Sam. iv. 7. xiii. 10; *woman's chamber*, Cant. iii. 4; *bride-chamber*, Judg. xv. 1. Joel ii. 16; *a store chamber*, Prov. xxiv. 4.

2. Metaph. חַדְרֵי־תֵמָן Job ix. 9: *penetralia austri, the remotest regions of the south*, comp. יַרְכְּתֵי צָפוֹן; perhaps also *chambers, reservoirs of the south wind* (according to the notion of the ancients). חַדְרֵי בֶטֶן *the innermost or inward parts of the heart*. Prov. xviii. 8. xxvi. 22. חַדְרֵי מָוֶת *the chambers of Orcus*. Prov. vii. 27.

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חַדְרָךְ Zech. ix. 1. formerly a great city and a district under that name, to the east of Damascus. See the authentic accounts of R. Jose and of Joseph Abassi in Michaelis' *Supplem.* p. 676. According to the latter there is still a district called حدرك, and famous, by old tradition, for giants.

חָדַשׁ (*To be new*). In two conjugations; in *Piel, to renew.* Job x. 17. Ps. li. 12: וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי *renew in me a firm spirit.* 1 Sam. xi. 14: וְנְחַדֵּשׁ שָׁם הַמְּלוּכָה *and we will there renew the kingdom;* especially, *to rebuild edifices, cities.* Isai. lxi. 4. 2 Chron. xxiv. 4.

Hithp. To be renewed, to grow or become young again. Ps. ciii. 5. תִּתְחַדֵּשׁ כַּנֶּשֶׁר נְעוּרָיְכִי *that thy youth is renewed like that of the eagle.* (Aram. חֲדַת, Arabic حدث).

חָדָשׁ *adj.* Plur. חֲדָשִׁים *New.* It is used in an extensive sense, and denotes several qualities, as also in other languages; *fresh, recens,* (in opposition to יָשָׁן) Levit. xxvi. 10, *new, never heard of,* Eccles. i. 9, 10. חֲדָשָׁה *something new.* Isai. xliii. 19. Jer. xxxi. 22. Also in *plur.* חֲדָשׁוֹת Isai. xlii. 9.

חֹדֶשׁ *m.*

1. *A new moon,* the first day in which the new moon becomes visible, celebrated among the Israelites as a feast. Numb. xxix. 6. 1 Sam. xx. 5, 18, 24. Exod. xix. 1: בַּחֹדֶשׁ הַשְּׁלִישִׁי *tertiis Calendis, on the third new moon,* i. e. on the first day of the third moon, which signification is clear from בַּיּוֹם הַזֶּה. Hos. v. 7: עַתָּה יֹאכְלֵם חֹדֶשׁ *the new moon shall devour them,* i. e. on the new moon they shall be devoured.

2. *A month,* which began among the Hebrews with the new moon. חֹדֶשׁ יָמִים *a month long,* (see יָמִים). Gen. xxix. 14. Numb. xi. 20, 21. Plur. חֳדָשִׁים Judg. xi. 37, 38, 39. and not חֲדָשִׁים q. v.

חֲדָשָׁה (*The new*) the name of a city in the tribe of Judah, Josh. xv. 37. The same appears to be called, Ἀδασά. 1 Macc. vii. 40, 45.

חֲדַת Chald. *New.* Ezra vi. 4.

חָוָא see חָוָה.

חוּב *To be answerable,* responsible for a debt or crime, (as in Arabic and Aramaic).

Piel, חִיֵּב *to make one responsible, subject to forfeit.* Dan. i. 10: חַיַּבְתֶּם אֶת־רֹאשִׁי לַמֶּלֶךְ *ye will make my head forfeit to the king.*

חוֹב *m. A debt.* Ezek. xviii. 7.

חוֹבָה The name of a place, northward of Damascus, Gen. xiv. 15 only. Comp. Χωβά, Judith iv. 4. xv. 4.

חוּג *to draw a circle, to encompass,* in *Kal.* Job xxvi. 10 only. Whence

חוּג *m. A circle,* any part of a curve, *arch,* applied to the arches of the heavens, Job xxii. 14; to the earth, Isai. xl. 22; to the surface of the ocean, Prov. viii. 27.

חוּד (always with חִידָה) only in *Kal,*

1. *To propose an enigma, riddle,* Judg. xiv. 12, &c.

2. *To propose, offer a parable,* Ezek. xvii. 2. It is derived from חִידָה as מָשָׁל from מָשָׁל.

חָוָה only in *Piel* חִוָּה (used in the poetical writings instead of הִגִּיד) *to announce, declare.* Job xxxii. 10, 17; with the *accus.* of the person Job xxxii. 6: מֶחֱוֹת דֵּעִי אֶתְכֶם *to declare to you my opinion;* with suff. xv. 17. xxxvi. 2; with the dative, Ps. xix. 3.

חָוָה or חֲוָא *Pael* חֲוָא Chald. *idem.* Dan. ii. 11; with לְ of the person ii. 24. and with the accus. v. 7.

Aph. fut. יְהַחֲוֵה Dan. v. 12. *inf.* הַחֲוָיָה Dan. ii. 10. The person to whom a thing is declared has לְ prefixed Dan. ii. 16, 24, 27. With the accus. ii. 6, 9. (In Syr. *idem.* In Arabic transposed, وحي). The verbal noun אֲחָוָת combined with אֲחִידָן Dan. v. 12. is used of solving or explaining enigmas, as הִגִּיד in Hebrew, Judg. xiv. 14, 15.

חַוָּה *fem.* The name of the first woman. Gen. iii. 20. iv. 1. In the first passage it

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is explained as synonymous with חַיָּה, *life*. LXX. Εὔα (comp. חִוִּי Εὐαῖος) *Vulg. Heva*.

חַוּוֹת *pl. fem. Villages of huts, camps of the Nomades*. Numb. xxxii. 41. Deut. iii. 14. Josh. xiii. 30. Comp. חַיָּה No. 4. (Arabic حوا a tent of Bedouins, made of wool or goats' hair, from حوي to gather, to assemble, or Conjug. V. to be round, because the camps of the Bedouins are of a circular form).

חוֹחַ *pl.* חוֹחִים and חֲחָחִים (1 Sam. xiii. 6.)

1. *A thorn, thorn-bush*. Job xxxi. 40. Prov. xxvi. 9. 2 Kings xiv. 9. Cant. ii. 2. (The Arabic خوخ and Syriac ܣܡܐ signify especially, the black thorn, *prunus silvestris*, also in *Virgil Georg.* iv. 145. *spinus*).
2. i. q. חָח *hook, ring*, which is put through the nose of some wild beasts, and used at present for managing the oxen in Italy. It is also used to let down large fish, when caught, again into the water, to preserve them alive. Job xl. 26. See *Oedmanns verm. Sammlungen aus der Naturkunde*, Th. v. p. 5. With the Arabs, such a ring, which is commonly of twisted hair, is called خزام. See *Bocharti Hieroz.* I. 764. *Celsii Hierob.* I. 477. (So סִיר signifies, thorn, and, fish-hook.)
3. To explain the passage 2 Chron. xxxiii. 11. I cite the words of Castellus, which appear most applicable: *Instrumentum ferreum, circulus vel hamus, in modum spinæ aculeatæ, quo olim captivi figebantur, et quo Turcæ suos captivos detinent vinctos. Avenar.* The Syriac, Arabic, several Hebrew interpreters, Luther, and others render it by, chains, fetters. Comp. Amos iv. 2.

חוּט Chald. Syriac ܚܛ, *to sew together*. Aph. *to repair*, (of a wall). Ezra iv. 12. Arabic خاط *med. je*.

חוּט *masc.*

1. *A thread*. Judg. xvi. 12. Eccles. iv. 12. Proverbially Gen. xiv. 23: מִחוּט וְעַד שְׂרוֹךְ נַעַל *neither a thread nor a shoe-latchet*, i. e. not the least thing. So the Romans said, *ne hilum quidem* (*h* in some Latin dialects used for *f*) not a thread, whence *nihil* is contracted, (Comp. *Seifert lat. Sprachlehre, Th.* i. p. 45.)
2. *A cord, rope*. Josh. ii. 18.
3. *A ribbon, tie, band*. Cant. iv. 3. In Aram. *idem*.

חִוִּי *Nom. gent. Hivite*, a people of the Canaanites, according to Josh. xi. 3, they dwelt at the foot of mount Hermon, also in mount Lebanon, Judg. iii. 3.

חֲוִילָה A proper name,

1. Of two districts in Yemen, the one inhabited by Ham and his descendants, Gen. x. 7. the other by Shem and his descendants. Verse 29. Comp. xxv. 18. 1 Sam. xv. 7. (Probably now the districts called in Arabic خولان, see *Niebuhr's Beschr. von Arabien*, p. 270, 280).
2. Gen. ii. 11. The gold country *Havilah*, perhaps a general name for Arabia (and India), most agreeable to which would be the explanation of *Pishon* by, Ganges, (see below). With far less probability, it is understood by others to be *Chwala* on the Caspian sea, whence the Caspian sea is called in Russia, *Chwalinskoje More*.

חוּל and חִיל a root of many significations, the most of them are derived from the original signification *to turn, to turn one's self*, which is also the principal signification of the Arabic حال (whence حول round about). (See *Schultens zu Erpen. Gramm. Arab.* p. 361, &c.) In some significations the form חִיל is more usual. It occurs in six conjugations; in *Kal*,

1. *To feel pain, to be in pain*, prop. *torqueri*, Comp. חָבַל No. III. Jer. v. 3: הִכִּיתָה אֹתָם וְלֹא חָלוּ *thou smotest them, but they felt no pain*. Especially of the pains of a woman in labour. Isai. xiii. 8. xxiii. 4. xxvi. 18.

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lxvi. 7: בְּטֶרֶם תָּחִיל יָלָדָה *before she travailed, she brought forth,* verse 8. Micah iv. 10. Metaph. Micah i. 12: חָלָה לְטוֹב *she grieves for her (lost) good.*

2. *To tremble,* as a woman in labour, Deut. ii. 25: וְרָגְזוּ וְחָלוּ מִפָּנֶיךָ *they shall shake and tremble before thee.* Joel ii. 6; with מִן *before any one.* 1 Sam. xxxi. 3. 1 Chron. x. 3.

3. *To bring forth,* Isai. liv. 1.

4. *To precipitate, to fall, come upon,* Jer. xxx. 23: *a furious whirlwind* עַל רֹאשׁ רְשָׁעִים תָּחוּל *shall fall on the head of the wicked.* So also xxiii. 19. 2 Sam. iii. 29: יְחֻלוּ עַל רֹאשׁ יוֹאָב *let (the blood of Abner) fall or come upon the head of Joab.* Hos. xi. 6: חָלָה חֶרֶב בְּעָרָיו *the sword shall fall on their cities.* Lam. iv. 6: לֹא חָלוּ בָהּ יָדַיִם *the hands of man came not upon her.* We find the same usage in Chaldee, e. g. instead of בָּאָה חֶרֶב Ezek. xxx. 4, the Targum has תֵּחוּל חַרְבָּא, and Hos. xi. 6. Jer. xxx. 23, the Targum retains it.

5. *To be strong, durable.* (Respecting the connection with the principal signification, See חָזַק, קָשַׁר. In Arabic حال *med. Vau idem.* Aram. *Pael* חַיֵּל *to strengthen.* Deriv. חַיִל *strength*). Ps. x. 5: יָחִילוּ דְרָכָיו *his ways are strong,* i. e. are successful. Job xx. 21: עַל־כֵּן לֹא־יָחִיל טוּבוֹ *therefore his fortune is not durable.* (Others join the signification, to remain, to last, to be durable, to that of *waiting,* see חוּל No. II.)

Hiph. caus. of *Kal,* No. 2. Ps. xxix. 8: קוֹל יְהוָה יָחִיל מִדְבָּר *the voice of Jehovah shaketh the wilderness.*

Pilel חוֹלֵל.

1. *To dance in a circle,* Judg. xxi. 23.

2. As *Kal, to tremble.* Job xxvi. 5: הָרְפָאִים יְחוֹלָלוּ *the Manes tremble.*

3. As *Kal,* No. 3. *to bring forth,* Job xxxix. 1. Metaph. Prov. xxv. 23: רוּחַ צָפוֹן תְּחוֹלֵל גֶּשֶׁם *the north wind brings forth* (produces) *a shower of rain;* chiefly, *to create, form.* Deut. xxxii. 18: אֵל מְחֹלְלֶךָ *the God who has formed thee.* Ps. xc. 2.

Pulal חוֹלַל pass. *to be born.* Job xv. 7. Prov. viii. 24, 25. Ps. li. 7.

Hithpo. הִתְחוֹלֵל *reflex.*

1. *To be tormented,* Job xv. 20: כָּל־יְמֵי רָשָׁע הוּא מִתְחוֹלֵל *the wicked is tormented all the days of his life.*

2. *To precipitate one's self, to fall, come upon,* Jer. xxiii. 19.

Hithpal. הִתְחַלְחַל *to feel pain, anxiety.* Esth. iv. 4 only: וַתִּתְחַלְחַל *and she was exceedingly anxious,* or *grieved.*

II. חוּל and חִיל i. q. חָלַל *to wait,* in three conjugations; in *Kal,* Gen. viii. 10. Judg. iii. 25.

Pilel חוֹלֵל Job xxxv. 14.

Hithpoel הִתְחוֹלֵל Ps. xxxvii. 7. *idem.*

חוֹל *m.*

1. *Sand.* Exod. ii. 12. Deut. xxxiii. 19. Jer. v. 22. mostly combined with יַמִּים, or הַיָּם as חוֹל יַמִּים, חוֹל הַיָּם, a representation of quantity, multitude, Gen. xxxii. 13, 41, 49. and weight, Job vi. 3. Prov. xxvii. 3.

2. Job xxix. 18. rendered by most Hebrew interpreters; the bird, *Phœnix,* which signification is perhaps taken from the context (being in parallelism with קִנִּי from קֵן). The Babylonian MSS. pronounce it חוּל.

חוּל the name of a district in Aramæa, Gen. x. 23 only. Michaelis supposed it to be *Cœle Syria,* according to the Chald. חֵיל signifying valley; etymological sources are however here very uncertain. Josephus and Jerom take it for Armenia, but this is scarcely applicable to the context with which it occurs.

חוּם *m. Black.* Gen. xxx. 32, &c. (Cognate with חָמַם to grow hot, to glow, which in Arabic also signifies, to be sun-burnt, swarthened or tanned by the sun).

חוֹמָה *fem. A wall.* Exod. xiv. 22, 29. Deut. iii. 5.

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xxviii. 52. (Root, probably, חָמָה, حما to surround, fence about). *Plur.* חוֹמוֹת with a singular signification, as בָּמוֹת Jer. i. 18. comp. xv. 20. Hence, Dual בֵּין חוֹמוֹתַיִם *between the two walls* (of Jerusalem). 2 Kings xxv. 4. Isai. xxii. 11. Jer. xxxix. 4.

חוס *fut.* יָחוֹס, יָחֹס 1 Pers. אָחוּס only in *Kal*,

1. *To have compassion*, with עַל, Ps. lxxii. 13. יָחֹס עַל־דַּל וְאֶבְיוֹן *he takes pity on the poor and needy*. Also of things, *to be sorry for*, Jonah iv. 10: אַתָּה חַסְתָּ עַל־הַקִּיקָיוֹן *thou art sorry for the gourd-tree, and I*, &c. (comp. Gen. xlv. 20.) Hence

2. *To spare*, with עַל Nehem. xiii. 22: חוּסָה עָלַי כְּרֹב חַסְדֶּךָ *spare me according to thy great mercy*. Jer. xiii. 14. Ezek. xxiv. 14. Joel ii. 17. (In Aram. חוס with حسس).

But more usual than the preceding simple construction, for both significations, is the combination: תָּחוֹס עֵינִי עַל *my eye looks on with compassion*, or *mercy*, Gen. xlv. 20: וְעֵינְכֶם אַל־תָּחוֹס עַל־כְּלֵיכֶם *be ye not sorry for your utensils*. Deut. vii. 16: לֹא תָחוֹס עֵינְךָ עֲלֵיהֶם *spare them not*, xiii. 9. xix. 13, 21. xxv. 12. Isai. xiii. 18. Ezek. v. 11. vii. 4, 9. Once without עַיִן 1 Sam. xxiv. 11: וַתָּחָס עָלֶיךָ *and (mine eye) looked with compassion on thee*, I spared thee. Similar examples, in which the act is attributed to the acting member, are well known, and occur very frequently, (comp. רָפָה with יָד; חָמַץ with יָד Judg. vii. 11. 2 Sam. xvi. 21; כָּלָה with עַיִן).

חוֹף, חֹף *m. Shore, coast*. Gen. xlix. 13. Deut. i. 7. Josh. ix. 1. (Arabic خاف border, shore).

חוּץ *Without*.

I. adv. e. g. מוֹלֶדֶת חוּץ *one that is born out of the house*. Levit. xviii. 9; also for, *out, abroad*. Deut. xxiii. 13. With ה parag. חוּצָה *Without*, 1 Kings vi. 6. and, *abroad*, Exod. xii. 46. With prepositions,

(*a*) בְּחוּץ *abroad*, (in the street), Gen. ix. 22.

(*b*) לַחוּץ *idem*. Ps. xli. 7. and לַחוּצָה 2 Chron. xxxii. 5.

(*c*) מִחוּץ *from without*, in opposition to מִבַּיִת Gen. vi. 14. מֵהַחוּץ *idem*. Ezek. xli. 25.

(*d*) מִחוּץ ל *out of, without* e. g. מִחוּץ לָעִיר *without the city, town*. Gen. xix. 16. xxiv. 11. מִחוּצָה לְ Ezek. xl. 40, 44.

(*e*) אֶל מִחוּץ לְ *on the outside, out of, without*. Numb. v. 3, 4: אֶל מחוּץ לַמַּחֲנֶה *out before the camp*. Deut. xxiii. 11. Levit iv. 12. Metaph.

(*f*) חוּץ מִן *besides, except*. Eccles. ii. 25. (Thus in Chald. בַּר מִן).

2. Subst.

(*a*) That which is without the house, *the street*, Jer. xxxvii. 21. Job xviii. 17. Plur. חוּצוֹת Job v. 10. Isai. v. 25. x. 6.

(*b*) That which is out of the town, *fields, pastures, deserts*, (Aram. בָּר). Hence are opposed, אֶרֶץ (*cultivated*) *land*, וְחוּצוֹת *and heath*. Prov. viii. 26. Comp. Mark i. 45. Deriv. חִיצוֹן.

חוּק (ו or ו) i. q. חֵיק *bosom, lap*, Ps. lxxiv. 11. in Chethib.

חָוַר *fut.* יֶחְוַר *to be white, grow pale*, (of the face) in *Kal* and Isai. xxix. 22 only, יֶחֱוְרוּ *shall grow pale*, (Aram. חַוַּר, Arabic حار conj. I. IX.)

חוּר and חֹר *m.*

I. *Fine white linen* or *cotton*. Esth. i. 6. viii. 15. LXX. βυσσος, Arabic حرير white silk, which is also applicable: for the garments of the Medes were doubtless of silk. (Æthiop. חריר *hherir, white silk*).

II. as חוֹר No. II. *A hole, cave*. Isai. xi. 8. xlii. 22. (In Arabic with خ).

I. חוֹר as חוּר No. I. *white linen* or *silk*. Isai. xix. 9: חוֹרֵי *and they that weave fine linen* or *silk*. The termination רֵי is an old plural form.

II. חוֹר *m.*

1. *A hole*, 2 Kings xii. 10; of the aperture of a window, Cant. v. 4; of the cavity of the eye, Zech. xiv. 12.

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2. *A cave, the cave of a rock,* Job xxx. 6. 1 Sam. xiv. 11.

חוֹר *m.* Chald. *White,* Dan. vii. 9.

חוּרָם *Huram,*

1. The name of a king of Tyre, cotemporary of Solomon, 2 Chron. ii. 2, elsewhere also called חִירָם *Hiram,* 2 Sam. v. 11. 1 Kings v. 15.
2. A Tyrian artist, 2 Chron. iv. 11. elsewhere also חִירוֹם, 1 Kings vii. 40.

חַוְרָן the name of a district on the other side of the Jordan, Ezek. xlvii. 16, 18. Arab. حوران, Greek Αὐρανίτις, Ὡρανίτις.

I. חוּשׁ in two conjugations; in *Kal,*

1. *To hasten, make haste,* Isai. viii. 1, 3. 1 Sam. xx. 38. Deut. xxxii. 35: חָשׁ עֲתִדֹת לָמוֹ *the fate prepared for them hastens.* Ps. xxii. 20: לְעֶזְרָתִי חוּשָׁה *hasten to my assistance.* xxxviii. 23. lxx. 2, 6: אֱלֹהִים, חוּשָׁה לִי, *O God, hasten unto me.* cxli. 1. Part. *pass.* חֻשִׁים, *hastening,* with an active signification, (comp. אָחוּז,) Numb. xxxii. 17.
2. *To storm, to be agitated vehemently,* Job xx. 2: בַּעֲבוּר חוּשִׁי בִי *on account of restlessness within me.*

Hiph. הֵחִישׁ,

1. *To hasten, push on.* Isai. v. 19: יָחִישָׁה מַעֲשֵׂהוּ *let him only hasten on his work.* Isai. lx. 22. In both passages of the divine punishments, as Deut. xxxii. 35.
2. *To hasten,* as *Kal,* Ps. lv. 9. Judg. xx. 37.
3. *To be in fear, to fly,* Isai. xxviii. 16. These significations are also united in בהל, חפז. Arab. حاش *med. Je* to be terrified; to run away from.

II. חוּשׁ only in *Kal,* according to the Chaldee, *to feel,* of the feeling of pain, but also, of pleasure and enjoyment, Eccles. ii. 25: מִי יָחוּשׁ *who has enjoyed a (more) luxurious life?*

חוּת concerning Hab. ii. 17, vid. חָתַת.

חוֹתָם *m. A seal, signet-ring.* Root חָתַם. The Orientals wore it round the neck, fastened to a string, hanging down before the breast, between the upper and under garment, as is yet customary among the Persians. Gen. xxxviii. 18. Cant. viii. 6.

חֲזָאֵל *m. Hazael,* the name of a king of Syria, 1 Kings xix. 15. 17. 2 Kings viii. 9. 12, בֵּית ח' *the house of Hazael,* for Damascus, Amos i. 4.

חָזָה only in *Kal,*

1. Poet. syn. with רָאָה *to see,* Job xxiv. 1. Ps. xlvi. 9. lviii. 9. With בְּ *to look on with satisfaction, to contemplate,* Ps. xxvii. 4. lxiii. 3. Cant. vii. 1. Job xxxvi. 25. Micah iv. 11: וְתֶחֱזֶינָה בְּצִיּוֹן עֵינֵינוּ *our eyes look with joy upon Sion.* In somewhat another sense Isai. xlvii. 13: הַחֹזִים בַּכּוֹכָבִים *they that gaze after the stars.*
2. Especially in a religious sense, e. g. חָזָה אֶת אֱלֹהִים *to see, behold God.* Exod. xxiv. 11. Job xix. 26, especially of visions and revelations of the seer. Numb. xxiv. 4: אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה *he that beholds the presence of the Almighty;* ver. 16. Isai. i. 1. ii. 1. xiii. 1. Hab. i. 1: הַמַּשָּׂא אֲשֶׁר חָזָה חֲבַקּוּק *the oracle, which Habakkuk beheld,* i. e. which was revealed unto him. Ezek. xiii. 6: חָזוּ שָׁוְא *they see falsely,* i. e. have false visions or revelations, Zech. x. 2. Lam. ii. 14: נְבִיאֶיךָ חָזוּ לָךְ שָׁוְא *thy prophets have seen for thee,* i. e. (communicated to thee as if revealed to them) *lies,* Isai. xxx. 10. Ezek. xxi. 34; xiii. 16: ... וְהַחֹזִים שָׁלוֹם *they have seen* (and prophesied) *peace.*
3. *To look out for one's-self, choose.* Exod. xviii. 21, comp. רָאָה לוֹ, Gen. xxii. 8.
4. Metaph. *To see into, to discern,* Job xv. 17: וְזֶה חָזִיתִי וַאֲסַפֵּרָה *and that which I perceive I announce,* xxvii. 12. Deriv. מַחֲזֶה, מַחֲזֶה.

חֲזָה and חֲזָא Chald. *To see,* Dan. v. 5, 23. iii. 19: שִׁבְעָה עַל דִּי חֲזֵה *seven times (more)*

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than (ever) was seen. Inf. מֶחֱזָא Ezra iv. 14. (In Syr. *idem.*)

חָזֶה *m. The breast,* (only of beasts), Exod. xxix. 26, 27. Levit. vii. 30, 31. Plur. חָזוֹת, Levit. ix. 20, 21.

חוֹזֶה *m.*

1. *Aseer, prophet,* synonymous with רֹאֶה, נָבִיא, 1 Chron. xxi. 9. xxv. 5. xxix. 29.
2. As חָזוּת, No. 3. (q. v.) *covenant.*

חֱזוֹ *m.* Chald.

1. *Sight, vision,* Dan. ii. 28. iv. 2, 7. vii. 7, 13.
2. *Form,* vii. 20. (Syr. ܚܙܘ).

חָזוֹן *m.* (From the root חָזָה).

1. *sight, vision,* Dan. i. 17. viii. 1. ix. 24.
2. Generally *(divine) revelations,* 1 Sam. iii. 1. 1 Chron. xvii. 15. Prov. xxix. 18.
3. Especially, *oracle,* often collectively, comp. ὅραμα, Acts xii. 5. xvi. 9. Isai. i. 1. Obad. 1. Nah. i. 1. Ezek. vii. 26: בִּקְשׁוּ חָזוֹן מִנָּבִיא *they shall ask for an oracle of the Prophet.*

חָזוּת *fem. A vision, revelation,* 2 Chron. ix. 29.

חֲזוֹת Chald. *The sight, aspect,* Dan. iv. 8, 17.

חָזוּת *fem.* (with impure *Kamets*).

1. *Figure,* especially, *great,* or *handsome figure,* (comp. מַרְאֶה), Dan. viii. 5: קֶרֶן חָזוּת *a remarkable large horn, cornu conspicuum.* verse 8: וַתַּעֲלֶנָה חָזוּת אַרְבַּע *and there came up four remarkable (horns).* On account of verse 5, this interpretation appears preferable, otherwise we might also applicably translate, *something like four (horns),* comp. דְּמוּת, No. 3.
2. *A prophetic vision,* Isai. xxi. 2. xxix. 11.
3. *Revelation, law,* hence, *covenant,* (which ideas are connected according to the religious notions of the Hebrews, inasmuch as their religion is represented as a covenant with God), Isai. xxviii. 18. Comp. חֹזֶה, verse 15.

חִזָּיוֹן *m. Stat. const.* חִזְיוֹן, Plur. חִזָּיוֹנוֹת.

1. *Sight, vision,* Job iv. 13. vii. 14. xx. 8.
2. *Revelation,* 2 Sam. vii. 17, גֵּיא חִזָּיוֹן Isai. xxii. 5, (whence the appellation, ver. 1.) *valley of sight, revelation,* i. e. ***Jerusalem,*** or, a part of it, expressed in a mystico-prophetical style. According to some, it would be a translation of מוֹרִיָּה (in its signification of *visio,*) which the Samaritan expresses by חזיון.

חָזִיז *m. Lightning,* Job xxviii. 26. xxxviii. 25. Plur. חֲזִיזִים, Zech. x. 1. Cognate with חֵץ. (Arab. خز *transfixit telum fulminis.*)

חֲזִיר *m. The swine,* Levit. xi. 7. (Syr. and Arab. *idem.*)

חָזַק *fut.* יֶחֱזַק in four conjugations; in *Kal,*

1. *To fasten round, to put on bands tightly,* (Arab. حزق and حزك *idem.* Syr. to gird round). Intrans. *to be made fast, strong.* Isai. xxviii. 22.
2. *To stick to, to catch hold,* 2 Sam. xviii. 9: וַיֶּחֱזַק רֹאשׁוֹ בָּאֵלָה *and his head caught hold of the fir-tree.* Hence חָזַק בַּתּוֹרָה *to adhere to the law,* 2 Chron. xxxi. 4; and with לְ before the *inf. to persevere in doing* a thing, to be resolved to do, Deut. xii. 23: חֲזַק לְבִלְתִּי אֲכֹל הַדָּם *be resolved not to eat the blood,* Josh. xxiii. 6. 1 Chron. xxviii. 7.
3. *To strengthen.* (The binding and fastening of the muscles constitutes strength, wherefore several verbs signifying to tie, bind, are thus applied metonymically, see חוּל, No. 5, קָשַׁר; comp. in Arabic *Bochart. Hieroz.* I. p. 514, &c.) Ezek. xxx. 21. More frequently intrans. *to be, become strong.* Josh. xvii. 13. Judg. i. 28. Gen. xli. 56, 57. With מִן, *to be stronger than —, to conquer,* 1 Sam. xvii. 50; with עַל *idem.* 2 Chron. viii. 3. xxvii. 5, with the *accus.* 1 Kings xvi. 22: וַיֶּחֱזַק הָעָם ... אֶת הָעָם וגו׳ *and the people of Omri conquered* or *subdued the people,* &c. 2 Chron. xxviii. 20: *he besieged him* וְלֹא חָזְקוֹ *but conquered him not.* Of a command, *to be victorious, to prevail,* 2 Sam. xxiv. 4: וַיֶּחֱזַק דְּבַר־הַמֶּלֶךְ וגו׳ *however, when the command or order of the king prevailed,* &c. 1 Chron. xxi. 4.
4. *To press, urge one,* with עַל, Exod. xii. 33.

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Ezek. iii. 14: וַיַּד־יְהוָה עָלַי חָזָקָה *and the hand of Jehovah pressed me;* with the *accus.* Jer. xx. 7: חָזַקְתָּנִי וַתּוּכָל *thou hast urged me, and prevailed.*

5. *To recover,* of an illness, Isai. xxxix. 1. (comp. Ezek. xxx. 21, of a wound).

6. Metaph. *To be firm, intrepid,* חֲזַק וֶאֱמָץ *be firm and courageous,* Deut. xxxi. 7, 23. Josh. i. 6, 7, 9, 18: and חֲזַק וַעֲשֵׂה *be firm and perform it.* 1 Chron. xxviii. 10. Comp. Dan. x. 19. חֲזַק יְדֵי־פ *the hands* (*of some one*) *are strong, firm,* for, he himself is strong, undaunted. Judg. vii. 11. 2 Sam. xvi. 21. (Comp. חוּס with עַיִן).

7. *To be hard, cruel,* Mal. iii. 13. i. q. קָשָׁה. Hence with לֵב, *to be obstinate, stubborn.* Exod. vii. 13, 22.

8. *To establish, confirm,* 2 Kings xiv. 5: וַיְהִי כַּאֲשֶׁר חָזְקָה הַמַּמְלָכָה בְּיָדוֹ *when the government was established in his hand,* &c. with עַל, 2 Chron. xxv. 3.

Piel חִזֵּק.

1. *To gird,* Isai. xxii. 21: וְאַבְנֵטְךָ אֲחַזְּקֶנּוּ *I will gird him with thy girdle,* Nah. ii. 2.

2. *To make fast,* e. g. *to fortify,* 2 Chron. xi. 11, 12. xxvi. 9; *to repair a decayed building.* 2 Kings xii. 8, 9, 13, 15, with לְ, 1 Chron. xxvi. 27; *to rebuild,* or *re-establish,* Neh. iii. 19.

3. *To strengthen,* Judg. xvi. 28. Neh. vi. 9: וְעַתָּה חַזֵּק אֶת־יָדָי *and now strengthen thou my hands.*

4. *To heal,* Ezek. xxxiv. 4, 16.

5. Metaph. חִזֵּק יַד פְּלֹנִי *to strengthen one's hand,* i. e. to encourage him, Judg. ix. 24. Jer. xxiii. 14. Job iv. 3. 1 Sam. xxiii. 16: וַיְחַזֵּק אֶת־יָדוֹ, literally: *and strengthened his hand in God,* i. e. he encouraged or animated his confidence in God, חִזֵּק יָדָיו *to strengthen one's own hands,* i. e. to take courage, Neh. ii. 18.

6. *To support,* 2 Chron. xxix. 34. וַיְחַזְּקוּם אֲחֵיהֶם הַלְוִיִּם *and they supported their brethren the Levites,* Ezra vi. 22. i. 6: *and all their neighbours* חִזְּקוּ בְּיָדֵיהֶם בִּכְלֵי־כֶסֶף *supported them* (i. e. made them presents) *with silver utensils,* &c.

7. With לֵב, *to harden one's heart,* Exod. iv. 21. xiv. 4, 17. פָּנָיו חִזֵּק לִבּוֹ *to show one's-self hardened, obstinate.* Josh. xi. 20. Jer. v. 3. Ps. lxiv. 6: יְחַזְּקוּ לָמוֹ דָּבָר רָע *they propose to themselves,* or *form a design of doing evil.*

Hiph. הֶחֱזִיק.

1. *To tie, bind fast,* with something, especially, *to bind the hands with,* hence, *to seize, to hold,* Greek ἐμφῦναι τινί. The original construction is Gen. xxi. 18: הַחֲזִיקִי אֶת יָדֵךְ בּוֹ, properly, *bind thy hand with him,* i. e. seize him. Hence also the construction with בְּ, Exod. iv. 4. Deut. xxii. 25. xxv. 11 More rarely with the accus. Isai. xli. 9, 13. Jer. vi. 23, 24. viii. 21. l. 43. Micah iv. 9: הֶחֱזִיקֵךְ חִיל *pain has seized thee,* but also Jer. xlix. 24: רָעָה הֶחֱזִיקָה *she has seized on terror,* comp. אָחַז, Job xviii. 20. xxi. 6. With לְ, 2 Sam. xv. 5; with עַל, Job xviii. 9. It often signifies,

(*a*) *To retain, withhold,* Exod. ix. 2, or *to stop, to force one to remain,* Judg. xix. 4.

(*b*) *To contain,* 2 Chron. iv. 5.

(*c*) *To take possession,* Dan. xi. 21: הֶחֱזִיק מַלְכוּת בַּחֲלַקְלַקּוֹת *he shall take possession of the kingdom by flatteries.*

2. *To cleave, adhere to,* e g. בְּצִדְקָה, בְּתֻמָּה *to righteousness, innocence,* Job ii. 3, 9. xxvii. 6. Comp. Isai. lvi. 4. Jer. viii. 5. Prov. iii. 18. iv. 13; with עַל, *to cleave, stick to one,* Neh. x. 30.

3. *To make fast,* hence, *to rebuild* (edifices), Neh. v. 16. Ezek. xxvii. 9, 27.

4. *To make strong,* Ezek. xxx. 25, and intrans. *to become strong, to conquer,* 2 Chron. xxvi. 8. Dan. xi. 32.

5. *To support,* with בְּ, Levit. xxv. 35. Comp. מַחֲזִיק *the assistant, aider,* Dan. xi. 1, with the accus. verse 6.

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Hithp. הִתְחַזֵּק,

1. *To be established, confirmed,* especially of a new king, 2 Chron. i. 1. xii. 13. xiii. 21; *to gather, collect one's strength,* Gen. xlviii. 2.
2. *To feel one's-self strengthened, encouraged,* 1 Sam. xxx. 6. Ezra vii. 28. Dan. x. 19; *to take heart, courage,* 2 Chron. xv. 8. xxiii. 1. xxv. 11.
3. *To show one's-self spirited, courageous,* 2 Sam. x. 12; with לִפְנֵי *to oppose, resist,* 2 Chron. xiii. 7, 8.
4. *To assist, aid one;* with בְּ and עִם, 2 Sam. iii. 6. 1 Chron. xi. 10. Dan. x. 21.

חָזָק, חֲזָקָה a verbal adj.

1. *Strong, powerful, violent.*
2. *Firm, durable,* Ezek. iii. 9. לֵב חֲזֵק־מֵצַח *opinionated, obstinate (men),* Ezek. ii. 4. iii. 7. Comp. ver. 8.

חָזֵק *idem.* Exod. xix. 19. 2 Sam. iii. 1, constructed with הָלַךְ, as גָּדֵל (1 Sam. ii. 26. Gen. xxvi. 13. 2 Chron. xvii. 12.)

חֵזֶק *m.* With *suffix* חֶזְקִי, Ps. xviii. 2, *might, power.*

חֹזֶק *m. idem.* Exod. xiii. 3, 14, 16.

חֲזָקָה *fem.* Properly *inf.* of חָזַק,

1. בְּחָזְקָתוֹ, 2 Chron. xii. 1. xxvi. 16. *as,* or *when he gained strength, became powerful.*
2. בְּחָזְקַת־חֵיָד, Isai. viii. 11: according to the Syriac, *when he took hold of me by the hand,* the translation of the Chaldee, however, appears preferable, בְּמִתְקַף נְבוּאָתָא, *in impetu prophetiæ,* viz. *when the hand, power (of God) urged.* Comp. the verb, Ezek. iii. 14. Jer. xx. 7.
3. Dan. xi. 2: כְּחָזְקָתוֹ בְעָשְׁרוֹ *relying on his riches.*

חִזְקִיָּה and חִזְקִיָּהוּ (*the strength of Jehovah,*) *Hezekiah,* the name of a king of Judah, 2 Kings xviii. 1, 10, also יְחִזְקִיָּה, Hos. i. 1. Isai. i. 1.

חֲזָקָה *fem.*

1. *Power;* with בְּ, *with power, strength, firmness,* 1 Sam. ii. 16. Ezek. xxxiv. 4; *powerfully, very; vehementer,* Judg. iv. 3 viii. 1.
2. *The act of repairing,* (an edifice), 2 Kings xii. 13, comp. the verb, *Piel,* No. 2.

חָח with *suffix* חָחִי. Plur. חֲחִים, (as אָח, *plur.* אַחִים), i. q. חוֹחַ, properly, *thorn,* hence,

1. *A ring* drawn through the nostrils of beasts to manage them, and to fasten the bridle unto, 2 Kings xix. 28. Isai. xxxvii. 29, used of a great water animal, Ezek. xxix. 4. Comp. Job xl. 26, under חוֹחַ No. 2.
2. Exod. xxxv. 22, as a female ornament, *nose-ring,* or, according to Kimchi, *clasp,* to fasten a garment, comp. in French, *épingle,* in German, *spindle,* from *spinula,* and *Tacit. Germ.* 17.)

חָטָא in four conjugations; in *Kal,*

1. *To slip, fall,* Prov. xix. 2.
2. *To err, to turn from the straight way, to miss the aim,* (comp. *Hiph.* Judg. xx. 16,) Prov. viii. 36: חֹטְאִי חֹמֵס נַפְשׁוֹ *he that misses me injures his life,* opposed to מֹצְאִי ver. 35. Job v. 24: *thou examinest thine habitation* וְלֹא תֶחֱטָא *and missest not,* (thy aim), i. e. thy hope is not deceived, nothing is wanting. In Æthiop. חטא signifies *frustrari spe potiundi, carere.*
3. *To sin,* because virtue is considered as a path, from which the sinner departs, or slips off. (Comp. ἁμαρτάνω, and in German *sich vergehen*). The person against whom one sins has the prepos. לְ e. g. חָטָא לַיהוָה, *to sin against Jehovah,* Gen. xx. 6, 9. 1 Sam. ii. 25. vii. 6, &c. The person or thing in relation to which, or, the act whereby one sins, has the prep. בְּ before it. Gen. xlii. 22: *do not sin* בַּיֶּלֶד *against the child,* Levit. iv. 23: *his sin* אֲשֶׁר חָטָא בָּהּ *by which he has sinned.* Neh. ix. 29; with עַל, Levit. v. 5. Numb. vi. 11. Neh. xiii. 26; with the *accus.* Levit. v. 16: אֵת אֲשֶׁר חָטָא מִן *that which he has dishonestly taken of the* הַקֹּדֶשׁ

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sacred things, by the embezzling of which he has committed a sin.

4. *To be guilty* (of something,) *to incur a penalty,* with the *accus.* Levit. v. 7: אֶת־אָשָׁמוֹ אֲשֶׁר חָטָא *for his (offering of) trespass which he has committed,* comp. ver. 11. Prov. xx. 2: חוֹטֵא נַפְשׁוֹ *he forfeits his life,* he brings his life in danger, comp. Hab. ii. 10. Anomalous forms are חָטֹאת for חָטְאָה, Exod. v. 16. Part. חוֹטֵא, Eccles. ii. 26. viii. 12. ix. 18. Inf. חָטוֹ, Gen. xx. 6. חַטֹּאתוֹ Ezek. xxxiii. 12. (Aram. חוב, Arab. خطي).

Piel חִטֵּא,

1. *To suffer punishment, to atone for,* with the *accus.* Gen. xxxi. 39: אָנֹכִי אֲחַטֶּנָּה *I have borne it,* (the loss thereof.)

2. *To offer as a sin-offering,* Levit. vi. 19. (26): הַמְחַטֵּא אֹתָהּ *he that offers it,* (the sin-offering). ix. 15: וַיְחַטְּאֵהוּ *and offered it as a sin-offering,* 2 Chron. xxix. 24: וַיְחַטְּאוּ אֶת דָּמָם הַמִּזְבֵּחָה *and they sprinkled their blood as a reconciliation on the altar.*

3. *To cleanse from sin, to purify, purge,* i. q. כִּפֶּר, of persons, Numb. xix. 19. Ps. li. 9; utensils, the temple, and the like, Exod. xxix. 36. Levit. vi. 19. Construed with עַל, Exod. xxix. 36.

Hiph. הֶחֱטִיא,

1. As *Kal,* No. 2. *To miss the aim, mark,* (of marksmen), Judg. xx. 16. (The same signification prevails in several conjugations and derivatives of the Arabic, especially in conj. IV. vid. *Gjeuhar* in *Schultens ad Proverb* xxi. 4. p. 246, 247.

2. Trans. of No. 3. *To cause one to sin, to seduce him to it,* Exod. xxiii. 33. 1 Kings xv. 26: וּבְחַטָּאתוֹ אֲשֶׁר הֶחֱטִיא אֶת יִשְׂרָאֵל *and in his sin to which he had seduced Israel.* xvi. 26. 2 Kings iii. 3. x. 29, 31. xiii. 2, 6, 11.

Hithp. הִתְחַטֵּא,

1. *To cleanse one's self of sin, to free one's self from it.* Numb. xix. 12, &c. xxxi. 20.

2. *To be out of one's senses,* (from anxiety, terror), Job xli. 16. Several verbs signifying, *to err,* are thus applied metonymically, (comp. *Kal,* No. 2. *Hiph.* No. 1.) e. g. תָּעָה, Isai. xxiv. 4, in Arabic ضل, تاه. Hence Job xli. 16: מְשֻׁבָּרִים יִתְחַטָּאוּ *they are through terror beside themselves.*

חֵטְא *m.* with *suffix.* חֶטְאִי *plur.* חֲטָאִים, חֲטָאַי, (the latter properly from חֲטָא), *sin, error,* Levit. xix. 17. xxii. 9. הָיָה חֵטְא בְּךָ *a sin rests upon thee,* Deut. xv. 9. xxiii. 22, 23. xxiv. 15. Ezek. xxiii. 49: חַטָּאֵי גִלּוּלֵיכֶם *the sins which you have committed with your idols.*

חַטָּא *m. plur.* חַטָּאִים, (with an impure Kametz),

1. *A sinner,* Gen. xiii. 13. Numb. xxxii. 14.

2. *One that suffers punishment,* 1 Kings i. 21: הָיִיתִי אֲנִי וּבְנִי שְׁלֹמֹה חַטָּאִים *thus I and my son Solomon shall suffer for it.*

חַטָּאָה *fem. Sin,* Gen. xx. 9. Exod. xxxii. 21, 30, &c.

חַטָּאָה *fem.*

1. *Idem.* Exod. xxxiv. 7.

2. *fem.* of חַטָּא, *peccatrix.* Amos ix. 8. Both these forms occur less frequently than,

חַטָּאת *stat. const.* חַטַּאת, Plur. חַטָּאוֹת *fem.*

1. *A fall, calamity, misfortune.* Prov. x. 16, (opposed to חַיִּים); perhaps also xxi. 4.

2. *Sin,* also, the subject of the sin, Deut. ix. 21.

3. *The cleansing of sin, purification,* Numb. viii. 7: מֵי חַטָּאת *water of lustration,* i. q. מֵי נִדָּה.

4. *A sin-offering,* Levit. vi. 18, 23. (Respecting its difference from אָשָׁם, vid. אָשָׁם.)

5. *Punishment,* Zech. xiv. 19.

חָטַב (Arab. خطب,) in two conjugations; in *Kal, to cut, chop,* or *hew wood,* mostly in construction with עֵצִים, Deut. xxix. 11. Josh. ix. 21, 23. (Comp. חָצַב, *to hew stones.*)

Pual. To be hewn out, מְחֻטָּבוֹת; Ps. cxliv. 12. Of a different origin is

חַטָּבוֹת *fem.* Prov. vii. 16, *coloured tapestry,* (Arab. خطب, to be of many colours. Syr.

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ܡܚܛܒܬܐ a garment woven of many colours). Comp. *Cast. Heptagl.* p. 3329.

חִטָּה *fem. Wheat,* Exod. ix. 32. Plur. ־ִים, Gen. xxx. 14, and ־ִין, Ezek. iv. 9. The singular is used for, the seed of the wheat, the plural, for the corn.

חָטַם prop. *To muzzle a beast,* or, *to put a ring through his nostrils* (Arab. خطم), for, to manage, in *Kal,* and used metaph. Isai. xlviii. 9 only: אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ *I withhold or keep back* (my anger) *from thee, that I cut thee not off.* Concerning the ellipse, see נָטַר, שָׁמַר.

חָטַף i. q. חָתַף only in *Kal,*

1. *To plunder, rob,* Judg. xxi. 21.
2. *To catch,* (of men,) Ps. x. 9. (In Aram. frequently. Arab. خطف).

חֹטֶר *a twig,* or *young branch.* Isai. xi. 1, also, *a staff, rod.* Prov. xiv. 3. (Syr. ܚܘܛܪܐ staff, rod.)

חַי *stat. const.* חֵי, *fem.* חַיָּה, *plur.* חַיִּים.

1. Adj. *living, alive,* Josh. viii. 23. כָּל־חַי *all living,* Gen. iii. 20. viii. 21. נֶפֶשׁ חַיָּה *a living soul,* Gen. i. 20, 24, 30. ii. 7. הַעוֹד אָבִי חַי *is my father still living?* Gen. xlv. 3, (in which *is,* is to be supplied, vid. חיי.) חֵי־הָעוֹלָם *the ever* or *eternally living,* Dan. xii. 7. חַי־יְהוָה *vivus (est) Jehovah, as the Lord liveth.* Ruth iii. 13, and חַי אָנִי *vivus ego, when Jehovah himself swears,* Numb. xiv. 21, 28. Deut. xxxii. 40.
2. Of water, *fresh, flowing,* Gen. xxvi. 19. Levit. xiv. 5, 50.
3. Of flesh, *raw, fresh,* 1 Sam. ii. 15. Levit. xiii. 14, &c.
4. *Reviving,* in the phrase: כָּעֵת חַיָּה, Gen. xviii. 10, 14. 2 Kings iv. 16, 17, *when the time shall revive,* (return), the ensuing year, περιπλομένου ἐνιαυτοῦ (Od. xi. 247.) In three passages לַמּוֹעֵד הַזֶּה *about this time,* is added to it, and in Gen. xvii. 21, is the construction לַמּוֹעֵד הַזֶּה בַּשָּׁנָה הָאַחֶרֶת, which latter words place the sense of the preceding phrase beyond all doubt.
5. Subst. *life.* In sing. only, Levit. xxv. 36, and 1 Sam. xxv. 6: לֶחָי *unto life, prosperity,* as a salutation. Also in taking an oath, as חֵי פַרְעֹה *by the life of Pharaoh,* Gen. xlii. 15, 16. חֵי נַפְשֶׁךָ *by the life of thy soul,* 1 Sam. i. 26. xvii. 55. Before the name of Jehovah חַי is always used, hence, חַי יְהוָה וְחֵי נַפְשֶׁךָ, 1 Sam. xx. 3. xxv. 26. This signification is prevalent in

Plur. חַיִּים, once חַיִּין, Job xxix. 22.

1. *Life,* רוּחַ חַיִּים *living breath,* Gen. vi. 17. עֵץ הַחַיִּים *the tree of (a longer, diviner) life,* Gen. ii. 9. Metaph. Prov. iii. 18. xi. 30. xiii. 12. The comparison of it with the Persian tree of life, *Hom,* is interesting. Vid. *Kleuker's Zend-Avesta,* Th. III. p. 206, 304.) Comp. iii. 22, 24.
2. *Sustenance,* Prov. xxvii. 27.
3. *Refreshment,* Prov. iii. 22. iv. 22. Job iii. 20.
4. *Fortune, happiness,* Ps. xxxiv. 13. Prov. iv. 22, 23. xii. 28. xiii. 14. xiv. 27.

חִידָה *fem.* properly, *something entangled, intricate,* (from חִיד, Arabic حاد to turn away by bending, to bend a thing aside, II. to tie knots.) Hence

1. *Craftiness, trick,* Dan. viii. 23.
2. *A riddle, enigma,* properly, an intricate speech, comp. מְלִיצָה. In the phrase, to propose a riddle, it is construed with the verb חוּד, as חוּד חִידָה (to propose an enigma,) in that of, to solve, with הִגִּיד, as הִגִּיד הַחִידָה, Judg. xiv. 14, 15. Comp. חַוֵּא; נִסָּה פ׳ בְּחִידָוֹת *to try one with a riddle, to put one to a trial,* 1 Kings x. 1.
3. i. q. מָשָׁל, but with the accessory idea: *enigmatical, obscure,* hence Prov. i. 16: חִידוֹת חֲכָמִים *enigmatical sentences of the wise; a parable,* Ezek. xvii. 2; *poem,* Ps. xlix. 5. lxxviii. 2. Comp. Hab. ii. 6; *an oracle, vision,* Numb. xii. 8.

חָיָה, *fut.* יִחְיֶה, Apoc. יְחִי, *in pausa* יֶחִי, in three conjugations; in *Kal,*

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1. *To live,* often with the accessary notion, *to live cheerfully, to do well,* Deut. viii. 1. xxx. 16. Neh. ix. 29. יְחִי לְבַבְכֶם *let your heart live,* i. e. *be happy,* Ps. xxii. 27. lxix. 33.
2. *To continue alive,* Numb. xiv. 38. Josh. vi. 17. Esth. iv. 11. חָיְתָה נַפְשִׁי *my soul will live, I shall be preserved, saved, spared.* Gen. xii. 13. xix. 20. Isai. lv. 3. Jer. xxxviii. 17, 20.
3. *To revive,* Ezek. xxxvii. 5, &c. 1 Kings xvii. 22. (Comp. Luke xv. 24, 32. Pesh.) *to refresh one's-self,* Judg. xv. 19. וַתָּשָׁב רוּחוֹ וַיֶּחִי *his vital spirits returned, and he revived,* Gen. xlv. 27: וַתְּחִי רוּחַ יַעֲקֹב *and the spirit of Jacob revived.*
4. *To recover,* Gen. xx. 7. Josh. v. 8: עַד חֲיוֹתָם *until their recovery.* 2 Kings viii. 10, 14. xx. 7. Also with מִן, 2 Kings i. 2: אִם אֶחְיֶה מֵחָלִי זֶה *whether I shall recover from this illness,* Ch. viii. 8.

Piel חִיָּה,

1. *To animate, reanimate,* Ps. xxx. 4. 1 Sam. ii. 7.
2. *To keep, preserve alive, to let live,* Gen. xii. 12. Exod. i. 17; with נֶפֶשׁ, 1 Kings xx. 31. חִיָּה זֶרַע *to preserve seed,* Gen. vii. 3; in another sense, xix. 32, 34. חִיָּה בָּקָר *to keep cattle,* Isai. vii. 21. Hos. xiv. 8: יְחַיּוּ דָגָן *they shall raise corn* (in a ravaged country).
3. Metaph. חִיָּה אֶת הָעִיר *to rebuild the city,* 1 Chron. xi. 8, comp. Neh. iii. 34: הַיְחַיּוּ אֶת הָאֲבָנִים *shall they be able to revive the stones,* i. e. shall they be transformed again into an edifice?

Hiph. הֶחֱיָה,

1. *To make alive, to restore to life,* 2 Kings viii. 1, 5.
2. *To keep, preserve alive,* Gen. vi. 19, 20. Josh. vi. 25; with נֶפֶשׁ, Gen. xix. 19; *to save life,* Gen. xlvii. 25. l. 20. once with לְ, Gen. xlv. 7. Deriv. מְחַיָּה.

חָיָה and חֱיָא Chald. *idem.* Dan. ii. 4: מַלְכָּא לְעָלְמִין חֱיִי *O King live for ever!* The usual salutation to a king, Dan. iii. 9. v. 10. vi. 7. vii. 22. Comp. Neh. ii. 3: הַמֶּלֶךְ לְעוֹלָם יִחְיֶה. 1 Kings i. 31.

Aph. part. מַחֲיָא *keeping* or *preserving alive, favouring.* Dan. v. 19.

חָיֶה *adj. plur. fem.* חָיוֹת, *lively, healthy, strong,* Exod. i. 19.

חַיָּה *fem. stat. const.* חַיַּת, also poet. חַיְתוֹ, which occurs eight times, as in Gen. i. 24. Ps. l. 10. lxxix. 2. civ. 11. 20. Zeph. ii. 14, once before a preposition, as חַיְתוֹ בְּיַעַר, Isai. lvi. 9, but which is the case with other forms of the *stat. const.*

1. *Fem.* of the *adj.* חַי with the omission of נֶפֶשׁ (*soul*), or as neuter, *a living* (*creature*), hence, *a beast.* Frequently, collect. e. g. כָּל־הַחַיָּה *all beasts,* Gen. vii. 14. viii. 1, 17, 19, חַיַּת הָאָרֶץ הַשָּׂדֶה *the beasts of the earth, field,* frequently opposed to tame beasts, בְּהֵמוֹת, Gen. i. 24, 25, sometimes they are included, Levit. xi. 2, 47.
2. Subst. *life,* only poetically, (otherwise חַיִּים), Job xxxiii. 18, 22, 28. Ps. cxliii. 3.
3. As נֶפֶשׁ, *desire, hunger, passion; appetitus,* Job xxxiii. 20. xxxviii. 39. Comp. Isai. lvii. 10.
4. i. q. חַוָּה, *a crowd of men,* 2 Sam. xxiii. 11, 13.

חֵיוָא *stat. emph.* חֵיוְתָא *fem.* Chald. *a beast,* Dan. iv. 13, &c.

חַיּוּת *fem. Life,* 2 Sam. xx. 3.

חיי i. q. חָיָה *to live,* only in *Kal,* but treated as a verb *med. gem.* as in Arab. حَيَّ. Whence the *pret.* חַי *he has lived,* Gen. v. 5: כָּל־יְמֵי אָדָם אֲשֶׁר חַי *all the days of Adam which he lived,* xi. 12, 14: וְשֶׁלַח חַי שְׁלֹשִׁים שָׁנָה *and Salah lived thirty years.* xxv. 7. 1 Sam. xx. 31. Gen. iii. 22: וְאָכַל וָחַי לְעוֹלָם *he will eat and live for ever.* Numb. xxi. 8: וְרָאָה אֹתוֹ וָחָי *shall look at it and be saved.* We must not confound therewith the examples in which חַי is an adjective, e. g. הַעוֹד אֲבִיכֶם חַי *an pater vester adhuc*

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vivus, sc. est? is your father yet alive? Gen. xliii. 7.

חַיִל vid. חוּל.

חַיִל *m. stat. const.* חֵיל, Plur. חֲיָלִים, (see חוּל, No. 5.)

1. *Vigour, strength, valour, bravery,* Ps. xviii. 33, 40. xxxiii. 16. עָשָׂה חַיִל *to exercise, practise courage, to shew courage,* Numb. xxiv. 18. Deut. viii. 18. Ps. lx. 14. cviii. 14.
2. *Forces, army,* Exod. xiv. 28. שַׂר הַחַיִל *a general of an army,* 2 Sam. xxiv. 2. אַנְשֵׁי, בְּנֵי חַיִל *men of war, soldiers,* Deut. iii. 18. 1 Sam. xiv. 52. Ps. cx. 3: בְּיוֹם חֵילֶךָ *in the day of thy military expedition,* or, *armed procession.*
3. *Possessions, riches,* Gen. xxxiv. 29. Job xx. 15. עָשָׂה חַיִל *to acquire riches,* Deut. viii. 17, 18. Ruth iv. 11.
4. Metaph. *Virtue, virtus, integrity,* אַנְשֵׁי חַיִל properly, *active men,* Gen. xlvii. 6. Exod. xviii. 21, 25. אֵשֶׁת חַיִל *an upright, virtuous woman,* Ruth iii. 11. Prov. xii. 4. xxxi. 10. בֶּן חַיִל *honest, brave,* 1 Kings i. 52. עָשָׂה חַיִל *to act honestly, bravely,* Prov. xxxi. 29.
5. *The strength of the tree,* poetically, for, its fruit, Joel ii. 22. Comp. כֹּחַ, Job xxxi. 39.

חַיִל *m.* Chald.

1. *Power, strength,* Dan. iii. 4. iv. 11. v. 7.
2. *A host, army,* Dan. iii. 20. iv. 32. Ezra iv. 23.

חֵיל and חֶל *m.*

1. *An army, host,* 2 Kings xviii. 17, once חֶל, Obad. 20. also Ps. x. 10, according to the Kri, where חֶל כָּאִים would signify, *a multitude of disheartened (men);* but the Chethib is preferable, see חֶלְכָּה.
2. *Pomœrium,* a space without the wall of a fortification, but forming a part of it, perhaps raised as a small rampart, 2 Sam. xx. 15. Isai. xxvi. 1. Nah. iii. 8. Lam. ii. 8. Comp. 1 Kings xxi. 23. Ps. xlviii. 14. cxxii. 7. Perhaps metaph. Hab. iii. 19. Alex. προτείχισμα, περίτειχος, Vulg. *antemurale.* Kimchi בַּר שׁוּרָא *son of the wall,* i. e. a small, outer wall. (Among the Talmudists חיל is used for the space 10 ells broad surrounding the temple-wall, see *Lightfoot Opp.* T. II. p. 193.)

חֵיל *m.* and חִילָה *fem.* Job vi. 10.

1. *Pain,* especially of a woman in travail, Ps. xlviii. 7. Jer. vi. 24. xxii. 23. Micah iv. 9.
2. *Trembling, fear,* Exod. xv. 14. See חוּל, No. 1, 2.

חֵילָה, Ps. xlviii. 14, according to the usual reading equivalent to חֵיל, No. 2. But the LXX. Vulg. Syr. Chald. Jerom. and 18 *Codices* read with Mappik חֵילָהּ from חֵיל.

חֵילָם, 2 Sam. x. 16, and חֵלָאָם, ver. 17. the name of a town not far from Euphrates, where David slew Hadarezer.

חִילֵן *Hilen,* a city of the priests in the tribe of Judah, 1 Chron. vi. 43 only.

חִין *m.* Job xli. 4. Chald. form, for חֵן, חִנָּא and חִינָא *gratia; beauty,* חִין עֶרְכּוֹ *the beauty of his form, shape.*

חַיִץ *m. A wall,* Ezek. xiii. 10. (In Chald. and Arab. *idem.*)

חִיצוֹן *m.* חִיצוֹנָה *fem.* (*adj.* from the noun חוּץ), *exterior, outer,* Ezek. x. 5. xl. 17, 31. לַמְלָאכָה הַחִיצוֹנָה *lay business,* i. e. civil affairs, in opposition to sacred employments, 1 Chron. xxvi. 29; in somewhat another sense, Neh. xi. 16. לְחִיצוֹן *from without,* 1 Kings vi. 29, 30.

חֵיק, seldom חֵק *m.*

1. *The bosom.* שָׁכַב בְּחֵיק *to lie in the arms of a husband, wife,* of conjugal embraces, 1 Kings i. 2. iii. 20. Micah vii. 5. אֵשֶׁת חֵיקְךָ *the wife which rests in thy bosom,* Deut. xiii. 7. xxviii. 54. Comp. ver. 56. שֹׁחַד בַּחֵק *a present (slipt) into the bosom, a secret present,* Prov. xxi. 14, comp. xvii. 23. שִׁלֵּם עַל חֵיק, הֵשִׁיב *to return into the bosom of any one, to recompence,* Ps. lxxix. 12. Isai. lxv. 6, 7. Jer. xxxii. 18.

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2. *Sinus; the lappet of a gown, the lap,* Prov. xvi. 33.

3. Metonym. *sinus currûs, the middle, midst of the chariot,* 1 Kings xxii. 35; of an altar, *the hollow,* in which the fire burns. Ezek. xliii. 13.

4. Generally *the interior,* (*inside.*) Job xix. 27.

חִישׁ i. q. חוּשׁ *to hasten.* Whence the imp. *Kal* חִישָׁה Ps. lxxi. 12, in Chethib only. Hence

חִישׁ adv. *Quickly,* Ps. xc. 10 only.

חֵךְ *m.* with *suff.* חִכִּי Arabic حنك Aram. שבא, the palate.

(*a*) As the organ, means of taste, Job xii. 11. Comp. vi. 30. Ps. cxix. 103.

(*b*) *As the organ of speech,* Prov. viii. 7: כִּי אֱמֶת יֶהְגֶּה חִכִּי *for my mouth speaketh truth.* Job xxxi. 30: לֹא נָתַתִּי לַחֲטֹא חִכִּי *I suffered not my palate (mouth) to sin,* I never sinned by my speech, comp. xxxiii. 2. Hos. viii. 1: אֶל־חִכְּךָ שֹׁפָר *the trumpet in thy palate* (mouth).

חָכָה *to wait,* Isai. xxx. 8. Besides this instance, only in *Piel,* חִכָּה. 2 Kings vii. 9; with the accus. and לְ *to expect.* Job iii. 21. xxxii. 4. especially חִכָּה לַיהוָה *to wait (with full confidence) for Jehovah.* Ps. xxxiii. 20. Isai. viii 17. Inf. in the manner of the Chald. חַכֵּי Hos. vi. 9.

חַכָּה *f. An angle, hook.* Job xl. 25. Isai. xix. 8. Probably *fem.* from חֵךְ *palate,* because the hook catches hold of the palate. (Thus in Chald.)

חֲכִילָה The name of a hill in front of the wilderness of Ziph. 1 Sam. xxiii. 19. xxvi. 1, 3.

חַכִּים Chald. *Wise men.* Dan. ii. 21. especially *magicians,* Dan. ii. 27. v. 15. חַכִּימֵי בָבֶל *the magicians of Babel,* Dan. ii. 12. &c.

חַכְלִילִי *m. Red,* but only of the inflamed redness of the eyes, here, from drinking wine. (Root, the Arabic حكل *oculus rubedine suffusus est.* See *Schultens* on Prov. xxiii. 29. p. 301.) Gen. xlix. 12: חַכְלִילִי עֵינַיִם מִיָּיִן *my eyes are red from wine,* (in a good sense), whence

חַכְלִילוּת *f. The inflamed redness in the eye of the drunkard.* Prov. xxiii. 29.

חָכַם *fut.* יֶחְכַּם in five conjugations; in *Kal, to be wise, to act wisely.* Prov. vi. 6. xxiii. 19. with the accus. Eccles. ii. 19: עָמָלִי שֶׁעָמַלְתִּי וְשֶׁחָכַמְתִּי *my property which I have earned and acquired by wisdom.*

Piel. To teach wisdom, in the future tense only, as יְחַכֵּם Ps. cv. 22. Ps. cxix. 98. Job xxxv. 11.

Pual, pass. *instructed in wisdom,* hence, *wise, learned, expert.* Prov. xxx. 24. מְחֻכָּמִים Ps. lviii. 6.

Hiph. To make wise. Ps. xix. 8 only: מַחְכִּימַת *making wise, instructing.*

Hithp.

1. *To think one's self wise,* Eccles. vii. 16.

2. *To show one's self cunning,* with לְ *to outwit one,* to deceive him by stratagem. Exod. i. 10.

חָכָם *adj.*

1. *Expert, clever,* as σοφὸς Isai. iii. 3: חֲכַם חָרָשִׁים *expert,* or *clever in handicraft work, mechanism,* also חֲכַם־לֵב in the same sense e. g. Exod. xxviii. 3: כָּל־חַכְמֵי־לֵב *all that are clever in the heart,* i. e. understanding. xxxi. 6. xxxv. 10. xxxvi. 1, 2, 8. Jer. x. 9: מַעֲשֵׂה חֲכָמִים *a work of ingenious artists.* Comp. εἰδυῖαι πραπίδες in Homer.

2. *Prudent, intelligent, discreet* (of knowledge of the world); *cunning, artful,* 2 Sam. xiv. 2. Job v. 13; *full of understanding,* (e. g. of the wisdom of Solomon. 1 Kings v. 9, 14.); *virtuous,* which notions are, in the Old Testament, closely connected, comp. Job xxviii. 28.

3. plur. חֲכָמִים *wise men,* at the court of a king, *learned men,* belonging to the court, natural philosophers, magicians. Gen. xli. 8. Exod. vii. 11. Fem. חֲכָמוֹת, probably sc. קִינָה, *expert in lamentations* (Parall. mourning women), Jer. ix. 16.

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חָכְמָה *f.*

1. *Cleverness, ability, knowledge.* Exod. xxviii. 3. xxxi. 6. also with לֵב e. g. xxxv. 25, 35: מִלֵּא אֹתָם חָכְמַת־לֵב *he has filled them with wisdom,* or knowledge of heart.
2. *Prudence, wisdom, intelligence.* Prov. i. 2, 7, 20, &c.

חָכְמָה Chald. *idem.* Dan. ii. 30. v. 11. &c.

חָכְמוֹת *f. idem.* also *sing.* (as חוֹמוֹת, עוֹלְלוֹת). With the sing. Prov. ix. 1. (xiv. 1.) Doubtful, i. 20. (where תָּרְנָה might also be plural). But with the plural xxiv. 7. Also Ps. xlix. 4. חַכְמוֹת *idem.* with the sing. Prov. xiv. 1.

חֵל see חֵיל.

חֹל *m. Profane,* opposed to, holy, consecrated, Levit. x. 10. 1 Sam. xxi. 5, 6. Root חָלַל *Piel,* No. 4.

חָלָא i. q. חָלָה *to be ill, sick,* in the fut. *Kal,* 2 Chron. xvi. 12 only. Deriv. תַּחֲלוּאִים.

חֲלָאִים *plur.* from חֲלִי q. v.

חֶלְאָה *fem. Rust, spots,* here, of copper pots. Ezek, xxiv. 6. &c. To understand this passage, it is to be observed, that in order to cleanse the rust from the copper, it is made hot, then dipped into water, when the rust (verdigrise) falls, or is rubbed, off in the form of scales. ver. 11. See *Michaelis Supplem.* Root, perhaps, חלא to rub, rub off.

חָלָב *m. st. const.* חֲלֵב (as from חָלֵב) with suff. חֲלָבִי *milk, fresh milk,* different from חֶמְאָה Gen. xviii. 8. xlix. 12. Prov. xxvii. 27.

חֵלֶב and חֵלֶב with suff. חֶלְבּוֹ Plur. חֲלָבִים, חֶלְבֵי *m.*

1. *Fat,* Gen. iv. 4. Levit. iii. 3. xvi. 17. iv. 8, &c. Metaph. *the best, preferable of its kind;* חֵלֶב הָאָרֶץ *the fat of the land,* for, the productions, Gen. xlv. 19; חֵלֶב חִטָּה Ps. lxxxi. 17. cxlvii. 14. and חֵלֶב כִּלְיוֹת חִטָּה Deut. xxxii. 14. (comp. Isai. xxxiv. 6.) *the fat, kidney-fat, of the wheat,* i. e. the best wheat, comp. Numb. xviii. 12.
2. Meton. for, *a fat,* i. e. an unfeeling, *heart,* Ps. xvii. 10. comp. lxxiii. 7. (Others comp. خلب in Arabic *pericardium*).

חֶלְבָּה Judg. i. 31. the name of a city in the tribe of Asher.

חֶלְבּוֹן Ezek. xxvii. 18. Gr. Χαλυβων, at present, *Aleppo,* the name of a town in Syria, famous for its wine, the table-wine of the Persian kings. See *Bocharti Hieroz.* T. i. p. 486.

חֶלְבְּנָה *f. Galbanum,* a gum of a strong odour, produced from a little shrub in Syria, Exod. xxx. 34. Comp. *Celsii Hierobot.* T. i. p. 267.

חֶלֶד *m.*

1. *Duration of life.* Ps. xxxix. 6. lxxxix. 48. (Root Arabic خلد to last.)
2. *Life,* Job xi. 17.
3. *The world,* (comp. עוֹלָם). Ps. xlix. 2. xvii. 14: מְתֵי מֶחֱלֶד *men of the world,* in the sense of κοσμος. John xv. 18, 19.

חֹלֶד *m. A mole,* perhaps *a weasel,* (as our version) and Arabic *idem.* Root חלד to dig).

I. חָלָה in seven conjugations; in *Kal,*

1. *To be weak, exhausted,* Judg. xvi. 7, &c.
2. *To feel pain.* Prov. xxiii. 35.
3. *To be ill,* Gen. xlviii. 1. 2 Kings xiii. 14. חָלָה אֶת רַגְלָיו *he suffered pain in his feet,* 1 Kings xv. 23; *to suffer by a wound,* 2 Kings i. 2. 1 Sam. xxxi. 3. Cant. ii. 5. v. 8: חוֹלַת־אַהֲבָה *sick for love.* רָעָה חוֹלָה *a sore, incurable evil.* Eccles. v. 12. 15.
4. Metaph. *To be concerned,* with עַל. 1 Sam. xxii. 8: וְאֵין חֹלֶה מִכֶּם עָלַי *and none of you is concerned about me,* has compassion on me. Fut. once יֶחֱלֶא. See חָלָא, Apoc. וַיֶּחַל, 2 Kings i. 2.

Niph. נֶחֱלָה.

1. *To become exhausted,* Jer. xii. 13; *to become weak, sick.* Dan. viii. 27. Part. fem. נֶחֱלָה e. g. מַכָּה נֶחֱלָה *a grievous wound,* Jer. xiv. 17. xxx. 12. Comp. x. 19. Nah. iii. 19.
2. *To be concerned,* with עַל, Amos vi. 6. Hence יוֹם נֶחֱלָה *a mournful day,* Isai. xvii. 11. comp. Jer. xvii. 16.

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Piel, חִלָּה *to afflict.* Deut. xxix. 21. Pass. Ps. lxxvii. 11: חַלּוֹתִי הִיא *this is my affliction.*

Pual pass. *To become weak,* Isai. xiv. 10 only.

Hiph. Preterit הֶחֱלִי,

1. *To make sore, grievous,* (of a wound), Isai. liii. 10. Micah vi. 13. Metaph. to cause to grieve. Prov. xiii. 12.
2. Intrans. Hos. vii. 5: *in the (feast) day of our king,* הֶחֱלוּ שָׂרִים חֲמַת מַיִן *the princes fell sick from the heat of wine.* More applicable appears the ancient interpretation, e. g. of the Vulgate, *cœperunt furere a vino,* as if pointed הֶחֱלוּ חֲמַת. So also the LXX. and Chaldee. Others interpret, *to empty,* according to the Arabic خلا, and translate, the princes empty the bottles of wine, properly: *ne supersit vinum.* See חֲמַת.

Hoph. הָחֳלָה *to be wounded,* 1 Kings xxii. 34. 2 Chron. xviii. 33. xxxv. 23.

Hithp. inf. הִתְחַלּוֹת.

1. *To be sick,* (from grief) 2 Sam. xiii. 2.
2. *To feign one's self sick,* xiii. 5, 6. Deriv. מַחֲלֶה, מַחֲלֵה, תַּחֲלוּאִים

II. חָלָה only in *Piel,* always in constr. with פָּנִים as חִלָּה פְּנֵי פ׳.

1. *To flatter,* e. g. a superior to obtain something from him, Job xi. 19. חִלּוּ פָנֶיךָ רַבִּים *many flatter thee.* Prov. xix. 6. Ps. xlv. 13: בְּמִנְחָה פָּנֶיךָ יְחַלּוּ עֲשִׁירֵי עָם *the rich of the people flatter thee with presents.*
2. *To intreat one, to implore his favour.* Exod. xxxii. 11. 1 Sam. xiii. 12. 1 Kings xiii. 6. 2 Kings xiii. 4. Dan. ix. 13. (In *Kal,* probably as the Arabic حلا and Syriac ܚܠܐ, to be sweet, pleasant, to please, also to cheer up the countenance of any one, to make one friendly, favourable).

חַלָּה *f. A cake,* 2 Sam. vi. 19. especially *a cake of oblation,* Levit. viii. 26. xxiv. 5. Root חלל *to pierce through,* because they were pricked as among the Arabians and Jews to the present day.

חֲלוֹם *m.* Pl. חֲלוֹמוֹת *A dream,* Gen. xx. 3, 6. xxxi. 10, 11, 24. Root חָלַם.

חַלּוֹן *comm.* (Josh. ii. 18. Ezek. xli. 26.) Plur. ־ִים Joel ii. 9. and ־וֹת Ezek. xl. 16. *A window.* בְּעַד הַחַלּוֹן *through the window,* Gen. xxvi. 8. Josh. ii. 15. Judg. v. 28.

חֹלוֹן Josh. xv. 51. xxi. 15. Jer. xlviii. 21. The name of a city of the priests in the tribe of Judah; perhaps the same with חִילֵן 1 Chron. vi. 43.

חֲלוֹף *m. Succession, those surviving.* Prov. xxxi. 8: בְּנֵי חֲלוֹף *children that are left behind,* orphans. (Arabic خلف II. to leave children behind).

חֲלוּשָׁה *f. Defeat.* Exod. xxxii. 18. Root חָלַשׁ.

חֲלַח *Halah,* (*Calchene*) the name of a northern province of Assyria. 2 Kings xvii. 6. xviii. 11.

חַלְחָלָה *f.*

1. *The pains of a woman in travail,* Isai. xxi. 3.
2. *Anxiety, distress, terror,* Nah. ii. 11. Ezek. xxx. 4, 9. Root חיל.

חָלַט in *Kal,* 1 Kings xx. 33 only: וַיְמַהֲרוּ וַיַּחְלְטוּ דָּמְמָנוּ probably, *they hastened* and *sought confirmation, whether it proceeded from him.* In the Mishna חלט signifies, to confirm. (T. v. p. 216. T. iv. p. 42. 142. *ed. Surenhus.*) according to which it is perhaps here causative: to seek confirmation. The form may also be taken for Hiph. (see הבר) or read יַחֲלִטוּ.

חָלְיִ *m.* pl. חֲלָאִים,

1. *Neck ornaments, jewels,* Prov. xxv. 12. Cant. vii. 2. (Arabic حلي *idem.*)
2. The name of a city in the tribe of Asher, Josh. xix. 25.

חֳלִי in *pausa* חֹלִי. Plur. חֳלָיִים.

1. *Sickness,* Deut. vii. 15. xxviii. 61. Isai. i. 5: כָּל־רֹאשׁ לָחֳלִי *the whole head is sick.*
2. *Moral evil,* (in the order of the universe), Eccles. vi. 2.
3. *Grief, vexation.* Eccles. v. 16.

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חֶלְיָה *f.* from חֲלִי *neck-ornaments,* Hos. ii. 15.

חָלִיל *m. A flute, pipe.* Isai. v. 12. xxx. 29. 1 Kings i. 40. Root חָלַל *to pierce through.*

חָלִילָה and חָלִלָה adv. *Far* (*be it!*) Properly, *base, unholy, profane,* see חָלַל *Piel* and *Hiph.* 1 Sam. xx. 2: חָלִילָה לֹא תָמוּת *far be it! thou shalt not die.* The following constructions are to be observed: חָלִילָה לִי with מִן before the *inf.* e. g. חָלִילָה לְךָ מֵעֲשׂוֹת *far be it from thee to act* (*so*), Gen. xviii. 25. xliv. 7, 17. Josh. xxiv. 16. 1 Sam. xii. 23. Comp. Job xxxiv. 10: חָלִלָה לָאֵל מֵרֶשַׁע *God is far from injustice,* or with אִם as Job xxvii. 5: חָלִילָה לִי אִם־אַצְדִּיק אֶתְכֶם *far be it from me to justify you.* Without לִי, 1 Sam. xiv. 45. 2 Sam. xx. 20. מֵיְהוָֹה is added in both constructions, 1 Sam. xxiv. 7. xxvi. 11. 1 Kings xxi. 3; hence Josh. xxii. 29: חָלִילָה לָנוּ מִמֶּנּוּ לִמְרֹד בַּיְהוָֹה *far be it from us to depart from him* (*Jehovah*) *to revolt against Jehovah.* Different is 1 Sam. xx. 9: חָלִילָה לָךְ *far be it from thee* (instead of לִי from me) *that when I perceive —I should not inform thee.* The Talmud uses instead of it the expressions, חוּלִין הוּא לָךְ מֵעֲשׂוֹת which has clearly the signification: *profana hæc tibi,* &c.

חֲלִיפָה *f. Change, exchange.* Root חָלַף 2 Kings v. 5: עֶשֶׁר חֲלִיפוֹת בְּגָדִים *ten changes of clothes,* i. e. ten complete dresses, ver. 22, 23. Judg. xiv. 12, 13. Gen. xlv. 22; also without בְּגָדִים Judg. xiv. 19. Job x. 17: חֲלִיפוֹת וְצָבָא עִמִּי *changes and armies,* i. e. continually renewing armies are against me, xiv. 14: חֲלִפָתִי *the* (*fortunate*) *change of my fate.* Plur. חֲלִיפוֹת adv. *changing,* 1 Kings. v. 28.

חֲלִיצָה *f. Exuviæ; that which is pulled off from a slain person.* 2 Sam. ii. 21. Judg. xiv. 19. Root חָלַץ.

חֵלְכָה (for חֵלְכָא) adj. *m.* Ps. x. 8. *in pausa* חֵלֵכָה verse 14. Plur. חֵלְכָאִים verse 10. *poor, unfortunate,* Root, the Arabic حلك to be dark, unfortunate. The word is *quadriliterum,* and ־ָה, ־ָא (as ־ֵה in אַרְיֵה) a kind of ה paragog. which has afterwards been retained, and treated as a radical. It may be doubted, whether it has the correct vowel-points, for the present points belong perhaps properly to the *Kri* חֵלְכָה *thy army,* plur. חֵל כָּאִים *the army of the disheartened.* A short vowel in the first syllable would be more proper according to analogy.

חָלַל in six conjugations; in *Kal, to pierce through,* (Arabic خل), and intrans. *to be pierced, wounded.* Ps. cix. 22: לִבִּי חָלַל בְּקִרְבִּי *my heart is wounded within me.* (Arabic حل). Derivat. חָלָל, חָלָה, חַלּוֹן, חָלָל. Comp. *Piel* and *Py.*

Piel חִלֵּל.

1. *To wound,* Ezek. xxviii. 9.
2. *To dissolve, tear in pieces,* (Arabic حل) as חִלֵּל אֶת הַבְּרִית *to dissolve* or *to tear in pieces a covenant.* Ps. lv. 20. lxxxix. 35. Mal. i. 10.
3. *To open, to make accessible.* חִלֵּל הַבַּת Levit. xix. 29. *to give up, expose* his daughter, *prostituere,* comp. Levit. xxi. 7, 14. Hence, because that which is permitted and accessible, is opposed to that which is holy,
4. *To desecrate, profane, defile,* e. g. the priest, sanctuary. Levit. xix. 8. xxi. 9. &c. Mal. ii. 11; the sabbath. Exod. xxxi. 14; the name of God, xix. 22; the bed of his father (by committing incest), Gen. xlix. 4. Ps. lxxxix. 40: חִלַּלְתָּ לָאָרֶץ נִזְרוֹ *thou defilest, profanest his diadem* (*since thou throwest it*) *to the ground.* Comp. Ps. lxxiv. 7. Ezek. xxviii. 16. חִלֵּל הַכֶּרֶם *to employ the vineyard for a profane use,* after having been previously destined to a holy one, (Levit. xix. 23.) i. e. generally, *to use, employ it.* Deut. xx. 6. xxviii. 30. Jer. xxxi. 5.
5. *Denom.* from חָלִיל, *to play the flute,* 1 Kings i. 40.

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Pual pass. of No. 1. Ezek. xxxii. 26. *pass.* of No. 4. Ezek. xxxvi. 23. Deriv. חֹל *profane.*

Niph. נִחַל for נָחַל, *inf.* הֵחֵל (as הָמֵם), *fut.* יֵחַל, תֵּחֵל, *pass.* of *Piel,* No. 4, *to be profaned,* Ezek. vii. 24. xx. 9, 14, 22. Levit. xxi. 4: לְהֵחָלּוֹ *lest he be profaned.*

Hiph. הֵחֵל,

1. *To redeem, to make free,* Hos. viii. 10, (with מִן).
2. With דָּבָר, *to break one's word,* Numb. xxx. 3.
3. As *Piel,* No. 4. *to desecrate, unhallow,* Ezek. xxxix. 7.
4. *To open, begin,* mostly with the infinitive, with and without לְ, Gen. x. 8. Deut. ii. 25, 31; seldom with the verb finite, as Deut. ii. 24: הָחֵל רָשׁ *begin to take in possession,* ver. 31. 1 Sam. iii. 12: הַחֵל וְכַלֵּה *beginning and finishing,* for, *from the beginning to the end.* Gen. ix. 20: וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה *and Noah began to be a cultivator of the ground.*

Hoph. הוּחַל *pass. to be begun,* Gen. iv. 26. Derivat. תְּחִלָּה.

חָלָל *m. adj.*

1. *Pierced,* hence, *mortally wounded,* Job xxiv. 12. Ps. lxix. 27. Jer. li. 52, and more frequently, *killed (in battle),* Deut. xxi. 1, 2, 3, 6. חֲלַל חֶרֶב *killed with the sword,* Numb. xix. 16; but also with the antithesis: חַלְלֵי־רָעָב *killed by hunger,* Lam. iv. 9. Comp. Isai. xxii. 2.
2. *Profane, unholy,* (vid. the verb in *Piel,* No. 4.) Ezek. xxi. 30. Fem. חֲלָלָה, (with זוֹנָה), *a defiled,* (i. e. defloured) *woman,* Levit. xxi. 7, 14.

חָלַם *fut.* יַחֲלֹם in two conjugations; in *Kal,*

I. *To dream,* Gen. xxxvii. 5, &c. Dreams are considered as divine revelations; hence חֹלֵם חֲלוֹם *one that has a dream,* i. q. נָבִיא, Deut. xiii. 2. Comp. Joel iii. 1. Numb. xii. 6.

II. According to the Syriac language, *to become strong, vigorous,* Job xxxix. 4.

Hiph.

1. Causat. of No. I. Jer. xxix. 8.
2. Causat. of No. II. *to make to grow healthy, to let recover,* Isai. xxxviii. 16.

חֲלֹם st. emph. חֶלְמָא *m.* Chald. *a dream.* Dan. ii. 4. iv. 2.

חַלְמוּת *fem.* Job vi. 6 only; according to the Hebrew interpreters and the Targum, i. q. חֶלְמוֹן and חֶלְבּוֹן *the yolk of an egg,* hence רִיר חַלְמוּת *the slime of the yolk of an egg,* i. e. the white of an egg, which sense is extremely applicable, wherefore the interpretation has been almost generally received. The Syriac interpretation is very apposite, *a tasteless herb,* which is then proverbially used for something unsavory or insipid. Its translation is: *saliva portulacæ,* which herb the Arabians call *olus fatuum,* and use the proverb *portulaca stultius.* Vid. *Schultens in Erpen. Gram. Arab.* p. 297. In a similar proverbial use was the Greek βλιτον, (*blitum capitatum,* L.) hence *bliteus* in *Plautus* used for, insipid, and another kind of cabbage, τευτλιον, *beta vulgaris,* beet.

חַלְמִישׁ *m. Quadrilitt. a hard stone, quartz.* Job xxviii. 9. Ps. cxiv. 8; with צוּר, Deut. viii. 15. xxxii. 13.

חָלַף *fut.* יַחֲלֹף (poetically for עָבַר,) in three conjugations; in *Kal,*

1. *To go, pass, by,* Job iv. 15: רוּחַ עַל־פָּנַי יַחֲלֹף, *a wind passed before me.* ix. 26. Cant. ii. 11: הַגֶּשֶׁם חָלַף *the rainy season is gone by, is over.*
2. *To go away, depart from,* 1 Sam. x. 3.
3. *To go down, disappear,* Isai. ii. 18.
4. *To transgress,* (the law), Isai. xxiv. 5.
5. *To go through,* but only causative, *to pierce through,* Judg. v. 26: חָלְפָה רַקָּתוֹ *she pierced through his temple.* Job xx. 24.
6. *To press forward, or against,* in a hostile manner, Job ix. 11. xi. 10: אִם יַחֲלֹף וְיַסְגִּיר *if he attack and chain up;* applied to the wind, Isai. xxi. 1. to a stream, Isai. viii. 8.
7. *To shoot out again, to blossom, to sprout,*

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spring afresh, Ps. xc. 5, 6. Hab. i. 11: אָז חָלַף רוּחַ *then shall his spirit or courage grow young again,* i. e. be renewed, (Syr. in *Aph.* Arab. conj. IV. *idem.*)

Piel, to change, (garments), Gen. xli. 14. 2 Sam. xii. 20. (Syr. *Pa. idem.*)

Hiph. הֶחֱלִיף,

1. *To change, exchange,* Gen. xxxv. 2. Levit. xxvii. 10. Ps. cii. 27: כַּלְּבוּשׁ תַּחֲלִיפֵם וְיַחֲלֹפוּ *thou shalt change them as a garment, and they shall be changed.*
2. *To alter,* Gen. xxxi. 7, 41.
3. Causat. of *Kal,* No. 7. *to let shoot,* or, *to cause to grow up,* Isai. ix. 9, (10). אֲרָזִים נַחֲלִיף *we cause cedars to shoot up,* better, *we set cedars in the place of them;* and intrans. *to sprout,* Job xiv. 7: אִם יְכֻרַת וְעוֹד יַחֲלִיף *if it be cut down, it sprouts up again.* Hence with כֹּחַ, *to renew his strength,* Isai. xl. 31. xli. 1, and without כֹּחַ *idem.* Job xxix. 20. Derivat. חָלוּף, חֲלִיפָה.

חַלַּף Chald. *to pass by* (of time), Dan. iv. 13, 20, 29.

חֶלֶף prop. *subst. Exchange,* hence as prepos. *for, instead of,* Numb. xviii. 21, 31.

חֶלֶף, Josh. xix. 33 only. The name of a place in the tribe of Naphtali.

I. חָלַץ occurs in three conjugations; in *Kal,*

1. *To pull off,* (the shoe), Deut. xxv. 9, 10. Isai. xx. 2.
2. *To pull, draw forth,* Lam. iv. 3: גַּם תַּנִּין חָלְצוּ שַׁד *even the sea animals draw out their breast,* (udder).
3. *To withdraw one's-self,* with מִן, Hos. v. 6: חָלַץ מֵהֶם *he has withdrawn himself from them.*

Piel חִלֵּץ,

1. *To pull out,* e. g. *stones out of the wall,* Levit. xiv. 40, 43.
2. *To save,* 2 Sam. xxii. 20. Ps. vi. 5: שׁוּבָה יְהוָה חַלְּצָה נַפְשִׁי *return Jehovah, save my soul.* l. 15. lxxxi. 8.
3. According to the Syriac, *to plunder,* Ps. vii. 5: וָאֲחַלְּצָה צוֹרְרִי רֵיקָם *and if I plundered him who without cause was my enemy,* comp. חֲלִיצָה. It would be more applicable to translate with the Chald. *If I oppressed my enemy without a cause,* taking חָלַץ in the sense of לָחַץ.

Niph. נֶחֱלַץ, *to be saved,* Prov. xi. 8. Ps. lx. 7. cviii. 7. Deriv. מַחֲלָצוֹת.

II. חָלַץ in two conjugations; in *Niph. to prepare one's-self for battle,* (Syr. ܐܬܚܠܨ *accinctus ad opus,* probably from חָלָץ loin: to gird one's loins). Numb. xxxii. 17: אֲנַחְנוּ נֵחָלֵץ חָשִׁים *we will hastily arm ourselves,* ver. 20. אִם תֵּחָלְצוּ *if ye will arm yourselves.* xxxi. 3: הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים *let there be armed among you men for the army.* Part. חָלוּץ and חֲלוּץ צָבָא *armed for war,* in military order, in order of battle, Numb. xxxii. 21, 27, 29, &c. Deut. iii. 18. Josh. vi. 7, &c. Isai. xv. 4: חַלְצֵי מוֹאָב *the warriors of Moab.* (In the parallel passage, Jer. xlviii. 41: גִּבּוֹרֵי־מוֹאָב).

Hiph. to strengthen; alacrem, expeditum reddere, Isai. lviii. 11 only.

חֲלָצַיִם *dual. The loins, hips; to gird the loins,* i. e. to arm one's-self for battle, Job xxxviii. 3. xl. 7; *to come out of the loins of any one,* to be begotten by him, Gen. xxxv. 11.

חָלַק *fut.* יַחֲלֹק in six conjugations; in *Kal,*

1. *To be smooth,* (Arab. خلق *idem.*) Hos. x. 2: חָלַק לִבָּם *their heart is smooth, false.* Metaph. *to be flattering,* Ps. lv. 22.
2. *To divide,* (Arab. خلق *idem.*) Josh. xiv. 5. xviii. 2. xxii. 8; mostly, *to divide among themselves,* 2 Sam. xix. 30: תַּחְלְקוּ אֶת־הַשָּׂדֶה *ye shall divide the field among you,* 1 Sam. xxx. 24: יַחְדָּיו יַחֲלֹקוּ *they shall divide equally,* i. e. shall have equal parts. Prov. xvii. 2: בְּתוֹךְ אַחִים יַחֲלֹק נַחֲלָה *he divides the inheritance among the brethren,* (Numb. xviii. 20). comp. Job xxvii. 17; with עִם, *to divide with one,* Prov. xxix. 24; with לְ, *to allot to one, to give him a share,* Deut.

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iv. 19. xxix. 25. Neh. xiii. 13; with בְּ, *of the thing*, properly, *to give one a part or portion of a thing*. Job xxxix. 17: וְלֹא חָלַק לָהּ בַּבִּינָה *and he imparted not to him* (the ostrich) *understanding;* with עַל, *constructio prægn.* 2 Chron. xxiii. 18: אֲשֶׁר חָלַק דָּוִד עַל בֵּית יְהוָה *whom David had divided into classes, (and placed) over the house of Jehovah,* comp. 1 Chron. xxiv. 4, and מַחְלְקוֹת *classes.* 2 Chron. xxviii. 21: כִּי חָלַק אָחָז אֶת בֵּית יְהוָה וגו׳ *for Ahaz divided the house of God and the house of the king,* i. e. took the treasures thereout, plundered them. LXX. ἔλαβεν τὰ ἐν τῷ οἴκῳ. Comp. חֵלֶק booty, Job xvii. 5.

Niph. to be divided, to divide one's self, Gen. xiv. 15, *prægn.* וַיֵּחָלֵק עֲלֵיהֶם *he divided himself (and fell) upon them,* Job xxxviii. 24.

2. *To be distributed,* Numb. xxvi. 53, 55.

Piel חִלֵּק as *Kal,*

1. *To divide, to distribute,* e. g. booty, Gen. xlix. 27. Ps. lxviii. 13. Prov. xvi. 19. With לְ, *to divide among,* 2 Sam. vi. 19. Isai. xxxiv. 17. 1 Kings xviii. 6: וַיְחַלְּקוּ לָהֶם אֶת הָאָרֶץ *and they divided the land among themselves.* Ps. xxii. 19. Job xxi. 17: חֲבָלִים יְחַלֵּק בְּאַפּוֹ (*how often*) *does he distribute sorrow to them in his anger.* Isai. liii. 12: אֲחַלֵּק לוֹ בָּרַבִּים *I will allot to him his portion among the great.*

2. *To scatter, disperse,* Gen. xlix. 7. Lam. iv. 16.

Py. חֻלַּק *pass. to be divided,* Isai. xxxiii. 23. Zech. xiv. 1. Amos vii. 17.

Hithp. הִתְחַלֵּק *to divide among themselves,* Josh. xviii. 5.

Hiph. הֶחֱלִק,

1. *To polish,* (of an artist), Isai. xli. 7.

2. With לָשׁוֹן, Ps. v. 10. Prov. xxviii. 23, and אֲמָרִים, Prov. ii. 16. vii. 5, *to polish the tongue, the words,* to flatter; also without these words. Prov. xxix. 5: גֶּבֶר מַחֲלִיק עַל רֵעֵהוּ *a man who flatters his neighbour,* Ps. xxxvi. 3: הֶחֱלִיק אֵלָיו בְּעֵינָיו *he flatters himself in his own eyes.*

3. Causat. of *Kal,* No. 2. Jer. xxxvii. 12: לַחְלֹק מִשָּׁם *to fetch his portion,* (his inheritance), *from thence.* Others, *to run away from thence.* (Concerning the connection of the significations, vid. מָלַט). Derivat. מַחֲלֻקָה, מַחֲלֻקֶת).

חָלָק *m. adj.*

1. *Smooth, without hair,* Gen. xxvii. 11; *of a mountain, without leaves,* Josh. xi. 17. xii. 7. Metaph. Prov. v. 3.

2. *Flattering,* Prov. xxvi. 28: פֶּה חָלָק, *a flattering mouth (tongue).*

3. *Slippery, deceitful; lubricus, ambiguus,* Ezek. xii. 24: וּמִקְסַם חָלָק *and false prophesying* comp. מִקְסַם כָּזָב, xiii. 7.

חֲלָק Chald. *portion, lot,* Ezra iv. 16. Dan. iv. 12, 20: עִם־חַיַּות בָּרָא חֲלָקֵהּ *his lot was with the beasts of the field,* i. e. he lived in their society. Comp. חֵלֶק, especially 2 Cor. vi. 15.

חֲלַקּוֹת *fem. plur. Flatteries, fawnings,* Dan. xi. 32.

חֵלֶק *m.* with *suffix* חֶלְקִי,

1. *Smoothness,* Isai. lvii. 6: חַלְקֵי נַחַל *smooth,* i. e. *leafless districts of the valley,* (comp. חָלָק, No. 1. The Dagesh in ל is *euphon.*) Hence metaph. *flattery,* Prov. vii. 21.

2. *A portion, share,* חֵלֶק כְּחֵלֶק *in like,* or *equal portions,* Deut. xviii. 8. Especially,

(*a*) *A share in the booty,* Gen. xiv. 24, hence, *the booty itself,* Job xvii. 5: לְחֵלֶק יַגִּיד רֵעִים *he that betrays his friends for spoil.*

(*b*) יֶשׁ, אֵין לִי חֵלֶק וְנַחֲלָה עִם, אֶת, פְּלוֹנִי *I have, I have not an equal share with one, have to share with him.* Deut. x. 9. xii. 12. xiv. 27, 29; with בְּ, *in something,* Eccles. ix. 6. Meton. *I have to share with one,* for, have fellowship with him, 2 Sam. xx. 1. 1 Kings xii. 16. Gen. xxxi. 14. Neh. ii. 20. Ps. l. 18: עִם מְנָאֲפִים חֶלְקֶךָ *thou hast fellowship with adulterers,* comp. Dan. iv. 12, 20.

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(c) חֵלֶק יַעֲקֹב *the portion of Jacob*, i. e. Jehovah, who was allotted to Jacob as an object of veneration, Jer. x. 16. li. 19. Comp. Deut. iv. 19, 20, and especially, Ps. xvi. 5. cxlii. 6. On the contrary, Deut. xxxii. 9: חֵלֶק יְהוָה עַמּוֹ *Jehovah's portion is his people.*

3. *A part*, or *portion* (*of land, field,*) 2 Kings ix. 10, 36, 37: בְּחֶלְקַת יִזְרְעֶאל *in the portion of Jezreel.* Hence, *land*, in opposition to, sea. Amos vii. 4.

4. *Fate, destiny*, μοῖρα. Eccles. ii. 10. iii. 22. v, 17. Job xx. 29: זֶה חֵלֶק־אָדָם רָשָׁע מֵאֱלֹהִים *this is the fate of the wicked from God;* with עִם, xxvii. 13. xxxi. 2: מֶה־חֵלֶק אֱלוֹהַּ *what should be my fate from God.* Isai. xvii. 14.

חַלָּק *adj. smooth.* 1 Sam. xvii. 40: חֲמִשָּׁה חַלְּקֵי אֲבָנִים, properly, *five smooth among the stones*, i. e. *five smooth stones.* Comp. the same idiom, Isai. xxix. 19. Hos. xiii. 2.

חֶלְקָה *fem.*

1. *Smoothness*, Gen. xxvii. 16. Plur. *smooth, slippery ways*, Ps. lxxiii. 18.

2. חֶלְקַת לָשׁוֹן *flattery*, Prov. vi. 24. שְׂפַת חֲלָקוֹת *a flattering lip*, Ps. xii. 3, 4. Plur. חֲלָקוֹת *idem.* Isai. xxx. 10.

3. *A portion*, with שָׂדֶה *a piece of land*, Gen. xxxiii. 19. Ruth ii. 3, also alone, 2 Sam. xiv. 30, 31. xxiii. 12. 2 Kings iii. 19, 25. ix. 21, 25, 26. Amos iv. 7.

חֲלָקָה *fem. Division*, 2 Chron. xxxv. 5.

חִלְקִיָּה and חִלְקִיָּהוּ (*the portion of Jehovah*), the proper name

1. of a high priest under Josiah, 2 Kings xxii. 8, 12.

2. of Jeremiah's father, Jer. i. 1.

חֲלַקְלַקּוֹת *plur. fem.*

1. *Slippery places*, Ps. xxxv. 6. Jer. xxiii. 12.

2. *Flatteries, arts of dissimulation*, Dan. xi. 21, 34.

חֶלְקַת the name of a priest's city in the tribe of Asher. Josh. xix. 35. xxi. 31. Different from it is חֶלְקַת הַצּוּרִים (*the field of swords*), a place in Gibeon, 2 Sam. ii. 16, so called from the combat related in ver. 15.

חָלַשׁ only in *Kal*,

1. *Fut.* יַחֲלֹשׁ *to discomfit, to conquer*, Exod. xvii. 13. Derivat. חֲלוּשָׁה.

2. *Fut.* יֶחֱלַשׁ *to be weak, decaying, to be past, over.* Job xiv. 10: וְגֶבֶר יָמוּת וַיֶּחֱלָשׁ *but man, when he dieth, it is done* (*with him*), there is an end. Syr. *Ethp. debilitatus est*, ܐܬܚܠܫ *debilis.*

חַלָּשׁ *m. Faint, weak*, Joel iv. 10. Vulg. *infirmus.*

I. חָם with suffix חָמִיךָ, חָמְיָהּ *father-in-law*, Gen. xxxviii. 13, 25, and 1 Sam. iv. 19, 21. (Syr. ܚܡܐ, Arab. حمٌ *idem.*) Comp. חֲמוֹת.

II. חָם *Ham*,

1. The name of a son of Noah, from whom the most southern countries were peopled, perhaps the name signifies properly, *warm land, south land.* Comp. יֶפֶת.

2. Poetically, the name of Egypt, probably of Egyptian origin, with which the Hebrews probably connected the idea of southern countries. (In the Egyptian, XHMI, KHME signifies, black.) Ps. lxxviii. 51. cv. 23, 27. cvi. 22. Comp. Plutarch *de Iside*: την Αἴγυπτον ἐν τοις μαλιστα μελαγγειον οὖσαν ὥσπερ το μελαν του ὀφθαλμου χημιαν καλουσιν. *Hieron. quæst. Hebr. in* Gen. ix. 18: *Unde in præsenti* (οἱ LXX.) *Cham. transtulerunt pro eo, quod est Ham, a quo et Ægyptus usque hodie Ægyptiorum lingua Ham dicitur. Jablonskii Opusc.* T. I. p. 404. ed. *Te Water. Michaelis Supplem.* p. 804-6.

III. חָם *adj. Warm.* Josh. ix. 12. Plur. חַמִּים, Job xxxvii. 17. (Root חָמַם).

חֹם *m. Heat*, Gen. viii. 22. 1 Sam. xi. 11. xxi. 7, &c. (Root חָמַם).

חֳמָא vid. חֳמָה.

חֳמָא, חֳמָא *fem.* Chald. *glow, violent heat, passion.* Dan. iii. 13, 19, (i. q. חֲמָה in Hebrew.)

חֶמְאָה *fem.*

1. *Thick, curdled milk*, (Root, ܚܡܐ *spissum*

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et velut durum fuit lac.) Gen. xviii. 8. Isai. vii. 15, 22: וְדְבַשׁ יֹאכַל חֶמְאָה *and on account of the quantity of sweet milk obtained, he shall use it as curdled.* 2 Sam. xvii. 29. In poet. parallelism, perhaps not different from חָלָב, Job xx. 17. xxix. 6. Judg. v. 25.

2. *Cheese,* Prov. xxx. 33: כִּי מִיץ חָלָב יוֹצִיא חֶמְאָה *for the churning of milk produces cheese.* (Butter, known among the ancient as well as the modern orientals as a medicine only, can scarcely be understood in any of these passages).

חָמַד *fut.* יַחְמֹד in three conjugations; in *Kal,*

1. *To desire, to endeavour to obtain,* Exod. xx. 17. xxxiv. 24. Micah ii. 2. Prov. vi. 25.

2. *To take pleasure, delight in,* Ps. lxviii. 17: הָהָר חָמַד אֱלֹהִים לְשִׁבְתּוֹ *the mountain which God delighted to dwell in.* Isai. i. 29. Prov. xii. 12. With an expletive dative, Prov. i. 22: לֵצִים לָצוֹן חָמְדוּ לָהֶם (*how long*) *ye scoffers will ye delight in derision?* Part. חָמוּד *the dearest, handsomest, most beautiful.* Job xx. 20. Ps. xxxix. 12. חֲמוּדֵיהֶם Isai. xliv. 9, *their darlings,* i. e. *the idols,* (comp. Dan. xi. 37.)

Niph. part. נֶחְמָד,

1. *Lovely, pleasant,* Gen. ii. 9. iii. 6.

2. *Precious,* Ps. xix. 11. Prov. xxi. 20.

Piel, with בְּ, *to find pleasure in,* Cant. ii. 3. Deriv. מַחְמָד.

חֶמֶד *m. Delight, pleasantness,* Ezek. xxiii. 6. שְׂדֵי־חֶמֶד *pleasant fields,* Isai. xxxii. 12, comp. Amos v. 11. בְּחוּרֵי־חֶמֶד *lovely youths.* Ezek. xxiii. 6, 12, 36.

חֶמְדָּה *fem.*

1. *A wish, desire, longing,* 2 Chron. xxi. 20: וַיֵּלֶךְ בְּלֹא חֶמְדָּה *and he departed without being wished for, nemini desideratus.*

2. *The object of desire,* 1 Sam. ix. 20. Dan. xi. 37: חֶמְדַּת נָשִׁים *the desire of women,* for, a female Goddess, (of the Syrians).*

3. *Pleasantness, preciousness,* אֶרֶץ חֶמְדָּה *pleasant land,* Jer. iii. 19. בָּתֵּי חֶמְדָּתֵךְ *thy beautiful houses,* Ezek. xxvi. 12. כְּלֵי חֶמְדָּה *precious vessels,* 2 Chron. xxxii. 27. xxxvi. 10.

חֲמוּדוֹת and חֲמֻדוֹת *fem. plur. Precious things,* Dan. xi. 38, 43. כְּלֵי חֲמֻדוֹת, בְּגָדִי *handsome clothes, precious vessels,* Gen. xxvii. 15. 2 Chron. xx. 25. Comp. Ezra viii. 27. לֶחֶם חֲמוּדוֹת *costly, luxurious food,* (from which he that is fasting must abstain), Dan. x. 3. אִישׁ־חֲמוּדוֹת, Dan. x. 11, 19, and without אִישׁ, ix. 23, *beloved person, a favourite,* (*of heaven*).

חַמָּה *fem.*

1. Prop. *adj. fem. The hot, the glowing* (*one*), poetically for, the sun, Job xxx. 28. Cant. vi. 10. Isai. xxx. 26. (In the Mishna often, *idem*).

2. *Heat, glow,* Ps. xix. 7. (Root חָמַם).

I. חֵמָה *fem. stat. const.* חֲמַת, (for יְחֻמָה from the root יָחַם), *violent heat, anger,* Gen. xxvii. 44. Jer. vi. 11. כּוֹס חֲמַת הַיַּיִן, Jer. xxv. 15, and כּוֹס הַחֵמָה, Isai. li. 17, *the cup of anger, wrath,* which Jehovah causes the people to drink. Comp. Rev. xvi. 19, and Job xxi. 20: *and he shall drink of the wrath of the Almighty.*

2. *Poison,* (from its inflaming and burning quality), Deut. xxxii. 24. Ps. lviii. 5.

II. חֵמָה i. q. חֶמְאָה *milk.* Job xxix. 6.

חֲמוֹן *m.* A proper name.

1. A place in the tribe of Asher, Josh. xix. 28.

2. Another in the tribe of Naphthali, 1 Chron. vi. 61.

חָמוּץ *m. The oppressed,* Isai. i. 17. LXX. ἀδικούμενος. Vulg. *oppressus.* Vid. חָמַץ II.

חֲמוּק *m. Circumference, compass,* Cant. vii. 2: חֲמוּקֵי יְרֵכַיִךְ *the arches of thy hips.* Large hips are never omitted by the Oriental poets when they give a description of the female figure, which taste Reiske strongly condemns, on the poems of Motannabi, (e. g. lvi. 8.)

* All ancient interpreters explain Dan. xi. 37. as a prophecy of the Messiah. ED.

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חֲמוֹר, חֲמֹר *m.*

1. *An ass.* Gen. xlix. 14. Exod. xiii. 13. Commonly of a red colour, thence the ass in Spain is called, *burro, burrico.*

II. i. q. חֹמֶר *a heap.* Thus for the sake of the *paronomasis,* Judg. xv. 16. (17): בִּלְחִי הַחֲמוֹר חֲמֹרָתַיִם *with a jaw-bone of an ass, (I slew) one heap, two heaps.*

חֲמוֹת *f.* (after the form אֲחוֹת, for חָמֹות from a noun *masc.* חָמוּ i. q. חָמִי, חָם) *A mother-in-law.* Ruth i. 14. ii. 11.

חֹמֶט *m.* Levit. xi. 30 only, probably *a kind of lizard.* LXX. σαυρα. *Vulg. Lacerta.*

חֲמָטָה A place in the tribe of Judah, Josh. xv. 54. Simonis properly compares, as *Appellat.* ܚܡܛ *propugnaculum.*

חָמִיץ *m. adj. salted,* Isai. xxx. 24: בְּלִיל חָמִיץ *salted fodder,* i. e. intermixed with salt herbs, which the cattle relish. Comp. *Bocharti Hieroz.* T. I. p. 113. *Michaelis' Supplement,* under חָמִיץ.

חֲמִישִׁי and חֲמִשִּׁי *m.* ית *f. the fifth;* the *fem.* (with the omission of חֶלְקָה) *the fifth part.* Gen. xlvii. 24. Plur. חֲמִשִּׁיתָיו Levit. v. 24.

חָמַל *fut.* יַחְמֹל *inf.* חָמְלָה Ezek. xvi. 5.

1. *To have compassion,* with עַל of the person, Exod. ii. 6. 1 Sam. xxiii. 21.

2. *To spare,* 1 Sam. xv. 3, 15. 2 Chron. xxxvi. 15, 17. Joel ii. 18; more rarely with אֶל Isai. ix. 18. (19.) Jer. li. 3.

3. Of things, *to spare, save,* Jer. l. 14. 2 Sam. xii. 4: וַיַּחְמֹל לָקַחַת מִצֹּאנוֹ *and he spared to take of his own flock.*

חֶמְלָה *Humanity, clemency, sparing.* Gen. xix. 16. Isai. lxiii. 9.

חָמַם *fut.* יָחֹם in four conjugations; in *Kal, to be warm.* Exod. xvi. 21: חַם הַשֶּׁמֶשׁ *the sun shone warmer.* Gen. xviii. 1: כְּחֹם הַיּוֹם *at noon.* 1 Sam. xi. 9. Ps. xxxix. 4: חַם לִבִּי בְּקִרְבִּי *my heart glows within me.* Impers. חַם לוֹ *he gets, becomes warm,* 1 Kings i. 2.

Niph. fut. יֵחַמּוּ Hos. vii. 7. Part. נֶחְמִים Isai. lvii. 5, *to glow, to be hot, warm,* (with passion, desire).

Piel. To warm, Job xxxix. 14.

Hithp. To warm one's self. Job xxxi. 20.

חַמָּנִים *m. Statues of idols.* Levit. xxvi. 30. Isai. xvii. 8. xxvii. 9. Ezek. vi. 4, 6. comp. 2 Chron. xxxiv. 4. It is commonly (with Rashi) defined more strictly by, pillars, statues of the sun, from חַמָּה, this is however a later poetical word. Others, *a tutelary God,* from חמה, ܚܡܐ to protect.

חָמַס *fut.* יַחְמֹס in two conjugations; in *Kal,*

1. *To tear, pull off,* e. g. fruit, Job xv. 33. Lam. ii. 6: וַיַּחְמֹס כַּגָּן שֻׂכּוֹ *he has torn down,* (i. e. destroyed) *his tabernacle as a garden.* Job xv. 33: יַחְמֹס כַּגֶּפֶן בִּסְרוֹ *he shall throw off his unripe grapes as the vine.*

2. *To act violently, to oppress, to act unjustly.* Jer. xxii. 3. Prov. viii. 36: חֹמֵס נַפְשׁוֹ *he treats himself ill.* Job xxi. 27: מְזִמּוֹת עָלַי תַּחְמֹסוּ (*I know*) *the devices with which ye wrong me,* which ye falsely attribute to me. חָמַס תּוֹרָה *to offend the law, to transgress,* Ezek. xxii. 26. Zeph. iii. 4.

Niph. נֶחְמַס, *to be treated roughly,* here, according to the parallel, *to be stripped by force.* Jer. xiii. 22 only. (Both significations are also united in גָּזַל and עָשַׁק).

חָמָס *m.*

1. *Violence, injustice,* Gen. vi. 11, 13. xlix. 5: אִישׁ חָמָס *a violent man.* Job xvi. 18: עַל לֹא חָמָס בְּכַפָּי *although no injustice polluted my hands,* comp. Jonah iii. 8. Isai. lix. 6. עֵד חָמָס *a false witness.* Exod. xxiii. 1. The *st. constructus* and the noun with *suff.* are often used passively, as חָמְסִי *the injustice done to me.* Gen. xvi. 6. comp. Joel iv. 19. Obad. x. Hab. ii. 8. also *actively,* Ps. vii. 17.

2. *Property, obtained unjustly.* Amos iii. 10. *Plur.* חֲמָסִים e. g. יֵין חֲמָסִים Prov. iv. 17. *wine obtained unjustly.*

חָמַץ I. *future* יֶחְמָץ *inf.* חָמְצָה in three conju-

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gations; in *Kal, to be sour, bitter,* hence of bread, *to be leavened.* Exod. xii. 34, 39.

Hiph. part. intrans. מַחְמֶצֶת *any thing leavened.* Exod. xii. 19, 20.

Hithp. To be pierced with bitterness or *bitter pain.* Ps. lxxiii. 21 only. (Chald. *Pa.* to cause sorrow, pain).

II. as חָמַס *to do, act wrong, to commit violence.* חֹמֵץ *the aggressor,* malicious person, Ps. lxxi. 4. (Rabb. חָמְצָן *raptor,* from חָמַץ i. q. חָמַס). But the signification may also be joined to the preceding, comp. حامضق *corruptus,* prop. *vappa,* ὀξίνης. Comp. חָמוּץ and חָמֵץ.

III. חָמוּץ Isai. lxiii. 1. *red.* Thus LXX. and Syriac comp. verse 2. (Syriac *Ethp.* to blush, to be ashamed).

חָמֵץ *m.*

1. *Leaven.* Exod. xii. 15. xiii. 3, 7. and after.

2. Perhaps, *extorted property.* Amos iv. 5. (See Root No. II.) But the usual signification is also applicable: *leaven burned for a thank-offering,* (which expresses an illegal act.)

חֹמֶץ *m. Vinegar.* Numb. vi. 3. Ruth ii. 14. Ps. lxix. 22.

חָמַק in two conjugations; in *Kal, to go away, to be, make off.* Cant. v. 6.

Hithp. To go, to wander about. Jer. xxxi. 22. Deriv. חַמּוּק.

חָמַר Arabic حمر, in two conjugations; in *Kal,*

1. *To be red,* e. g. of wine, Ps. lxxv. 9 only.

2. Denom. from חֵמָר *to cover with pitch.* Exod. ii. 3: וַתַּחְמְרָה בַּחֵמָר *and she covered it with pitch.*

Pual חָמַרְמַר *to be flushed, reddened.* (of a countenance disfigured with grief). Job xvi. 16.

II. חָמַר (Arabic خمر) in two conjugations; in *Kal, to ferment, foam, roar.* Ps. xlvi. 4: יֶהֱמוּ יֶחְמְרוּ מֵימָיו *the waters thereof roar and foam.*

Pual pass. Of the entrails, bowels, as an image of violent pain, Lam. i. 20. ii. 11: מֵעַי חֳמַרְמָרוּ *my bowels are foaming* or *roaring,* (i. e. for pain).

חֵמָר *m. Asphaltos* or *Asphaltum, Jews-pitch,* the inflammable bitumen, to be found in and near the dead sea, and the neighbourhood of Babylon, which the Babylonians used to cement the stones of their walls. Gen. xi. 3. xiv. 10. Exod. ii. 3. Arabic حمر and حمر, probably on account of its red colour.

חֶמֶר *m. wine,* (from fermenting) Deut. xxxii. 14. Isai. xxvii. 2 only. Root חָמַר No. II.

חֲמַר Chald. *st. emph.* חֲמָרָא *m. idem.* Ezra vi. 9. vii. 22. Dan. v. 1, 2, 4, 23.

I. חֹמֶר *m.*

1. *Clay, mortar,* Gen. xi. 3; as potters clay, Isai. xlv. 9; for sealing, Job xxxviii. 14. Nah. iii. 14: רְמְסִי בַחֹמֶר *tread the clay or mortar,* comp. Isai. xli. 25.

2. *Mire,* Isai. x. 6. Job x. 9. xxx. 19. comp. חֵמָר.

II. חֹמֶר *Fermenting, foaming, roaring,* Hab. iii. 15: דֹּמֶר מַיִם רַבִּים *the roaring of many waves.* Root חָמַר No. II.

III. חֹמֶר *m.*

1. *A heap,* Exod. viii. 10. pl. חֳמָרִים (Root حمر conj. 4. to gather).

2. *A great measure for dry things,* containing ten baths, Levit. xxvii. 16. Numb. xi. 32. Ezek. xlv. 11, 13, 14.

חָמֵשׁ *st. constr.* חֲמֵשׁ *m.* and חֲמִשָּׁה חֲמִשֶּׁת *fem. five.*

Plur. חֲמִשִּׁים *fifty.* שַׂר חֲמִשִּׁים πεντηκόνταρχος a military dignity, title. 2 Kings i. 9—14, &c. Whence

חִמֵּשׁ *Piel, To pay one the fifth* (as, to tithe) *as a tax,* Gen. xli. 34 only.

חֲמֻשִׁים pl. *adj.* Exod. xiii. 18. Josh. i. 14. iv. 12. Judg. vii. 11. *gathered, assembled, arrayed in order of battle,* applied to an army, as חֲלוּצִים Josh. iv. 12, comp. verse 13. *Aqu.* ἐνοπλισμενοι. Vulg. *armati.* So also *Symm. Onk.* Syriac, Arabic. (In the dialects, may

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be compared حمس to be robust, strong, but perhaps it was a denom. from חֲמֵשׁ, as חָלוּץ from חֲלָצִים). Others, *divided in lots, numbers of fifty.*

חֲמֵשׁ *m.*

1. *The fifth,* which the Egyptians contributed as a tax. Gen. xlvii. 26.
2. *The belly, groin.* 2 Sam. ii. 23. iii. 27. (Syriac *idem.*)

חֲמִשִּׁי see חֲמִישִׁי.

חֵמֶת Gen. xxi. 15, 19. *st. constr.* חֵמַת ver. 14. and חֲמַת Job xxi. 20. *pipe, water-pipe,* according to some also, Hos. vii. 5.

חֲמָת *Hamath,* the name of a place on the northern frontiers of Canaan (in its greatest extent) a colony of the Phœnicians, the residence of a king allied with David; in later times *Epiphania,* Numb. xiii. 21. xxxiv. 8. Judg. iii. 3. 2 Sam. viii. 9, (Arabic حماة). More fully חֲמַת רַבָּה Amos vi. 2. the great Hamath, and חֲמַת צוֹבָה 1 Chron. xviii. 3. The inhabitant is called חֲמָתִי Gen. x. 18.

חֲמַת דְּאֹר Josh. xxi. 32. A town in the tribe of Naphthali.

חֵן *m.* with *suff.* חִנִּי.

1. *Favour, mercy, grace.* מָצָא חֵן בְּעֵינֵי פְּלֹנִי *to find favour in the eyes of any one,* for, *to obtain his favour.* Gen. vi. 8. xix. 19. xxxii. 5: אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ *if thou art favourably inclined towards me.* Gen. xviii. 3. xxx. 27. xlvii. 29. l. 4. Exod. xxxiv. 9. Judg. vi. 17. and often. With נָשָׂא *idem.* Esth. ii. 15, 17 only. Exod. iii. 21: וְנָתַתִּי אֶת־חֵן הָעָם הַזֶּה בְּעֵינֵי מִצְרַיִם *and I will give this people favour in the sight of the Egyptians,* i. e. cause them to be favourably inclined, &c. xi. 3. xii. 36. Gen. xxxix. 21.
2. *Pleasantness, sweetness.* Ps. xlv. 3. lxxxiv. 12. Prov. xxxi 30. i. 9: לִוְיַת חֵן *a sweet garland,* v. 19: יַעֲלַת חֵן *lovely chamois,* (a kind of wild goat).
3. *An ornament,* whatever is *precious.* Prov. iii. 22. אֶבֶן חֵן *a precious stone,* xvii. 8.
4. *Supplication,* Zech. xii. 10. See the verb in *Hithp.*

חָנָה *fut.* Apoc. וַיְחַן only in *Kal,*

1. *To bend, to stoop.* Judg. xix. 9: חֲנוֹת הַיּוֹם *the bending, decline of the day.*
2. *To rest, to settle in a place, to pitch the tent.* Gen. xxvi. 17; of several persons, *to pitch the camp, to encamp.* Exod. xiii. 20. xvii. 1. xix. 2. Numb. i. 51: בַּהֲחֹנוֹת חַמִּשְׁכָּן *and in pitching the tabernacle.*

(*a*) With עַל, *to encamp against an enemy, to encamp round about a town,* hence, *to besiege.* Ps. xxvii. 3. 2 Sam. xii. 28. Isai. xxix. 3; with the accus. Ps. liii. 6: חֹנָה for חֹנָה עָלֶיךָ *obsidentes te.*

(*b*) *To encamp* (*for defence*) *about a place,* with לְ Zech. ix. 8: חָנִיתִי לְבֵיתִי מִצָּבָא *I will encamp about my house against* (a foreign) *army.* Ps. xxxiv. 8: חֹנֶה מַלְאַךְ־יְהוָה סָבִיב לִירֵאָיו *the angel of Jehovah encampeth round about his worshippers.*

3. *To dwell, reside,* Isai. xxix. 1: קִרְיַת חָנָה דָּוִד *the city in which David resided,* Deriv. מַחֲנֶה, חָנוּת.

חַנָּה *f.*

1. Plur. חַנּוֹת *mercy, compassion,* Ps. lxxvii. 10.
2. *Hannah,* the name of Samuel's mother, 1 Sam. i. 2, &c. Gr. Ἄννα.

חֲנוֹךְ (*consecrated,* or *consecrating*).

1. The name of the oldest son of Cain, Gen. iv. 17. and the city named after his name.
2. Father of Methuselah, translated on account of his piety: Gen. v. 18—24—(xxi. 24). According to the later Jews and Arabs (who call him *Idris* the learned) he is the inventor of the Alphabet, arithmetic and astrology. Probably an inference from etymology.

חַנּוּן *m. adj. compassionate, gracious,* only said of God. Frequently in conjunction with רַחוּם as חַנּוּן וְרַחוּם יְהוָה Ps. cxi. 4. cxii. 4. cxlv. 8. Joel ii. 13.

חָנַט only in *Kal, to spice,* hence

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1. *Condire cadaver; to embalm.* Gen. l. 2, 3, 26. (Arabic حنط I. II. *idem.*

2. Metaph. *To season, to make ripe,* (fruit) Cant. ii. 13: הַתְּאֵנָה חָנְטָה פַּגֶּיהָ *the fig-tree ripens his unripe figs.*

חִנְטִין *m.* pl. Chald. *Wheat.* Ezra vi. 9. vii. 22. Heb. חִטִּים.

חָנוּת Plur. חֲנֻיוֹת *f.* Jer. xxxvii. 16. according to the Syriac ܚܢܝܬܐ, *a cell, habitation;* with the Rabbins also a proper name of a place or building on the mountain of the temple, where afterwards the Synedrium was held. So probably here. According to others i. q. מַחֲפֶכֶת *cippus* from חנה to incline, to bend, as *κυφων* from *κυπτω.*

חָנִיךְ *m.* prop. *initiated,* hence, *experienced, tried.* Gen. xiv. 14. Root חָנַךְ.

חֲנִית *f.* plur. חֲנִיתִים and ־וֹת *a spear, lance,* of the javelin, 1 Sam. xviii. 11. xix. 10. xx. 33. 2 Chron. xxiii. 9. Isai. ii. 4.

חָנַךְ *fut.* pl. יַחְנְכוּ Arabic حنك only in *Kal,*

1. *To dedicate, consecrate,* e. g. *a house.* Deut. xx. 5; *the temple,* 1 Kings viii. 63. 2 Chron. vii. 5.

2. Hence, *to teach, instruct.* (Thus also in the Mishna). Prov. xxii. 6: חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ *instruct the youth concerning his way,* whence,

חֲנֻכָּה *fem. Initiation, consecration,* Numb. vii. 11, also, *an offering of dedication,* ver. 10. Ps. xxx. 1. In Chald. *idem.* Dan. iii. 2, 3. Ezra vi. 16, 17.

חִנָּם (from חֵן with the syllable ם).

1. Prop. *merely for thank-sake; gratis* for *gratiis,* without recompence. Gen. xxix. 15. Exod. xxi. 2, 11. Numb. xi. 5; *without reward,* Job i. 9, *without paying for,* 2 Sam. xxiv. 24.

2. *Without cause, without guilt.* Job ii. 3. ix. 17. 1 Kings ii. 31: דְּמֵי־חִנָּם *innocent blood,* Prov. xxvi. 2: קְלָלַת חִנָּם *undeserved curse.* Ps. xxxv. 19: שֹׂנְאַי חִנָּם *they that hate me without a cause.*

3. *In vain; frustra,* Prov. i. 17, and with אַל Ezek. vi. 10. (Also, our English: for nothing, *δωρεαν* of the New Testament, *frustra* of the old Romans, (Plaut. *Men.* iv. 3. 20.) include the notions: *gratis* and *frustra.*)

חָנְמָל quadril. *Hail,* Ps. lxxviii. 47 only.

חָנַן *fut.* יָחֹן and יֶחֱנַן Amos v. 15. With suff. יְחָנֵךְ for יְחָנְךָ, *inf.* חַנֹּתְכֶם Isai. xxx. 18. and חָנְנָהּ Ps. cii. 14. in five conjugations; in *Kal,*

1. *To grant* or *show one a favour, have compassion on one,* with the *accus.* Exod. xxxiii. 19: חַנֹּתִי אֶת אֲשֶׁר אָחֹן *I will be gracious to whom I will be gracious.* Lam. iv. 16: וְזָקֵנִים לֹא חָנָנוּ *they have no compassion on the aged.* Prov. xiv. 31: וּמְכַבְּדוֹ חוֹנֵן אֶבְיוֹן *but he that honoureth him,* (the Creator) *hath compassion on the poor.* חָנֵנִי, חָנְנֵנִי (once חָנֻנִי Ps. ix. 14.) *have compassion on me,* as, Ps. iv. 2. vi. 3. ix. 14. xxxi. 10. lxxxvi. 16. cxix. 132.

2. *To give* or *present one something out of favour,* with double accus. Gen. xxxiii. 5: אֲשֶׁר חָנַן אֱלֹהִים אֶת־עַבְדֶּךָ *which God has graciously given to thy servant.* Ps. cxix. 29. Judg. xxi. 22: חָנּוּנוּ אוֹתָם *give them to us.* With one accus. Prov. xix. 17: חוֹנֵן דָּל *he that giveth to the poor;* without a case, Ps. xxxvii. 21, 26: כָּל הַיּוֹם חוֹנֵן וּמַלְוֶה *the whole day he giveth and lendeth.*

3. Perhaps, as *Hithp. to supplicate, lament.* (Comp. חן to sigh, lament). Job xix. 17: חַנּוֹתִי לִבְנֵי בִטְנִי *my sighs* (*are disgusting*) *to the sons of my body.* Others, *I stink to,* &c. (Comp. חן X. *foetorem emisit*).

Niph. נֶחֱנַן (after the form נִכְחַל, נִכְחַת) *to be pitied,* or, *to be worthy of compassion.* Jer. xxii. 23. of *Poel* No. 2.

Piel. To make pleasant. Prov. xxvi. 25.

Poel חוֹנֵן.

1. As *Kal* No. 1. Prov. xiv. 21.

2. *To pity, to have compassion,* Ps. cii. 15.

Hoph. To be pitied. Prov. xxi. 10:

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לֹא יֶחֱנַן בְּעֵינָיו רֵעֵהוּ *his friend deserves no pity in his sight.*

Hithp. הִתְחַנֵּן *to intreat, or supplicate for favour,* with לְ, Esth. iv. 8. Job xix. 16; אֶל, 1 Kings viii. 33, 47, and לִפְנֵי, 2 Chron. vi. 24. Deriv. תַּחֲנוּנִים, תַּחֲנוּנָה.

חַנַן Chald. *to have compassion,* with the *accus.* *inf.* מְחַן, Dan. iv. 24.

Ithp. To supplicate, idem. vi. 12.

חֲנַנְאֵל the name of a tower at Jerusalem, Jer. xxxi. 38. Comp. Zech. xiv. 10. Neh. iii. 1. xii. 39.

חָנֵס Isai. xxx. 4 only, a town in Egypt, perhaps Ἄνυσις of Herodot. (ii. 137).

חָנֵף *fut.* יֶחֱנַף in two conjugations; in *Kal,*

1. *To be, become desecrated,* Ps. cvi. 38. Isai. xxiv. 5.
2. *To be profane, wicked,* Jer. xxiii. 11.
3. Jer. iii. 9, causat. as *Hiph. to profane.*

Hiph.

1. *To defile* (the land), Numb. xxxv. 33. Jer. iii. 2.
2. *To make one profane,* (i. e. a heathen), *to cause, excite apostacy.* Dan. xi. 32. (Syr. ܚܢܦܐ an impure (man), heathen, ܐܬܚܢܦ to apostatize).

חָנֵף *m. plur.* חֲנֵפִים *a profane, ungodly (man),* also, *profligate,* Job viii. 13. xiii. 16. xv. 34. xvii. 8.

חֹנֶף *m. Profligacy, act of despising God,* Isai. xxxii. 6.

חֲנֻפָּה *fem. Profaneness,* Jer. xxiii. 15.

חָנַק in two conjugations; in *Piel, to strangle, choke,* of the lion, Nah. ii. 13 only: וּמְחַנֵּק לְלָבְאֹתָיו *and* (the lion) *strangled* (*prey*) *for his lionesses.*

Niph. To strangle one's self, 2 Sam. xvii. 23: וַיֶּחְנַק *and he* (Ahithophel) *strangled himself.* Derivat. מַחֲנָק.

חָסַד in two conjugations; *to be kind, benevolent,* in that sense only in *Hithp.* Ps. xviii. 26. 2 Sam. xxii. 26: עִם חָסִיד תִּתְחַסָּד *with the benevolent thou showest thyself benevolent.*

Piel, according to the Aramaic idiom, *to scandalize, reproach,* Prov. xxv. 10 only: פֶּן־יְחַסָּדְךָ *lest he reproach thee.* In the Targum used very frequently for the Hebrew חָרַף.

חֶסֶד *m.*

1. *Love, goodness of God, grace, mercy,* עָשָׂה חֶסֶד עִם *to show love, kindness to one,* Gen. xxi. 23. 2 Sam. iii. 8. ix. 1, 7. 2 Sam. iii. 8: אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים *I will show him the love of God,* less frequently with אֵת, Zech. vii. 9, (comp. Ruth ii. 20. 2 Sam. xvi. 17); with עַל, 1 Sam. xx. 8, and לְ, but the latter especially said of God: *to show mercy, favour to one,* Exod. xx. 6. Deut. v. 10. 2 Sam. xxii. 51, also with עִם, Gen. xxiv. 12, 14. Gen. xxxix. 21: וַיִּטֶּה אֵלָיו חֶסֶד *he showed him favour, let him obtain favour,* comp. Ezra vii. 28. ix. 9, (with עַל). Esth. ii. 9: וַתִּשָּׂא חֶסֶד לְפָנָיו *she obtained favour before him.* Meton. *the object of love, piety.* Ps. cxliv. 2. Jon. ii. 9, (of God).
2. *Goodness, benevolence,* Prov. xix. 22. xx. 6. Plur. חֲסָדִים, Ps. lxxxix. 2. cvii. 43.
3. According to the Aram. i. q. ܚܣܕܐ חִסְדָּא *disgrace,* Prov. xiv. 34; *of incest,* Levit. xx. 17. Vid. *Piel.*

חָסָה only in *Kal,* *to seek safety in, look for shelter,* with בְּ of the place, Judg. ix. 15: בֹּאוּ חֲסוּ בְצִלִּי *come and seek protection under my shadow.* Metaph. Isai. xxx. 2: לַחֲסוֹת בְּצֵל מִצְרַיִם *in order to seek protection under the shade of Egypt.* Ps. xxxvi. 8: בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן *they seek shelter under the shadow of thy wings.* lvii. 2. lxi. 5. xci. 4. Comp. Deut. xxxii. 37. Especially with בַּיהוָה *to seek shelter with God, to trust in him,* Ps. ii. 12. v. 12. vii. 2. xxv. 20. xxxi. 2. xxxvii. 40, &c. Without a case, Ps. xvii. 7: מוֹשִׁיעַ חוֹסִים *thou savest those that seek protection.* Prov. xiv. 32: וְחֹסֶה בְמוֹתוֹ צַדִּיק *the righteous trusteth even in death.* Deriv. מַחֲסֶה.

חָסוֹן *m. adj. Strong, powerful,* Amos ii. 9. collect. *the powerful, mighty of the state,* Isai. i. 31. Root חָסַן.

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חָסוּת *fem. The act of seeking protection,* Isai. xxx. 3. Root חָסָה.

חָסִיד *adj.*

1. *Benevolent, humane,* Ps. xii. 2. xviii. 26. xliii. 1; of God, *gracious, kind.* Jer. iii. 12. Ps. cxlv. 17.
2. *Pious,* חֲסִידֵי יְהוָה *the pious worshippers of God.* Ps. xxx. 5. xxxi. 24. xxxvii. 28; also חָסִיד לוֹ, Ps. iv. 4.

חֲסִידָה *fem. The stork,* prop. (*avis*) *pia,* thus named on account of being praised by the ancients for tenderness towards its young. Levit. xi. 19. Deut. xiv. 18. Job xxxix. 13. Ps. civ. 17. Jer. viii. 7. Zech. v. 9. Vid. *Bocharti Hieroz. ed. Rosenmuller,* T. III. p. 85, &c. Others, *the heron.*

חָסִיל *m.* Properly, *a devourer, destroyer,* the name of a kind of locust. 1 Kings viii. 37. Ps. lxxviii. 46. Isai. xxxiii. 4. Joel i. 4. LXX. βροῦχος, i. e. a locust without wings.

חָסִין *m. Powerful, mighty,* Ps. lxxxix. 9.

חַסִיר Chald. *adj. Deficient,* i. q. חָסֵר, Dan. v. 27.

חָסַל *to consume, waste,* (of the locust), in *Kal* and Deut. xxviii. 38 only. In Chald. *idem.*

חָסַם only in *Kal, to stop up, tie up,* e. g. the mouth, Deut. xxv. 4: לֹא תַחְסֹם שׁוֹר בְּדִישׁוֹ *thou shalt not tie up the mouth of the ox when he treadeth out the corn,* Ezek. xxxix. 11: וְחֹסֶמֶת הִיא אֶת־הָעֹבְרִים, *it* (this valley) *will stop* (*the nose of*) *the passengers,* viz. by raising a stench. Perhaps, better according to the Syriac: *the way will be stopped up to the passenger* (on account of the dead bodies).

חָסַן (according to Syr. and Chald. *to be strong,* whence the deriv. חָסוֹן, חָסִין, חֹסֶן, *to store up, preserve,* according to the Arabic خزن, whence مخزن, and the Chald. חַסְנְיָא a magazine). As a verb, only in *Niph. to be stored up, preserved.* Isai. xxiii. 18: וְלֹא יֵחָסֵן *and it shall not be stored up.*

חָסַן Chald. *Aph. to possess, to have in possession,* Dan. vii. 18, 22.

חֹסֶן *stat. emph.* חָסְנָא *might, power,* Dan. ii. 37. iv. 27.

חֹסֶן *m.*

1. *Might,* Isai. xxxiii. 6.
2. *Possession, property.* Prov. xv. 6. xxvii. 24. Jer. xx. 5. Ezek. xxii. 25. (Chald. אַחְסֵן *to possess*).

חֶסֶף *m.* Chald. *Potter's work, burnt clay,* Dan. ii. 33, &c.

חַסְפַּס *quadrilitt.* Part. pass. מְחֻסְפָּס, Exod. xvi. 14 only; *something of a scaly kind, like scales.* (Comp. חָשַׂף to exfoliate, and the Arabic خزف. Plur. اخزاف sherds, scales).

חָסֵר *fut.* יֶחְסַר, *plur.* יֶחְסְרוּ in three conjugations; in *Kal,*

1. *To be deprived, be in want of,* with the accus. (as all verbs of want and superfluity), Deut. ii. 7: לֹא חָסַרְתָּ דָבָר *thou didst want nothing,* viii. 9. Ps. xxxiv. 11. Prov. xxxi. 11. Cant. vii. 3. Ezek. iv. 17. Hence, Gen. xviii. 28: אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה *perhaps to the fifty righteous are wanting five,* properly, perhaps, the fifty are yet wanting five.
2. Absol. *to suffer want,* Ps. xxiii. 1: יְהוָה רֹעִי לֹא אֶחְסָר *Jehovah is my shepherd, I shall not want.* Neh. ix. 21. Prov. xiii. 25: בֶּטֶן רְשָׁעִים תֶּחְסָר *the belly of the wicked shall want.* 1 Kings xvii. 14: צַפַּחַת הַשֶּׁמֶן לֹא תֶחְסָר *the cruse of oil shall not want,* i. e. not grow, become empty, (comp. Cant. vii. 3.)
3. *To be deficient,* Eccles. ix. 8: שֶׁמֶן עַל רֹאשְׁךָ אַל־יֶחְסָר *let the ointment not be deficient upon thy head,* Deut. xv. 8: *his need, deficiency,* אֲשֶׁר יֶחְסַר לוֹ *that which he wanteth.*
4. *To grow less, decrease,* Gen. viii. 3, 5.

Piel. To cause to want, Ps. viii. 6: וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים *thou causest him to want but little of the deity,* i. e. thou hast endued him almost as gloriously. With מִן of the thing, Eccles. iv. 8.

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Hiph. הֶחְסִיר,

1. Without a case; *to be in want,* Exod. xvi. 18.
2. Trans. *to cause to be in want, to bereave,* Isai. xxxii. 6. (In Syr. *idem.*) Deriv. מַחְסוֹר.

חָסֵר *adj. Wanting, deficient,* with the *accus.* 1 Kings xi. 22; with מִן, Eccles. vi. 2. חֲסַר לֶחֶם *he that is wanting bread,* 2 Sam. iii. 29. חֲסַר לֵב *senseless, inconsiderate,* Prov. vi. 32. vii. 7. ix. 4. x. 13. xi. 12. and often.

חֶסֶר *m. Want,* Prov. xxviii. 22. Job xxx. 3.

חֹסֶר *m. idem.* Amos iv. 6.

חֶסְרוֹן *m. idem.* Eccles. i. 15.

חַף *m. Pure,* in a moral sense, Job xxxiii. 9. (Vid. חָפַף, No. 2.)

חָפָא perhaps i. q. חָפָה *to cover,* only in *Piel, to act in a secret manner,* 2 Kings xvii. 9: וַיַּחַפְאוּ בְּנֵי יִשְׂרָאֵל דְּבָרִים אֲשֶׁר לֹא כֵן עַל יְהוָה *and the children of Israel acted secretly in things that were not right against Jehovah.* Others conjecture, *to invent, devise.*

חָפָה in three conjugations; in *Kal, to cover, veil,* (the head, face,) 2 Sam. xv. 30. Esth. vi. 12. vii. 8. (Syr. and Arab. *idem.*)

Piel חִפָּה, *to overlay,* with gold, silver, or wood, with double *accus.* 2 Chron. iii. 5: וַיְחַפֵּהוּ זָהָב טוֹב *and he overlaid it with good gold,* ver. 7. 8, 9. Chald. *Pe.* and *Aph.* see Targum on Exod. xxv. 11. xxxvi. 34.

Niph. pass. from *Piel, to be covered,* (נֶחְפָּה), Ps. lxviii. 14.

חֻפָּה *fem.* (from חָפַף),

1. *A covering,* Isai. iv. 5.
2. *A bride-bed, bride-chamber,* perhaps properly, *a tester,* or *curtain,* thence, the chamber itself. Ps. xix. 6. Joel ii. 16. The Jews call חֻפָּה the bride-tent, a canopy erected on four poles, under which the Jews still perform the nuptial ceremonies.

חָפַז *fut.* יַחְפֹּז in two conjugations; in *Kal,*

1. *To be panic struck, confounded,* Ps. xxxi. 23. cxvi. 11. Deut. xx. 3.
2. *To fly,* out of fear, 2 Kings vii. 15, (in Chethib), Job xl. 23.
3. *To hasten,* 2 Sam. iv. 4: בְּחָפְזָהּ לָנוּס *when she hastened to fly.*

Niph. נֶחְפָּז,

1. *To fly,* Ps. xlviii. 6. civ. 7.
2. Generally *to hasten, make haste,* 1 Sam. xxiii. 26: וַיְהִי דָוִד נֶחְפָּז לָלֶכֶת *and David hastened to escape.* So *trepidus, fugere,* and similar words have often only the notion of haste, e. g. *Virg. Georg.* III. 462. iv. 73. (Arab. حفز to drive away).

חִפָּזוֹן *m. A hasty flight,* Exod. xii. 11. Deut. xvi. 3.

חָפְנַיִם *dual. The hollow of the hands,* Ezek. x. 2, 7. מְלֹא חָפְנַיִם *both hands full,* Exod. ix. 8. (So in Arab. and Aram.)

חָפַף only in *Kal,*

1. i. q. חָפָה *to cover,* with עַל, (comp. כָּסָה), hence, *to protect, to secure.* Deut. xxxiii. 12. (Comp. גָּנַן.)
2. As in Aramaic חָפַף, and Arab. حفّ, *to rub, wash, scrape off.* Whence חַף, חוֹף.

חָפֵץ *fut.* יֶחְפַּץ and יֶחְפֵּץ only in *Kal,*

1. As the Arab. حفض *to bow, bend,* in a physical sense, Job xl. 17: יַחְפֹּץ זְנָבוֹ *he bends his tail.*
2. Intrans. and metaph. *to be favourably inclined, to find pleasure in one, to love him,* with בְּ, Gen. xxxiv. 19: כִּי חֵפֶץ בְּבַת־יַעֲקֹב *he had delight in Jacob's daughter,* 1 Sam. xviii. 22. xix. 1. 2 Sam. xx. 11; *of things,* Ch. xxiv. 3: וַאדֹנִי הַמֶּלֶךְ לָמָּה חָפֵץ בַּדָּבָר הַזֶּה *why does my lord and king delight in this thing?* Of God, Numb. xiv. 8. 2 Sam. xxii. 20. xxiv. 3. 1 Kings x. 9. Esth. vi. 6: אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ *in whose honour the king delights,* i. e. whom the king wishes to honour, ver. 7 and 11; also with the accus. Ps. xl. 7: זֶבַח וּמִנְחָה לֹא חָפַצְתָּ *sacrifice and offering thou didst not desire.* Isai. i. 11. Micah vii. 18. Job xxxiii.

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32: כִּי חָפַצְתִּי צִדְקֶךָ *for I desire thy justification.* Ps. cxv. 3: כֹּל אֲשֶׁר חָפֵץ עָשָׂה *he does all that pleaseth him.*

3. With לְ before the *inf.* to have a desire to do something. Deut. xxv. 8.: לֹא חָפַצְתִּי לָקַחְתָּהּ *I have no desire to take her.* Ruth iii. 13. Ps. xl. 9. 1 Sam. ii. 25: כִּי חָפֵץ יְהוָה לַהֲמִיתָם *for Jehovah would slay them.* Judg. xiii. 23; without לְ, Isai. liii. 10: יְהוָה חָפֵץ דַּכְּאוֹ *Jehovah would bruise him.* Comp. Job xiii. 3: וְהוֹכֵחַ אֶל־אֵל אֶחְפָּץ *I wished to plead with God.* ix. 3. Without a case, Cant. ii. 7. iii. 5: עַד שֶׁתֶּחְפָּץ *till it pleases her.*

חֵפֶץ *m.* (with impure *tsere*), a verbal adjective from the preceding root, which, with pronouns, forms a circumlocution of the verb, e. g. 1 Kings xxi. 6: אִם חֵפֶץ אַתָּה *if thou wilt.* Mal. iii. 1: *the messenger of the covenant,* אֲשֶׁר אַתֶּם חֲפֵצִים *whom ye wished.* נֶפֶשׁ חֲפֵצָה *a willing soul,* 1 Chron. xxviii. 9. Plur. in *stat. const.* חֲפֵצֵי, Ps. xl. 15. lxx. 3.

חֶפְצִי *m.* with *suff.* חֶפְצִי,

1. *Pleasure* or *delight,* which one takes in a thing, 1 Sam. xv. 22: הַחֵפֶץ לַיהוָה בְּעֹלוֹת *does then Jehovah take delight in burnt-offerings.* Ps. i. 2. xvi. 3. Eccles. xii. 1. Mal. i. 10. 1 Kings x. 13: כָּל־חֶפְצָהּ *all in which she takes pleasure.*

2. *Wish, desire, will,* Job xxxi. 16. 1 Kings v. 22, 23, 24. Ps. cvii. 30: מְחוֹז חֶפְצָם *their desired haven.*

3. *The quality of being costly, preciousness,* (comp. חֶמֶד and חֶסֶד), אַבְנֵי־חֵפֶץ *precious stones,* Isai. liv. 12. Plur. חֲפָצִים *precious things,* Prov. iii. 15. viii. 11.

4. *Business, concern, affair,* so *studium* implies often the notion, *occupatio, negotium.* Eccles. iii. 1: וְעֵת לְכָל־חֵפֶץ *and a time to every business,* ver. 17. v. 7. viii. 6. (So in Syr. ܚܦܨ signifies, affair, business, from ܚܦܨ, i. q. חָפֵץ.) The metonymic sense originates in the following passages. Isai. liii. 10: חֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח *the concern of Jehovah prospers by his hand,* i. e. power. Job xxi. 21: מַה־חֶפְצוֹ בְּבֵיתוֹ אַחֲרָיו *quid studium ejus in domo sua post se? what does he concern himself about his house after his death?* xxii. 3: הַחֵפֶץ לְשַׁדַּי כִּי תִצְדָּק *is it God's concern,* or, *does it profit, does it concern God when thou art just?* (Parallel אִם בֶּצַע or is it any gain to him?)

I. חָפַר *fut.* יַחְפֹּר only in *Kal,* Arab. حفر.

1. *To dig,* e. g. *a well, a pit, cave,* Gen. xxi. 30. xxvi. 15, &c. Eccles. x. 8. Of a fiery, mettlesome horse. Job xxxix. 21, יַחְפְּרוּ בָעֵמֶק *they paw along the ground.* Hence,

2. *To lie in wait for one,* as it were, to dig a pit. Ps. xxxv. 7: חָפְרוּ לְנַפְשִׁי *they lay wait for my life.*

3. *To search, seek,* Job xxxix. 29: מִשָּׁם חָפַר אֹכֶל *from thence he seeketh the prey.* With the *accus. to spy out,* (a country), Deut. i. 22. Josh. ii. 2, 3.

II. חָפַר, Arab. خفر, in two conjugations; in *Kal, to blush, to be ashamed,* synonymous with בּוֹשׁ mostly, i. q. *to be put to shame, to be disappointed in his hope.* Ps. xxxv. 4, 26. xl. 15: יֵחָפְרוּ יַחַד מְבַקְשֵׁי נַפְשִׁי *let all be confounded that lay wait for my life.* lxx. 3. lxxxiii. 18. Job vi. 20. Micah iii. 7; with פָּנִים, Ps. xxxiv. 6: וּפְנֵיהֶם אַל־יֶחְפָּרוּ *and their faces were not ashamed.* The subject of the disappointment takes the prep. מִן, Isai. i. 29. (Comp. בּוֹשׁ).

Hiph. הֶחְפִּיר,

1. *To make one ashamed, to defeat with disgrace,* Prov. xiii. 5. xix. 26.

2. Intrans. as *Kal,* Isai. liv. 4. *Of inanimate nature,* Isai. xxxiii. 9.

חֶפֶר (*pit, well,*) the name of a royal city in Canaan. Josh. xii. 17. Comp. 1 Kings iv. 10.

חֲפָרַיִם (*two wells*), Josh. xix. 19, the name of a place in the tribe of Issachar.

חֲפַרְפָּרוֹת *plur. fem.* Isai. ii. 20, perhaps

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according to Jerom, *mice, moles,* (from חָפַר *to dig*.) The context almost requires an animal, which might be parallel with, *Bat*. Respecting the interpretations of the ancients which are very discordant, Vid. *Michaelis Supplem.* p. 876 and 2042.

I. חָפַשׂ in five conjugations; in *Kal, to seek,* only metaph. *to search, inquire into,* e. g. wisdom, Prov. ii. 4. comp. xx. 27. Ps. lxiv. 7: יַחְפְּשׂוּ עוֹלוֹת *they devise wicked deeds.*

Niph. pass. Obad. 6 only: נֶחְפְּשׂוּ *they are searched out.*

Piel חִפֵּשׂ *to seek,* Gen. xxxi. 35. xliv. 12; with the accus. 1 Sam. xxiii. 23, also, *to search throughout,* 1 Kings xx. 6. Zeph. i. 12. Metaph. Ps. lxxvii. 7 only: וַיְחַפֵּשׂ רוּחִי *and my spirit inquired.*

Pual חֻפַּשׂ,

1. *To be contrived, devised.* Ps. lxiv. 7: תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ *we have accomplished the devised project.*

2. *To be sought, looked for,* i. e. to hide, to cause one's-self to be sought, Prov. xxviii. 12, בְּקוּם רְשָׁעִים יֵחָפֵשׂ אָדָם *when the wicked rise, men hide themselves.* Comp. ver. 28, and *Hithp.*

II. *Hithp.* הִתְחַפֵּשׂ, properly, *to hide one's self.* (vid. *Pual.*) Hence, *to disguise, to mask one's self,* 1 Kings xx. 38: וַיִּתְחַפֵּשׂ בָּאֵפֶר עַל־עֵינָיו *and he disguised himself by a band on his eyes.* xxii. 30. Job xxx. 18: בְּרַב־כֹּחַ יִתְחַפֵּשׂ לְבוּשִׁי, properly, *by the great force* (of the disease) *is my garment changed,* i. e. the skin. Others, according to the paral. (*the pain*) *converts itself into a garment to me,* surrounds me like a garment.

חֵפֶשׂ *m. The thing contrived, project,* Ps. lxiv. 7. Vid. *Pual* No. 1.

חָפַשׂ probably as the Arabic خفش, to be weak, faint, (comp. חָפְשִׁי No. 1. and חָפְשׁוּת), only in *Pual. to be set at liberty,* Levit. xix. 20: כִּי לֹא חֻפָּשָׁה *for he was not free,* (Perhaps, properly in *Piel,* to consider as weak, invalid, e. g. of a slave, hence, generally, *to set at liberty*. However, both significations are more certain than their connection.)

חֹפֶשׂ *m. Any thing spread abroad; stratio.* Ezek. xxvii. 20 only: בְּגַדֵי חֹפֶשׂ לִרְכֻבָה *tapetes stratæ ad vehendum,* for riding, travelling.

חָפְשָׁה *fem. Liberty.* Levit. xix. 20. (Vid. the verb in *Pual.*)

חָפְשִׁי *adj.* (next from חֹפֶשׂ i. q. חָפְשָׁה, with the adjective termination יִ־). Plur. חָפְשִׁים.

1. *Weak, prostrate,* Ps. lxxxviii. 6.

2. *Free,* in opposition to slaves and prisoners, Job iii. 19: וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו *and the servant is free from his master.* Frequently in the phrase: שִׁלַּח חָפְשִׁי *to let, send free.* Deut. xv. 12, 13, 18; with לַחָפְשִׁי, Exod. xxi. 26, 27; לַחָפְשִׁי, חָפְשִׁי יָצָא *to be let free.* (Vid. יָצָא). Also, of freedom from taxes, and burdens of the subject, 1 Sam. xvii. 25.

חָפְשׁוּת and חָפְשִׁית *fem. Sickness,* hence בֵּית הַחָפְשִׁית *a hospital, infirmary,* 2 Kings xv. 5. 2 Chron. xxvi. 21. (Arab. خفشا a house of mourning to which the widows were wont to retire. Vid. *Juda ben Karish* in *Eichhorn's Biblioth.* III. p. 970).

חֵץ *m.* With *suff.* חִצִּי, *plur.* חִצִּים.

1. *An arrow.* (Root חָצַץ.) בַּעֲלֵי־חִצִּים *archers, bow-men.* Gen. xlix. 23. *the arrows of God,* i. e. lightnings, Ps. xviii. 15. Hab. iii. 11: לְאוֹר חִצֶּיךָ יְהַלֵּכוּ *they vanish before the lustre of thine arrows.* Jer. ix. 7: חֵץ שָׁחוּט לְשׁוֹנָם *a destructive arrow is their tongue.* Ezek. v. 16: חִצֵּי הָרָעָב הָרָעִים *the destroying arrows of hunger.*

2. *A wound caused by an arrow, a wound* generally, Job xxxiv. 6: אָנוּשׁ חִצִּי *my wound is dangerous.*

3. חֵץ הַחֲנִית, 1 Sam. xvii. 7, (in Chethib), *the staff of the javelin,* as *hasta, hastile.* The *Kri* and the parallel passages. 2 Sam. xxi. 19, and 1 Chron. xx. 5, have עֵץ.

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חָצַב and חָצֵב *fut.* יַחְצֹב in four conjugations; in *Kal,*

1. *To hew, to cut out,* especially of *stones,* (cognate with חָטַב) e. g. בֹּרוֹת חֲצוּבִים *hewn cisterns,* Deut. vi. 11. Jer. ii. 13; of the hewing out of a tomb, Isai. xxii. 16; of a wine-press, Isai. v. 2; stone pillars, Prov. ix. 1. Part. חֹצֵב *stone-hewer, mason,* 1 Kings xii. 13. sometimes applied to wood-cutters, as well as to stone-hewers 1 Kings v. 15. of a wood-cutter, Isai. x. 15.

2 Meton. *to destroy, kill,* Hos. vi. 5: חָצַבְתִּי בַּנְּבִיאִים *I destroy (them) by the prophets,* i. e. announce to them death and destruction.

3. Ps. xxix. 7: קוֹל יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ *Jehovah's voice divides flames of fire,* i. e. throws out divided flames.

Niph. To be hewn, cut into. Job xix. 24.

Pual. To be cut out, i. e. to be formed, Isai. li. 1.

Hiph. To destroy, as *Kal,* No. 2. Isai. li. 9.

חָצָה in two conjugations; in *Kal,*

1. *To divide in two parts, to halve.* Gen. xxxii. 8. Numb. xxxi. 27, 42: *and from the half of the children of Israel,* אֲשֶׁר חָצָה מֹשֶׁה *whom Moses had separated from the men of war.* Isai. xxx. 28: *as an overflowing stream,* עַד צַוָּאר יֶחֱצֶה *which reaches to the neck,* properly, divides the body. Ps. lv. 24: לֹא יֶחֱצוּ יְמֵיהֶם *they shall not divide their days of life,* i. e. not live the half of their days.

2. Generally, *to divide,* Judg. ix. 43. Job xl. 30.

Niph. To be divided, to become separated. 2 Kings ii. 8, 14. Dan. xi. 4. Deriv. מַחֲצִית.

חָצוֹר (*A court, farm-yard*). The name of several places.

1. A city in the tribe of Naphtali, which Solomon caused to be fortified. Josh. xi. 1. xii. 19. xix. 36. Judg. iv. 2. 1 Kings ix. 15. 2 Kings xv. 29.

2. Another, in the tribe of Benjamin. Neh. xi. 33.

3. A district in Arabia, mentioned next to קֵדָר. Jer. xlix. 28.

חָצוֹר חֲדַתָּה (*new court*) a place in the tribe of Judah. Josh. xv. 25.

חֲצוֹצְרָה see חֲצֹצְרָה *trumpet.*

חָצוֹת *fem. sing. The middle, midst.* Job xxxiv. 20. Ps. cxix. 62. Exod. xi. 4. Root חָצָה.

חֲצִי and חֵצִי st. constr. חֲצִי, with suff. חֶצְיִי.

1. *The middle,* Ruth iii. 8. Judg. xvi. 3.

2. *The half,* (comp. *medium, dimidium*) very frequently, e. g. חֲצִי הַדָּם *the half of the blood,* Exod. xxiv. 6. אַמָּה וָחֵצִי *an ell and a half,* Exod. xxv. 10, 17, 23. 1 Kings xvi. 21: אָז יֶחֱלַק הָעָם יִשְׂרָאֵל לַחֲצִי *at that time Israel separated in two halves;* with suff. חֶצְיֵנוּ *the half of us,* 2 Sam. xviii. 3. חֶצְיָם *the half of them,* Neh. iv. 10, 15.

3. i. q. חֵץ *arrow.* 1 Sam. xx. 36, 37. 2 Kings ix. 24.

I. חָצִיר *m.*

1. *Grass,* Job viii. 12. xl. 15. Ps. civ. 14. and often. Root חָצַר No. 2.

2. *A leek,* Numb. xi. 5. LXX. and Aqu. πρασα. *Vulg. porrum.*

II. חָצִיר i. q. חָצֵר *an habitation.* Isai. xxxiv. 13.

חֹצֶן Isai. xlix. 22. Neh. v. 13. and חֵצֶן Ps. cxxix. 7. *masc. the bosom, pouch, sinus,* formed by the clothes, when something is carried in them.

חֲצַף Chald. *To be harsh, rigorous, insolent,* and, (especially in *Pa.* and *Aph.*) *to press, to hurry, hasten. Part. Aph. rigorous,* or, *urgent,* e. g. of the command of a king. Dan. ii. 15. iii. 22.

חָצַץ i. q. חָצָה in three conjugations; in *Kal, to divide,* and intrans. *to be divided.* Deriv. חֵץ *arrow,* so called from splitting. Prov. xxx. 27: *the locusts have no king,* חֹצֵץ כֻּלּוֹ

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וַיֵּצְאוּ *and (yet) they all go forth by bands,* properly, divided into bands. Comp. Gen. xiv. 15.

Piel, part. מְחַצְּצִים usually, *the archers,* (denom. of חֵץ), perhaps, *those who divide (booty,)* e. g. Judg. v. 11.

Py. To be allotted, assigned, Job xxi. 21 : וּמִסְפַּר חֳדָשָׁיו חֻצָּצוּ *and when the number of his moons is allotted to him,* i. e. finished, when he must die.

חָצָץ *m.*

1. *Small stones, gravel.* Prov. xx. 17. Lam. iii. 16. (Syriac ܚܨܨ, Arabic حصي), properly small parts, little pieces, from the root חָצַץ.

2. i. q. חֵץ *An arrow,* and that, used for, lightning, Ps. lxxvii. 18.

חַצְצֹן־תָּמָר and חַצְצֹן תָּמָר (*the pruning of palms*). Gen. xiv. 7. 2 Chron. xx. 2, the name of a city in the desart of the tribe of Judah, famous for its palm-woods, afterwards עֵין גְּדִי q. v.

חֲצֹצְרָה and חֲצוֹצְרָה *fem. a trumpet,* Numb. x. 2. &c. xxxi. 6. Josh. v. 8. 2 Kings xii. 14. See חָצַר No. III.

I. חָצַר i. q. Arabic حصر *to inclose, surround,* whence حصار a farm-yard, villa. See חָצֵר.

II. i. q. خضر *to grow green,* see חָצִיר.

III. i. q. حضر properly, *to be present,* whence the Hebrew form חֲצוֹצֵר after the Arabic twelfth conjugation (اقتوتل), properly, *to call together,* (as the tenth conjugation in Arabic), which was done by the trumpet, hence, *to sound the trumpet.* Part. מחצצרים read מַחֲצְצְרִים, 1 Chron. xv. 24. 2 Chron. v. 13. vii. 6. xiii. 14. xxix. 28. in Chethib, the Kri rejects a ץ, so that it would be of *Piel* or *Hiph.* but against the analogy of the derived noun חֲצֹצְרָה.—2 Chron. v. 12. has מחצררים after the form קִטֵּל if there be not a mistake in the writing.

חָצֵר *Comm.*

1. *A court,* before a house, Neh. viii. 16. Esth. v. 2; especially, of the temple and tabernacle. Exod. xxvii. 9, &c. הֶחָצֵר הַפְּנִימִי *the inner,* or *priest's court* (of the temple) 1 Kings vi. 36. הֶחָצֵר הַחִיצוֹנָה *the exterior court* (of the same) Ezek. xl. 17.

2. *A farm-yard, hamlet, village,* such as there were in the territory of a city, (otherwise בְּנוֹת הָעִיר) Josh. xiii. 23, 28. xv. 32, &c. Levit. xxv. 31 : בָּתֵּי הַחֲצֵרִים אֲשֶׁר אֵין־לָהֶם חוֹמָה *the houses in the villages which have no wall.* Also, of moveable camps of the shepherds, Gen. xxv. 16. Isai. xlii. 11. (comp. Cant. i. 5.)

It is the beginning of many geographical names,

1. חֲצַר אַדָּר (*court of Adar*), a place in the confines of the tribe of Judah, Numb. xxxiv. 4. which is called, Josh. xv. 3, simply אַדָּר.

2. חֲצַר נַדָּה (*court of fortune*) in the same tribe, Josh. xv. 27.

3. חֲצַר סוּסָה Josh. xix. 5. and חֲצַר סוּסִים 1 Chron. iv. 31. (*horse-court*) in the tribe of Simeon.

4. חֲצַר עֵינוֹן Ezek. xlvii. 17. and חֲצַר עֵינָן xlviii. 1. Numb. xxxiv. 9, 10. (*court of wells*) in the northern borders of Palestine.

5. חֲצַר שׁוּעָל (*fox-court*) Josh. xv. 28. xix. 3. 1 Chron. iv. 28. Neh. xi. 27. in the tribe of Simeon.

6. חֲצַר הַתֵּיכוֹן (*middle-court*) Ezek. xlvii. 16. in the confines of Chauran or Auranitis.

7. Plur. חֲצֵרוֹת a station of the Israelites in Arabia. Numb. xi. 35. xii. 16. xxxiii. 17. Deut. i. 1. חֲצֵרוֹן Josh. xv. 3, 25. a place in the tribe of Judah.

חֲצַרְמָוֶת The name of a district in Arabia, eastward of Yemen, still called by the same name, حضرموت *Hadramaut.* Gen. x. 26. See Niebuhr's description of Arabia, p. 283—94. The same name is *Adramyttium* on the coast of Africa.

חֵק see חֵיק.

חֹק *m.* before Makk—חָק, with suff. חֻקִּי, חֻקְּךָ and חֻקְּכֶם. Plur. חֻקִּים, once חוּקֵי Ezek. xx. 18. (from חקק) prop. *something determined,*

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fixed, e. g. לֶחֶם חֻקִּי *the bread due to me.* Prov. xxx. 8; comp. Ezek .xvi. 27. חֹק הַשֶּׁמֶן *the fixed portion of oil,* Ezek. xlv. 14. Exod. xxix. 28: *it shall belong to Aaron and his sons* לְחָק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל *by an everlasting statute from the children of Israel.* Levit. vii. 34. x. 15. Numb. xviii. 8, 11, 19. Job xxiii. 14: יַשְׁלֵם חֻקִּי *he performs that which is appointed unto me.* But especially

1. *A task; pensum.* Exod. v. 14. Prov. xxxi. 15.
2. *A boundary, limit,* Job xxvi. 10. Prov. viii. 29. לְבִלִּי־חֹק *without limit,* Isai. v. 14. xxiv. 5. עָשָׂה חָק *to set a limit,* Job xiv. 15. xxviii. 26.
3. *Fixed time.* Job xiv. 13. Micah vii. 11.
4. *Law,* also merely, *custom, manner,* Judg. xi. 39. Of the law of nature, Job xxviii. 26. Plur. חֻקִּים of the statutes, laws of God, joined with the syn. תּוֹרָה, מִשְׁפָּט, עֵדוּת Deut. iv. 5, 8, 14. vi. 24. xi. 32. xii. 1. xvi. 12. xvii. 19, &c. Hence *oracle, decree* (of Jehovah). Ps. ii. 7: אֲסַפְּרָה אֶל חֹק *I will declare the decree.* (Comp. Isai. viii, 16.) Comp. חֻקָּה.

חֻקָּה i. q. חָקַק *to engrave,* hence, as γράφειν, *to draw, paint.* (From *designare* comes in French *desiner;* in German, *zeichnen* and *bezeichnen* are cognate words,) in two conjugations;

Pual. part. מְחֻקֶּה *something drawn, delineated, painted.* Ezek. viii. 10. xxiii. 14: אֲנָשִׁים מְחֻקֶּה *men delineated,* or *pourtrayed,* 1 Kings vi. 35: *he covered with gold* עַל הַמְּחֻקֶּה *the carved work.*

Hithp. Job xiii. 27: עַל־שָׁרְשֵׁי רַגְלַי תְּתְחַקֶּה *thou drawest* or *makest a mark round the soles of my feet,* i. e. thou settest a mark to my feet, how far they shall go.

חֻקָּה *fem.* i. q. חֹק *Law,* e. g. of heaven, of nature, Job xxxviii. 33. Jer. xxxi. 35. xxxiii. 25; of God, חֻקַּת עוֹלָם לְדֹרֹתָם *an everlasting law* or *statute for their generations.* Exod. xxvii. 21. Levit. iii. 17. הָלַךְ בְּחֻקּוֹת הַגּוֹיִם *to walk in the laws of the heathen,* i. e. to live according to them. 2 Kings xvii. 8. Levit. xx. 23. Comp. 1 Kings iii. 3. 2 Kings xvii. 19. Ezek. xxxiii. 15.

חָקַק in four conjugations; in *Kal,*

1. *To engrave, (drawings, characters,)* Isai. xxx. 8. xlix. 16: הֵן עַל כַּפַּיִם חֲקוֹתִיךְ *behold I have engraved thee on the hands.* Ezek. iv. 1. *to cut in,* (comp. the parall. חָצַב), Isai. xxii. 16.
2. As γράφειν, *to paint.* Ezek. xxiii. 14: *the images of the Chaldees* חֲקֻקִים בַּשָּׁשַׁר *pourtrayed with red paint.*
3. *To establish, fix,* Prov. viii. 27: בְּחָקְקוֹ חוּג עַל־פְּנֵי תְהוֹם *when he fixed the bow or arch upon the deep,* see 29: בְּחָקְקוֹ מוֹסְדֵי אֶרֶץ *when he fixed the pillars of the earth.* (בְּחוּקוֹ for בְּחוּקְקוֹ).
4. *To decree, order,* Isai. x. 1. Part. חֹקֵק the *regulator, leader, ruler,* of the people. Judg. v. 9.

Pual part. מְחֻקָּק *law, justice,* Prov. xxxi. 5.

Hoph. To be engraved, written down, recorded, Job xix 23.

Poel, as *Kal,* No. 4. Prov. viii. 15. Part. מְחֹקֵק.

1. *A legislator,* Deut. xxxiii. 21. Isai. xxxiii. 22. *leader, governor,* Judg. v. 14.
2. *The staff of command, sceptre,* Numb. xxi. 18. Ps. lx. 9. Gen. xlix. 10.

חֻקָּה *m.* only in plur. and st. constr. חֻקְקֵי *decrees, deliberations,* Judg. v. 15. Isai. x. 1.

חָקַר *fut.* יַחְקֹר in three conjugations; in *Kal, to enquire, examine, search,* Deut. xiii. 15. Ezek. xxxix. 14. (comp. Judg. xviii. 2.) With the accus. of the person or thing, to *examine into, to sound.* 1 Sam. xx. 12: כִּי אֶחְקֹר־אֶת אָבִי *when I have sounded my father.* Judg. xviii. 2: לְכוּ חִקְרוּ אֶת־הָאָרֶץ *go and search the land.* Prov. xxiii. 30:

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לַבָּאִים לַחְקֹר מִמְסָךְ *they who meet to taste the spiced wine.* Ps. cxxxix. 1: יְהוָה חָקַרְתַּנִי וַתֵּדָע *Jehovah, thou hast searched and known me.* Job v. 27. xiii. 9. xxviii. 27. xxix. 16. xxxii. 11. Jer. xvii. 10. Prov. xxv. 2. xxviii. 11: *the rich man is wise in his own eyes,* וְדַל מֵבִין יַחְקְרֶנּוּ *however, the intelligent poor searcheth him out,* i. e. LXX. καταγνωσεται. Aqu. and Theod. ἐξιχνίασει.

Piel חִקֵּר as *Kal.* Eccles. xii. 9.

Niph. נֶחְקַר passive of *Kal,* Jer. xxxi. 37. 1 Kings vii. 47: לֹא נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת *for the weight of brass was not to be ascertained,* it was beyond calculation. 2 Chron. iv. 18. Jer. xlvi. 23. Compare אֵין חֵקֶר.

חֵקֶר *m.*

1. *Inquiry.* Job viii. 8: וְכוֹנֵן לְחֵקֶר אֲבוֹתָם *attend to that which their fathers investigated.* Job xxxiv. 24. Judg. v. 16: נְדוֹלִים חִקְרֵי־לֵב *great deliberations of the heart.* אֵין חֵקֶר *unsearchable,* Prov. xxv. 3. hence, *innumerable.* Job v. 9. ix. 10. xxxvi. 26.

2. *That which is to be searched into,* the secret, the innermost part. Job xi. 7. xxxviii. 16: חֵקֶר תְּהוֹם *the lowest depths of the sea.*

חֹר *m.* only in plur. חֹרִים once חוֹרִים Eccles. x. 17, *nobles, free-born.* 1 Kings xxi. 8, 11. Neh. ii. 16. iv. 18. Root חר for חרר to be free, free-born, of a noble descent, חר the noble, free-born.

חֹר *A hole, aperture,* see חוֹר.

חֳרָאִים *m.* plur. Isai. xxxvi. 12. *filth, dung.* (Arabic حرى, to evacuate, to ease the stomach). The Masorites considered this word indecent, and therefore pointed it with the vowels of צוֹאָה. See חֳרֵי יוֹנִים.

חָרַב *fut.* יֶחֱרַב and יֶחֱרַב in five conjugations, in *Kal,*

1. *To dry, to be dried up.* Gen. viii. 13: חָרְבוּ הַמַּיִם *the waters were dried up,* and חָרְבוּ פְּנֵי אֲדָמָה *the earth was dry.* ibid. Isai. xix. 5, 6. Job xiv. 11. Isai. xiii. 15. Ps. cvi. 9.

2. *To be destroyed, made desolate,* of a country, city, (the meton. sense of No. 1. is clear from Isai. xlii. 15. xlviii. 21.) Isai. xxxiv. 10: מִדֹּר לְדֹר תֶּחֱרַב *it will remain waste from generation to generation.* Jer. xxvi. 9: וְהָעִיר הַזֹּאת תֶּחֱרַב מֵאֵין יוֹשֵׁב *and this city shall remain waste, so that none shall dwell in it.* Ezek. vi. 6. xii. 20; of the sanctuaries, Amos vii. 9; of people, Isai. lx. 12: וְהַגּוֹיִם חָרֹב יֶחֱרָבוּ *and the people shall be destroyed.*

3. Act. *To destroy,* Jer. l. 21, 27.

4. *To be astonished, astounded,* Jer. ii. 12. which is evident from the words שָׁעֲרִי שָׁמַם, in the context. Comp. artic. שָׁמֵם.

Niph.

1. *To be destroyed.* Ezek. xxvi. 19. xxx. 7.

2. Recip. *to destroy one another,* hence, *to fight,* 2 Kings iii. 23.

Pual, to be dried up, Judg. xvi. 7, 8.

Hiph. הֶחֱרִיב.

1. *To dry up,* Isai. l. 2. Jer. li. 36.

2. *To destroy,* e. g. cities, countries. Ezek. xix. 7. Judg. xvi. 24; people, 2 Kings xix. 17: הֶחֱרִיבוּ מַלְכֵי אַשּׁוּר אֶת־הַגּוֹיִם וְאֶת אַרְצָם *the kings of Assyria have destroyed the people and their land.*

Hoph. הָחֳרַב pass. of No. 2. Ezek. xxvi. 2. xxix. 10, 12.

חָרֵב *adj.*

1. *Dry,* Levit. vii. 10. Prov. xvii. 1.

2. *Destroyed, desolate.* Jer. xxxiii. 10, 12. Neh. ii. 3, 17. Plur. חֳרֵבוֹת Ezek. xxxvi. 35.

חֶרֶב *fem.*

1. *A sword,* הִכָּה לְפִי חָרֶב *to smite with the edge of the sword,* to put to the sword. Deut. xiii. 16. xx. 13. Josh. vi. 21. viii. 24. x. 28, &c.

2. Applied to other sharp instruments, as, the circumcising knife, Josh. v. 2, 3; a razor, Ezek. v. 1; a tool to hew stones, Exod. xx. 25; weapons for war. Ezek. xxvi. 9.

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3. *Dryness, aridity.* Deut. xxviii. 22.

חֹרֵב and חוֹרֵב the western height of Mount Sinai, now, by way of pre-eminence, called Sinai, Exod. iii. 1. xvii. 6. Deut. i. 2. Mal. iii. 22.

חֹרֶב *m.*

1. *Drought.* Judg. vi. 37, 39. Hagg. i. 11. Jer. xxx. 38. Hence, *heat,* Gen. xxxi. 40: בַּיּוֹם אֲכָלַנִי חֹרֶב *in the day the heat consumed me.* Job xxx. 30. Isai. xxv. 4.

2. *Destruction,* עָרֵי חֹרָב *waste cities.* Isai. lxi. 4. Ezek. xxix. 10.

חָרְבָּה *fem.* plur. חֳרָבוֹת, with the art. הַחֳרָבוֹת *desolation, a wilderness;* Levit. xxvi. 31: נָתַתִּי אֶת־עָרֵיכֶם חָרְבָּה *I will make your cities become a wilderness.* בָּנָה חֳרָבוֹת *to rebuild ruins, to restore waste places.* Ezek. xxxvi. 10, 33. xxxviii. 12. comp. Job iii. 14.

חָרָבָה *fem.* (for חַרָבָה) *dryness,* Gen. vii. 12. Exod. xiv. 21.

חַרְבוֹן *m. Drought, heat,* Ps. xxxii. 4.

חָרַג Ps. xviii. 46 only, probably, *to be in fear, to tremble.* (Chald. חַרְגָּא *horror, timor, trepidatio*). Hence, וְיֶחֶרְגוּ מִמִּסְגְּרוֹתֵיהֶם *and they tremble forth from their forts.* i. e. they leave them trembling, (comp. Micah vii. 17. Hos. xi. 11.) According to others i. q. خرج to go forth, which gives the same sense, but is too faint, for the parallel member of the passage.

חַרְגֹּל Levit. xi. 22 only, the name of a kind of locust, eatable, and winged. (Arabic حرجل a drove of horses, and, a swarm of locusts).

חָרַד *fut.* יֶחֱרַד in two conjugations; in *Kal,*

1. *To quake, tremble, to be frightened.* Exod. xix. 16: וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה *and all the people trembled that were in the camp.* Ruth iii. 8. 1 Kings i. 49. 1 Sam. xxviii. 5: וַיֶּחֱרַד לִבּוֹ מְאוֹד *and his heart trembled greatly.* Isai. x. 29. Ezek. xxvi. 18. Amos iii. 6; with לְ at, or before something, Job xxxvii. 1: אַף־לְזֹאת יֶחֱרַד לִבִּי *at this, my heart trembles;* with מִן Hos. xi. 11. Exod. xix. 18. The construction often implies another verb, e. g. Gen xlii. 28: וַיֶּחֶרְדוּ אִישׁ אֶל אָחִיו לֵאמֹר *and they turned anxiously one to another,* comp. 1 Sam. xiii. 7.

2. With אֶל *to be anxious, careful for one,* 2 Kings iv. 13.

3. *To hasten,* as *trepidare, trepide occurrere.* (Comp. חפז in *Niph.*) Hos. xi. 10, 11. 1 Sam. xvi. 4. xxi. 2.

Hiph. הֶחֱרִיד causat. *to frighten one, put one in fear.* Judg. viii. 12. 2 Sam. xvii. 2. Levit. xxvi. 6: אֵין מַחֲרִיד *none shall make* (you) *afraid,* Job xi. 19. Isai. xvii. 2.

חָרֵד *adj.*

1. *Fearful, anxious.* Judg. vii. 3; with עַל 1 Sam. iv. 13.

2. In a religious sense, *fearing God, pious,* e. g. Ezra x. 3: הַחֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ *they who fear the commandment of our God,* comp. ix. 4. Isai. lxvi. 2: חָרֵד עַל דְּבָרִי *he who fears my commandments;* with אֶל, ver. 5.

חֲרָדָה *fem.* st. constr. חֲרַדַת.

1. *Terror, fear,* Gen. xxvii. 33: וַיֶּחֱרַד יִצְחָק חֲרָדָה גְדֹלָה *and Isaac was very much afraid.* Prov. xxix. 25: חֲרַדַת אָדָם *fear on account of men.* 1 Sam. xiv. 15: חֲרָדַת אֱלֹהִים *a terror of God,* sent by God, as it were, *a panic terror,* plur. Ezek. xxvi. 16.

2. *Care, concern,* 2 Kings iv. 13. See the verb, No. 2.

3. Proper name of an encampment of the Israelites, Numb. xxxiii. 24.

חָרָה *fut.* יֶחֱרֶה *apoc.* יִחַר (cognate with חָרַר) in four conjugations; in *Kal,*

1. *To inflame, kindle,* of anger only. In the following constructions;

(*a*) חָרָה אַפּוֹ *his anger kindles.* Exod. xxii. 23; with בְּ *against one,* Gen. xxx. 2: וַיִּחַר אַף יַעֲקֹב בְּרָחֵל *and Jacob's anger was kindled against Rachel.* xliv. 18. Job xxxii. 2, 3. xlii. 7. seldom with אֶל Numb. xxiv. 10, and עַל Zech. x. 3.

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(*b*) Omitting אַף: חָרָה לוֹ (*anger*) *kindles in him*, for, he becomes angry. Gen. xxxi. 36: וַיִּחַר לְיַעֲקֹב *and Jacob was angry*. xxxiv. 7. 1 Sam. xv. 11. 2 Sam. xix. 43.

(*c*) With בְּעֵינֵי, Gen. xxxi. 35: אַל יִחַר בְּעֵינֵי אֲדֹנִי *my Lord, or Sir, be not angry*. xlv. 5. In several passages these terms express rather the effect of sorrow, hence, it is often rendered by the LXX. λυπηθῆναι, 2 Sam. vi. 8. Gen. iv. 5. Jonah iv. 4, 10. Concerning the connection of these significations, comp. זָעַם in *Niph.* עָצַב in *Hithp.*

2. Simply: *to be angry*, Hab. iii. 8: הַבִּנְהָרִים חָרָה יְהוָה *is Jehovah angry with the streams?*

Niph. To be angry, with בְּ Cant. i. 6: בְּנֵי אִמִּי נִחֲרוּ בִי *the sons of my mother were angry with me*. The form is similar to the *fut. Kal*, יִחַר Isai. xli. 11. xlv. 25.

Hiph.

1. *To be zealous, fervent*, Neh. iii. 20: אַחֲרָיו בָּרוּךְ הֶחֱרָה חֲזֵק *after him Baruch repaired diligently, zealously.*

2. Causat. *To let his anger inflame or be kindled*, Job xix. 11.

Hithp. To grow angry, passionate. Ps. xxxvii. 1, 7, 8. Prov. xxiv. 19. Deriv. חָרוֹן, חָרִי. Comp. תַּחֲרֵה.

חָרוֹד Judg. vii. 1 only; the name of a well, not far from Jezreel and the mountain Gilboa; or, the name of a place, called עֵין חָרוֹד, whence the *nom. gent.* חָרֹדִי 2 Sam. xxiii. 25.

חֲרוּזִים pl. *m. Strings of pearls, coral*, &c. Cant. i. 10 only (Syriac ܚܪܙ, comp. in Arabic خرز to pierce, especially for, *to string*, خرز a necklace, strung with jewels, or small trinkets.

חָרוּל Job xxx. 7. Plur. חֲרָלִים Prov. xxiv. 31. *a thorn, thorn-bush*, comp. *Celsii Hierobot.* T. II. p. 166.

חָרוֹן *m.* (of חָרָה).

1. *Any thing on fire.* Ps. lviii. 10.

2. חֲרוֹן אַף *the heat of anger*, for, wrath. Numb. xxv. 4. xxxii. 14. 1 Sam. xxviii. 18: וְלֹא עָשִׂיתָ חֲרוֹן אַפּוֹ בַּעֲמָלֵק *and* (since) *thou hast not executed his wrath on Amalek*, comp. Hos. xi. 9. More rarely occurs חָרוֹן only, especially of the divine wrath, Neh. xiii. 18. Ps. ii. 5. Plur. Ps. lxxxviii. 17.

חָרוּץ *m.* (with an impure *Kamets*, although the plur. occurs only under No. 3.)

1. Prop. adj. *pointed, sharp*, (see חָרַץ), hence as *epith. poet.* of מוֹרָג Isai. xli. 15: מוֹרָג חָרוּץ *the sharp threshing instrument*, and then simply, חָרוּץ Isai. xxviii. 27. Amos i. 3. Job xli. 22. Concerning the descriptions of this machine, see מוֹרָג.

2. *A ditch, trench*, perhaps including the rampart, Dan. ix. 25. (Chald. חֲרִיץ. Comp. חָרַץ No. 2. here: to dig). The verb נִבְנְתָה *it is built*, refers, only by a Zeugma, to חָרוּץ.

3. *Diligent, industrious*, (see חָרַץ No. 3.) Prov. x. 4. xii. 24. xiii. 4. xxi. 5.

4. *Justice, judgment*, (see חָרַץ 4.) Joel iv. 14: בְּעֵמֶק הֶחָרוּץ *in the valley of justice*, i. e. of punishment, LXX. ἐν κοιλάδι τῆς δικης.

5. A poetical word for *gold.* Ps. lxviii. 14. Prov. iii. 14. viii. 10. xii. 27. xvi. 16. Zech. ix. 3, perhaps, *that which is coveted, got by avarice*, (from حرص *avide cupiit, quæsivit* [*opes*]). A. Schultens understands by it a peculiar kind of gold, *aurum sponte effissum ex terræ gremio*, but the expression appears rather general and poetical, than specific and technical.

חַרְחֻר *m.* Deut. xviii. 22. *An inflammation, fever.* LXX. ἐρεθισμος. Vulg. *ardor.* Arabic *paralysis pulmonum.*

חֶרֶט *m.* Exod. xxxii. 4. Isai. viii. 1. *An engraving tool, pencil*, for writing (on a board) comp. עֵט (Syriac ܚܪܛ to carve, to engrave.)

חַרְטֻמִּים *m.* plur. *Soothsayers, interpreters of signs, hieroglyphicks*, at the Egyptian

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court. Gen. xli. 8, 24. Exod. vii. 11, 22. viii. 3, 14, 15. ix. 11, perhaps to be understood of that kind of Egyptian priests, whom the Greeks call ἱερογραμματεῖς: at the Chald. court, Dan. i. 20. ii. 2. a class of Babylonish magicians. If the word be of Semitic origin, it may be a quadrilitt. compounded of חרט *pen* or *pencil*, and חרם *to be holy*, hence, ἱερογραμματευς. Others derive it from the Copt. Ερτωμ, or Ερσωμ a worker of miracles. Others, more probably from the Persian, خردمند a wise man, compounded from خرد knowledge, and مند gifted. See *Michaelis's Supplem.* p. 920. *Rosenmuller* on *Bocharti Hieroz.* T. II. p. 468. *Jabolonskii Opusc ed. Te Water*, T. I. p. 401.

חַרְטֻמִּין Chald. *idem.* Dan. ii. 10. 27. iv. 4, 6. v. 11.

I. חֹרִי *Fine bread*, (comp. חוֹר No. 1.) Gen. xl. 16: סַלֵּי חֹרִי *canistra farinæ*, LXX. χονδριτῶν baskets for cakes, bread. (In Arabic حواري wheaten bread, and in the Mishnah (עדית *Edajoth* c. 3, 10.) חרי occurs as, a kind of baked food).

II. חֹרִי perhaps, *inhabitants of caves*, from חוֹר and the adjective termination ־ִי; the name of a people, who according to Gen. xiv. 6, inhabited Mount Seir, and, Deut. ii. 12, 22, were driven away from thence by the Edomites. Notwithstanding, Gen. xxxvi. 20, the heads of that people are mentioned next after the Edomites.

חֲרֵי יוֹנִים (instead of which the Masorites would read דְּבְיוֹנִים as more becoming to the sacred language.) *m.* plur. *Pigeon-dung*, comp. חֳרָאִים. It may be taken in its proper sense, (comp. *Celsii Hierobot.* P. II. p. 30. Rosenmuller on *Bocharti Hieroz.* T. II. p. 582.), but may also stand for any other poor kind of food. That the name pigeon-dung is meton. applied in the Semit. languages to certain vegetable substances is asserted by *Bocharti Hieroz.* II. p. 44, &c.

חָרִיט *m. A money-bag*, 2 Kings v. 23; as a female ornament, reticule, Isai. iii. 22. but in both passages in plur. only, (Arabic خريطة a leather money-bag).

חָרִין i. q. חָרוּץ.

I. *A threshing instrument*, threshing cylinder. 2 Sam. xii. 31. 1 Chron. xx. 3.

II. חָרִיצֵי הֶחָלָב 1 Sam. xvii. 8. *cheese.* Thus the LXX. τρυφαλις. Vulg. *formella casei.* Chald. and Syr. *idem.* (In Arabic كريض *caseus molliusculus*, with the permutation of כ and ח).

חָרִישׁ *m. The act of ploughing, the time for ploughing.* 1 Sam. viii. 12. Gen. xlv. 6. Exod. xxxiv. 21.

חֲרִישִׁי *adj.* prop. *resting, quiet.* Jonah iv. 8: רוּחַ קָדִים חֲרִישִׁית probably, *a sultry east wind.* Chald. *quietus.*

חָרַךְ only in *Kal, to catch, to lay hold of*, Prov. xii. 27: לֹא יַחֲרֹךְ רְמִיָּה צֵידוֹ according to the Versions, *laziness catches not its prey.* Cognate is

חֲרַכִּים *m.* plur. Cant. ii. 9. prop. perhaps, *a net*, here, *lattice*, or *trellis* of a window. LXX. δικτυα.

חָרַךְ Chald. *To singe.*

Ithp. pass. Dan. iii. 27. In Syriac *idem.* Arabic حرث.

חָרַם Arabic حرم to forbid, prohibit, in several derivatives also, to consecrate. In two conjugations; in *Hiph.* הֶחֱרִים.

I. *To devote*, (unto Jehovah) and so, that it could not be redeemed. Levit. xxvii. 28, 29. Micah iv. 13. This was in particular frequently the case with hostile cities, where, when taken, men and beasts were put to the sword, the town burnt, and a curse pronounced on the rebuilding of it. Both, consecration and extirpation are expressed by the same word. Luther, *verbannen* (to banish). Deut. ii. 34. iii. 6. vii. 2. xx. 17. Josh. viii. 26. x. 28, 37.

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xi. 21. 1 Sam. xv. 3. A few times with the addition לְפִי חֶרֶב, Josh. xi. 12. 1 Sam. xv. 8; With אַחֲרֵי Jer. l. 21. (Comp. 1 Kings xiv. 10. xxi. 21.) Isai. xi. 15: וְהֶחֱרִים יְהוָה אֵת לְשׁוֹן יָם מִצְרַיִם *and Jehovah will put a curse of extermination on the gulph of the Egyptian sea.* As the consequence of which curse, we are to suppose the drying up of that gulf.

Hoph. הָחֳרַם pass. *to be exterminated,* of persons (devoted to God). Exod. xxii. 19. Levit. xxvii. 29; of things, (devoted to God,) Ezra x. 8.

II. חָרַם i. q. خرم Arabic, to tear off, cut off, intrans. to have a flat nose. Conj. II. to flatten or curtail the nose. It occurs only in the part. *Kal,* חָרוּם Levit. xxi. 18. *flat-nosed,* one that is mutilated in his nose.

I. חֵרֶם *m.* with *suff.* חֶרְמִי.

1. *Something devoted to Jehovah,* without the possibility of redeeming it, confiscated (distinguished from other consecrations) Levit. xxvii. 21, 28, 29. Numb. xviii. 14. Deut. vii. 26. xiii. 18. Josh. vi. 17, 18. vii. 1. 1 Sam. xv. 21. Ezek. xliv. 29.

2. *The curse of extermination,* the proscription, or ban of Jehovah. 1 Kings xx. 42: אִישׁ חֶרְמִי *the man whom I have proscribed.* Comp. Isai. xxxiv. 5. Mal. iii. 24. Zech. xiv. 11.

II. חֵרֶם *m. A net,* (of the fisher-man, fowler) Hab. i. 16, 17. Ezek. xxvi. 5, 14. In Chald. *idem.*

חֵרֶם The name of a town in the tribe of Naphtali. Josh. xix. 38.

חָרְמָה (*proscription*). The name of a royal city in Canaan, which afterwards by the distribution was allotted to the tribe of Simeon. Numb. xiv. 45. xxi. 3. Deut. i. 44. Josh. xii. 14. xix. 4. According to Judg. i. 14. formerly צְפַת.

חֶרְמוֹן The name of the upper ridge of the mountain Antilibanus, which is called by the Amorites (Deut. iii. 9.) שְׂנִיר, by the Sidonians שִׂרְיוֹן, (although this mountain 1 Chron. v. 23, is again distinguished from שְׂנִיר). According to Deut. iv. 48, it was also the same with שִׂיאוֹן. See also Josh. xi. 3, 17. Ps. xxix. 6. lxxxix. 13. cxxxiii. 3. Plur. חֶרְמֹנִים Ps. xlii. 7. At present *Dschebel es Schech.* (As appellat. comp. حرم high mountain).

חֶרְמֵשׁ *m. A sickle.* Deut. xvi. 9. xxiii. 26. (The quadrilitt. appears to be compounded from חרם No. II. and חרשׁ).

חָרָן The name of a town in Mesopotamia. Greek Καῤῥαι. Gen. xi. 31. xii. 5. xxvii. 43. 2 Kings xix. 12. afterwards famous by the defeat of Crassus. The same is perhaps also meant, Ezek. xxvii. 23. Comp. 2 Kings xix. 12.

חֹרֹנַיִם The name of a town of the Moabites. Isai. xv. 5. Jer. xlviii. 3, 5, 34. The *nom. gent.* is חֹרֹנִי, Neh. ii. 10, 19. Different from this is, בֵּית חוֹרוֹן.

חֶרֶס *m.*

I. *The sun.* Job ix. 7. Judg. viii. 13. and with the ה parag. חַרְסָה xiv. 18. (as לַיִל and לַיְלָה).

II. *The itch.* Deut. xxviii. 27. Root حرش to rub, also to be rough, scabby.

III. Isai. xix. 18. עִיר הַהֶרֶס according to several MSS., editions, and versions, usually read עִיר הַהֶרֶס, *sun-town,* (*Heliopolis*), so Symm. Vulg. Saad. but perhaps the readings are not different in sense, and חֶרֶס is syn. with הֶרֶס *deliverance,* according to the Arabic حرس to save, protect.

חַרְסוּת *fem.* (Kri חַרְסִית). Jer. xix. 2, the name of a gate of Jerusalem, leading to the valley of Hinnom. Vulg. and Luther: *Ziegel thor* (the gate of tiles) (from חֶרֶשׁ) Chald. *porta sterquilinii.* Others, *sun* or *east-gate,* (from חֶרֶס) comp. שַׁעַר הַמִּזְרָח Neh. iii. 29.

I. חָרַף *fut.* יֶחֱרַף in two conjugations; in *Kal, to insult, deride, disdain,* with the accus.

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Ps. cxix. 42. Prov. xxvii. 11. Job xxvii. 6: לֹא יֶחֱרַף לְבָבִי מְיָמַי *my heart shall blame none of my days.* More frequently in

Piel חֵרֵף *idem.* 1 Sam. xvii. 26, 36; with לְ 2 Chron. xxxii. 17; with בְּ 2 Sam. xxiii. 9. Judg. v. 18: זְבֻלוּן עַם חֵרֵף נַפְשׁוֹ לָמוּת *Zebulun, a people that risked or ventured their lives unto death,* exposed themselves to the greatest hazard of their lives. (Comp. Schnurrer on this passage).

II חָרַף only in *Niph.* Levit. xix. 20: שִׁפְחָה נֶחֱרֶפֶת לְאִישׁ *a bond-maid, betrothed to a husband.* In Talmud חֲרוּפָה signifies *desponsata,* i. q. אֲרוּסָא prop. *empta.* Comp. in Arabic حرف to barter, trade, because, to marry a woman is the same as to purchase her, see אֵרַשׁ and מָכַר.

III. חָרַף Isai. xviii. 6. as denom. of חֹרֶף *to pass the winter,* in *Kal,* and Isai. xviii. 6 only: וְכָל־בַּהֲמַת הָאָרֶץ עָלָיו תָּחֳרַף *and all the beasts of the earth shall winter upon it.* opposed to קוּץ (denom. of קַיִץ) to pass the summer. So the Chald. Jerome and Luther, and it is supported by the context. Also in Arabic the significations of حرف are for the most part denominations of the autumn, or harvest. Others according to No. I. The beasts of the earth shall despise it.

חֹרֶף *m. The autumn,* or rather, (since the Hebrew usually distinguishes only two seasons), *autumn and winter,* together. Hence the opposition: קַיִץ וָחֹרֶף *summer* and *winter.* Gen. viii. 22. Ps. lxxiv. 17. Zech. xiv. 8. בֵּית־הַחֹרֶף *the winter palace,* Amos iii. 15. Job xxix. 4: בִּימֵי חָרְפִּי *in the days of my harvest,* where we should say: in the days of my spring, since the Hebrews and several other Oriental nations begin the year with the harvest. Jerom: *diebus adolescentiæ meæ.* (Hence יֹרֶה is the rainy season which falls in our harvest, with them, the spring-rain; מַלְקוֹשׁ *the late rain,* i. e. the rain in our spring season; חָרְפִּין in Chald. signifies, *early ripe fruits,* opposed to אֲפֵלִי *late ripe fruits.*)

חֶרְפָּה *fem.*

1. *Scorn, insult,* which one offers another. Job xvi. 10. Ps. xxix. 9. lxxix. 12. Micah vi. 16: חֶרְפַּת עַמִּי *the reproach which my people has brought upon me.*

2. *Ignominy, disgrace,* that lies or rests upon one. Isai. xxv. 8. liv. 4: חֶרְפַּת אַלְמְנוּתַיִךְ *the ignominy of thy widowhood.* Josh. v. 9: *the disgrace of Egypt,* i. e. which still sticks to you.

3. *The object of reproach, disgrace.* Neh. ii. 17. Ps. xxii. 7. Joel ii. 17, 19. Plur. חֶרְפּוֹת Ps. lxix. 11. Dan. xii. 2.

חָרַץ *fut.* יֶחֱרַץ.

1. In two conjugations; in *Kal, to point a thing, to sharpen it.* In the two following proverbial expressions only: Exod. xi. 7: לְכֹל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ־כֶּלֶב לְשֹׁנוֹ *against any of the children of Israel no dog shall point his tongue,* no one shall do them any harm Josh. x. 21: לֹא־חָרַץ לִבְנֵי יִשְׂרָאֵל לְאִישׁ אֶת לְשֹׁנוֹ *none pointed his tongue against any of the children of Israel,* i. e. none ventured to hurt them. Judith xi. 12, (19): *οὐ γρύξει κύων τῇ γλωσσῃ αὐτοῦ ἀπεναντι σου,* where probably in the Hebrew original the same word stood, for the LXX. have also in the above passages γρυζειν.

2. *To cleave, rend.* Part. Levit. xxii. 22: חָרוּץ *rent, having a little wound.*

3. *To be quick, active, industrious.* (Arabic حرس conjugations I. VIII. *id.* Comp. חָרַד). 2 Sam. v. 24: אָז תֶּחֱרַץ *then hasten, be quick.* Prov. x. 4: וְיַד חָרוּצִים תַּעֲשִׁיר *the hand of the industrious makes rich.* xii. 24. xiii. 4. xii. 27. xxi. 5. See חָרוּץ No. 3.

4. *To decide, determine.* 1 Kings xx. 40. Job xiv. 5: אִם חָרוּצִים יָמָיו *when his days are determined.* Isai. x. 22: *the destruction is decreed.*

Niph. part. נֶחֱרָצָה and נֶחֱרֶצֶת as subst. *the decree, judgment.* Isai. x. 23: כָּלָה

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וְנֶחֱרָצָה *destruction and the decree*, ἐν δια δύοιν for *the decreed destruction*. xxviii. 22. Dan. ix. 27. xi. 36. Dan. ix. 26: נֶחֱרֶצֶת שׁוֹמֵמוֹת *the decreed*, or *determined desolations*.

חֲרַץ Chald. *The hip*. i. q. חָלָצַיִם Hebrew (Syriac ܚܨܪ) Dan. v. 6; קְטָרֵי חַרְצֵהּ מִשְׁתָּרְיִן *the joints of his hips became loose*, i. e. he became exhausted.

חַרְצֻבוֹת plur.

1. *Bands*, tied very fast, Isai. lviii. 6.
2. *Pains, torments*, Ps. lxxiii. 4. comp. חָבַל No. III. and חוּל (In Arabic حصرب to tie a cord fast).

חַרְצַנִּים *m.* plur. Numb. vi. 4 only, *unripe grapes*, from which also food was prepared. (Arabic حصرم unripe berries, with the transposition of צ and ר and interchange of מ with נ.)

חָרַק *fut.* יַחְרֹק as the Arabic حرف only in *Kal, to grind, gnash*. Job xvi. 9: חָרַק עָלַי בִּשְׁנָיו *he gnashes against me with his teeth*. In the rest of the passages with the accus. Ps. xxxv. 16. xxxvii. 12. cxii. 10. Lam. ii. 16.

חָרַר Arabic حر, occurs in three conjugations; in *Kal, to glow, burn*. Job xxx. 30: עַצְמִי חָרָה מִנִּי חֹרֶב *my bones are dried up with heat*. Ezek. xxiv. 11. Isai. xxiv. 6: חָרוּ יִשְׁבֵי אָרֶץ *quasi igne absumentur incolæ terræ*. (Comp. Joel i. 18, 20.)

Niph. נָחַר *to be burnt*. Jer. vi. 29. Ezek. xv. 4. Fut. יֵחַר, Ezek. xv. 5. xxiv. 10. Another form is the pret. נִחַר (as נִחַל from חָלַל, נִחַת from חָתַת). Ps. lxix. 4: נָחַר גְּרוֹנִי *my throat is parched*. cii. 4: עַצְמוֹתַי כְּמוֹקֵד נִחָרוּ *my bones are burnt up as brushwood*.

Piel inf. חַרְחַר *to kindle, inflame*, (a dispute, contest), Prov. xxvi. 21.

חֳרָרִים plur. *dried, burnt districts, parched places*. Jer. xvii. 6.

חֶרֶשׂ *m. A potsherd, sherd*. Job ii. 8. xli. 22. Ps. xxii. 16; *earthen vessel*. Prov. xxvi. 23, instead of which is used more frequently כְּלִי חֶרֶשׂ, Levit. vi. 21. xi. 33. xiv. 5, 50. xv. 12. (Arabic حرش to be rough, and خرش to scrape, comp. חֶרֶס the itch).

I. חָרַשׁ *fut.* יַחֲרֹשׁ in two conjugations; in *Kal*,

1. *To cut, engrave*; Jer. xvii. 1. Deriv. חֶרֶשׁ No. 1.
2. *To work on*, especially of metal. Gen. iv. 22. 1 Kings vii. 14. Metaph. as, *fabricari, machinari*. Prov. iii. 29. xiv. 22.
3. *To plough, till*. (Arabic حرث) Deut. xxii. 10. Job i. 14. iv. 8. Ps. cxxix. 3: עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים *they plough upon my back*. Metaph. Hos. x. 13: *ye have ploughed wickedness, and reaped iniquity*. Deriv. מַחֲרֶשֶׁת, חָרִישׁ.

Niph. Jer. xxvi. 18: תֵּחָרֵשׁ, passive of *Kal*, No. 3.

II. With the future יֶחֱרַשׁ, in three conjugations; in *Kal*,

1. *To be dumb, silent*. (It appears to be intrans. of the preceding, as *tusus, obtusus*, blunt, from *tundere*, κωφος, deaf and dumb, from κοπτω, in German *stumm* cognate with *stumpf*. The Arabians however have here another orthography خرش). Especially applied to God, to be silent, paying no attention (to the prayers of men) Ps. xxxv. 22. רָאִיתָ יְהוָה אַל תֶּחֱרַשׁ *thou hast seen it, Jehovah, keep not silence*. xxxix. 13. lxxxiii. 2. cix. 1. With מִן Ps. xxviii. 1: צוּרִי אַל תֶּחֱרַשׁ מִמֶּנִּי *my rock! turn not away in silence* (without help) *from me*, (comp. דָּמִי and חָשָׁה).
2. *To be deaf*, Micah vii. 16: אָזְנֵיהֶם תֵּחָרַשְׁנָה *their ears shall be deaf*, i. e. they will hear nothing of the happiness of the Israelites.

Hiph. הֶחֱרִישׁ.

1. i. q. *Kal*, No. 2. 1 Sam. xxiii. 9.
2. As II. *Kal*, No. 1. *To be silent*. Gen. xxxiv. 5. Ps. xxxii. 3. l. 21; with לְ, *to be silent at, hold one's peace at*, Numb. xxx. 5, 8, 12, 15; with מִן, *to be silent before one*. Job xiii. 13; also with אֶל Isai. xli. 1; with the accus. *to keep silent, to conceal*,

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Job xli. 4, *to be silent,* to hold his peace, Job xi. 3. Especially (as *Kal,*) *to be quiet, at rest,* 2 Sam. xix. 11. Jer. xxxviii. 27: וַיֶּחֱרִישׁוּ מִמֶּנּוּ *they went away peaceably from him,* left him in peace. Applied to God, Hab. i. 13. There is a difficulty, Zeph. iii. 17, where יַחֲרִישׁ בְּאַהֲבָתוֹ *he is peaceable, calm in his love,* is used of God; it is so translated according to the context, but contrary to the usual manner of speaking: we should rather expect a negation: *he remains not inactive in his love.*

4. i. q. *Kal,* No. 5. *to be deaf.* 1 Sam. x. 27.

Hithp. To keep one's self quiet. Judg. xvi. 2 only.

חָרָשׁ *st. constr.* חָרַשׁ plur. חָרָשִׁים, חָרָשֵׁי *m.*

1. *A stone cutter, engraver,* Exod. xxviii. 11.

2. Similar to the Latin *faber, a worker in stone, wood, metal,* Exod. xxxv. 35. Deut. xxvii. 15. Sometimes expressed more minutely: חָרַשׁ בַּרְזֶל *a worker in iron, forger,* Isai. xliv. 12; עֵצִים, חָרַשׁ אֶבֶן *a worker in stone, wood.* Isai. xliv. 13. 2 Sam. v. 11. Metaph. Ezek. xxi. 36: חָרָשֵׁי מַשְׁחִית *forgers of unhappiness.*

חֵרֵשׁ *adj.* pl. חֵרְשִׁים *m. Deaf.* Exod. iv. 11. Levit. xix. 14. Ps. xxxviii. 14. See Root, No. 5.

חֶרֶשׁ *m.*

1. *An artful,* or *ingenious work,* the business of חָרָשׁ. Isai. iii. 3: חֲכַם חֲרָשִׁים *peritus fabricationum.* Whence גֵּיא חֲרָשִׁים 1 Chron. iv. 14. Neh. xi. 35. *the valley of mechanics* near Jerusalem.

2. *Silence,* and *adv. silently,* Josh. ii. 1.

חֹרֶשׁ *m.* A verbal noun, *a tool,* prop. that which cuts, works, (as אֹבֵד, יוֹתֵר) Gen. iv. 22: כָּל־חֹרֵשׁ נְחֹשֶׁת *all kinds of tools of brass.*

חֹרֶשׁ *m. A thick wood, forest, thicket.* (In Chald. חֲרַשׁ signifies, to entangle one's self, חֲרִישׁוּתָא *thicket,* חוּרְשָׁא *a wood, forest.*) Isai. xvii. 9. Ezek. xxxi. 3. With the ה parag. חֹרְשָׁה *to, towards the wood,* 1 Sam. xxiii. 16; also with prepositions, בַּחֹרְשָׁה *in the wood,* verses 15, 18. Plur. חֳרָשִׁים 2 Chron. xxvii. 4.

חֲרֹשֶׁת *fem.*

1. *Work in wood, stone.* Exod. xxxi. 5. xxxv. 33.

2. חֲרֹשֶׁת הַגּוֹיִם Judg. iv. 2, 13, 16, a place on the river Kishon, in the northern part of the country beyond the Jordan.

חָרַת in *Kal,* and Exod. xxxii. 16 only: חָרוּת עַל *engraven on (the tables,)* synonymous with חָרַשׁ No. 1, *to engrave.* (Aram. חֲרַת *idem.*)

חֹרֶת the name of a wood, 1 Sam. xxii. 5.

חָשִׁישׁ *m.* 1 Kings xx. 27 only: שְׁנֵי חֲשִׁישֵׁי עִזִּים *two small flocks of goats.* LXX δύο ποίμνια αἰγῶν. Vulg. *duo parvi greges caprarum.* So also Chald. Kimchi and several interpreters. Others, *a pair of young goats or fawns,* comp. حشف a young deer, perhaps generally, a young beast of the goat or deer kind.

חָשַׂךְ *fut.* יַחְשֹׂךְ (Syr. and Chald. חֲסַךְ), in two conjugations; in *Kal,*

1. *To withhold, keep back,* 2 Sam. xviii. 16. Prov. x. 19. Job vii. 11. xvi. 5. Isai. lviii. 1: cry aloud, אַל תַּחְשֹׂךְ *withhold not (thy voice);* with מִן *to withhold from,* Gen. xx. 6. 1 Sam. xxv. 39. 2 Sam. xviii. 16.

2. Hence, *to save,* with מִן, *to deliver from any thing.* Prov. xxiv. 11. Ps. lxxviii. 50. Job xxxiii. 18.

3. With מִן of the person and the accusative of the thing, *to keep any thing back from one, to refuse it him,* Gen. xxxix. 9. xxii. 12. without מִן ver. 16.

4. *To spare,* in the sense of laying by, Prov. xi. 24. xiii. 24: *he that spareth the rod hateth his son.* xxi. 26. With לְ, *for something,* Job xxxviii. 23.

5. Relative to persons, *to spare,* in the sense of, to preserve, Isai. xiv. 6. 2 Kings v. 20.

Niph. only in the *fut.* יֵחָשֵׂךְ

1. *To be kept back,* (of pain) Job xvi. 6.

2. *To be spared.* Job xxi. 30.

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חָשַׂף *fut.* יֶחְשֹׂף only in *Kal.*

1. *To bark,* a tree, Joel i. 7; *to strip off the leaves,* Ps. xxix. 9.
2. *To bare, lay bare, to uncover.* Isai. lii. 10: *Jehovah hath made bare his holy arm.* Isai. xx. 4: חַשּׂוּפֵי שֹׁת *nudati nates* (י is the Syriac *forma constructa* or. *stat. absol.* with the accusative, or it is to be read יֵ). With the accusative of the person, Isai. xlix. 10; with the accusative of the thing, Isai. xlvii. 2: חֶשְׂפִי־שֹׁבֶל *uncover the train.* Jer. xiii. 26.
3. *To draw,* (water or any kind of liquid). Hag. ii. 16. Isai. xxx. 14.

חָשַׁב *fut.* יַחְשֹׁב in four conjugations; in *Kal,*

1. *To think, consider, to intend;* with לְ before the infinitive of another verb, Ps. cxl. 5: אֲשֶׁר חָשְׁבוּ לְדַחוֹת פְּעָמָי *who intend to overthrow my steps.* 1 Sam. xviii. 25.
2. *To devise, invent.* Mostly in a bad sense, חָשַׁב מַחְשָׁבוֹת עַל *to devise plans against,* Jer. xi. 19. xviii. 11, 18; with אֶל Jer. xlix. 20. l. 45. חָשַׁב רָעָה עַל *to devise evil against,* Gen. l. 20.
3. *To consider, to esteem.* Commonly with לְ Gen. xxxviii. 15. 1 Sam. i. 13. Job xiii. 24; with בְּ Job xix. 11.
4. Absolute, *to esteem, respect,* Isai. xiii. 17. xxxiii. 8. liii. 3; with לְ Ps. xl. 18.
5. *To impute, attribute,* with לְ of the person and the accusative of the thing. 2 Sam. xix. 20. Ps. xxxii. 2. Gen. xv. 6. In some passages also applied to ingenious inventions, Amos vi. 5. Exod. xxxi. 4. (Comp. חִשְׁבֹנוֹת). *Part.* חֹשֵׁב *an ingenious workman, mechanic.* 2 Chron. xxvi. 15; especially, *an ingenious weaver,* a damask weaver, who weaves figures in stuffs, different from רֹקֵם a weaver of colours, generally. Exod. xxvi. 1, 31. xxviii. 6. xxxv. 35. xxxvi. 8. xxxix. 8.

Niph. נֶחְשַׁב.

1. Passive of *Piel,* No. 1. *To be reckoned, calculated.* 2 Kings xxii. 7.
2. *To be counted, reckoned unto,* with לְ Josh. xiii. 3; with עַל 2 Sam. iv. 2. comp. Lev. xxv. 31.
3. *To be esteemed, looked upon, considered as.* With the noun, Prov. xvii. 28: חָכָם יֶחְשַׁב *he is taken,* or *held for, considered wise.* Gen. xxxi. 15. Neh. xiii. 13; with בְּ Job xviii. 3: מַדּוּעַ נֵחְשַׁבְנוּ כַּבְּהֵמָה *why are we looked upon as cattle?* xli. 21; with לְ 1 Kings x. 21. Isai. xxix. 17. xxxii. 15; with בְּ, Isai. ii. 22; with עִם Ps. lxxxviii. 5.
4. *To be imputed to one.* Levit. vii. 18. xvii. 4.

Piel חִשֵּׁב.

1. *To reckon, calculate, make account of,* Levit. xxv. 27, 50, 52. xxvii. 18, 23. 2 Kings xii. 16.
2. As *Kal,* No. 1. Prov. xxiv. 8. Jonah i. 4: *the ship was like to be wrecked.*
3. As *Kal,* No. 2. Prov. xvi. 9; in a bad sense, Dan. xi. 24, 25; with אֶל Nah. i. 9. Hos. vii. 15.
4. As *Kal,* No. 4. *To esteem, to care for,* Ps. cxliv. 3.
5. *To reflect,* Ps. lxxvii. 6: חִשַּׁבְתִּי יָמִים מִקֶּדֶם *I reflect on the years of former ages.* cxix. 59. comp. lxxiii. 16.

Hithp. To reckon one's self amongst, with בְּ, Numb. xxiii. 9.

חֲשַׁב Chald. *To reckon, esteem,* Dan. iv. 32.

חֹשֶׁב *m. Girdle of the ephod,* or of the high priest's garment for the breast and shoulder, so called from its being made of damask, (see חָשַׁב, No. 5.) Exod. xxviii. 8, 27, 28. xxix. 5. xxxix. 5, 20, 21. Levit. viii. 7: וַיַּחְגֹר אֹתוֹ בְּחֵשֶׁב הָאֵפוֹד *and girded him with the girdle of the ephod.*

חֶשְׁבּוֹן *m.*

1. *Prudence, understanding,* Eccles. vii. 25, 27. ix. 10. Vulg. *ratio.* (In Chald. חוּשְׁבָּן signifies *account, result,* which would be applicable to Eccles. vii. 25, 27.)
2. The name of a city of the Amorites, which after the conquest of the country, came to be situated on the confines of the

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tribes of Gad and Reuben, and is therefore sometimes reckoned as belonging to the one, sometimes to the other; it also belonged for some time to Moab, now called *Husban*, Numb. xxi. 25. xxxii. 3. Josh. xiii. 26. xxi. 39. Cant. vii. 5. Isai. xv. 4.

חִשְׁבֹּנוֹת pl. *fem.*

1. *Ingenious machines*, especially *tormenta*, engines of fortification, *sling-machines*, 2 Chron. xxvi. 15. (Comp. חָשַׁב, No. 2. Similar is the later Latin word, *ingenia*, whence, *ingenieur*).

2. *Artes; intrigues.* Eccles. vii. 29.

I. חָשָׁה in two conjugations; in *Kal*,

1. *To be silent, still*, Eccles. iii. 7. Ps. cvii. 29.

2. *To keep quiet, forbear acting*, of Jehovah. Isai. lxii. 1, 6. lxiv. 11. lxv. 6. With מִן Ps. xxviii. 1: פֶּן תֶּחֱשֶׁה מִמֶּנִּי *lest thou turn away from me.* (Comp. חָרַשׁ, No. 4.)

Hiph. הֶחֱשָׁה, *part.* מַחְשֶׁה.

1. As *Kal*, No. 1. 2 Kings ii. 3, 5. vii. 9. Ps. xxxix 3: הֶחֱשֵׁיתִי מִטּוֹב *I said nothing of (their) happiness*, spoke not enviously of the happiness of the wicked.

2. As *Kal*, No. 2. Isai. lvii. 11: הֲלֹא אָנִי מַחְשֶׁה מֵעוֹלָם *do not I behave quiet from times of old?* 1 Kings xxii. 3: וַאֲנַחְנוּ מַחְשִׁים מִקַּחַת אֹתָהּ מִיַּד מֶלֶךְ אָרָם *and we sit quiet without conquering it from the king of Aram.* Comp. הֶחֱרִישׁ.

3. Trans. *to appease*, Neh. viii. 11.

II. חָשָׁה i. q. חוּשׁ *to hasten.* According to the present vowel-points, the fut. apoc. תַּחַשׁ (Job xxxi. 5.) belongs to it. Perhaps also Judg. xviii. 9: וְאַתֶּם מַחְשִׁים אַל תֶּעֱצְלוּ *and hasten ye and tarry not.* If the preceding signification be retained, a negation must be supplied before מַחְשִׁים, thus the Vulgate, *nolite negligere, nolite cessare*, or it must be rendered in the signification, *to be silent*, thus the LXX. Chald.

חֲשׁוֹךְ Chald. *Darkness*, Dan. ii. 22.

חֲשׂוּכִים see חֲשֵׂכִים.

חֲשָׁה Chald.

1. *To have need, to be compelled*, with ל before the infinitive, Dan. iii. 16.

2. *To be necessary.* Ezra vi. 9: וּמַה חֲשָׁחָן *et quæ opus sunt.* (Syriac ܚܫ to be useful, proper.)

חֲשָׁחוּת *fem. Want.* Ezra vii. 20.

חָשַׁךְ *fut.* יֶחְשַׁךְ in two conjugations; in *Kal*, *to be darkened, grow dark*, of the light of the sun, Job xviii. 6. Isai. v. 30. xiii. 10; of the earth, Exod. x. 15; of the eye, Lam. v. 17. Ps. lxix. 24. Micah iii. 6: חָשְׁכָה לָכֶם מִקֶּסֶם *it will be dark to you on account of divining.* Eccles. xii. 3: חָשְׁכוּ רֹאוֹת בָּאֲרֻבּוֹת *it grows dark to them that look out of the windows.* חֲשֻׁכִים *homines obscuri*, low, mean, people, Prov. xxii. 29. (Chald. חֲשׁוֹכָה, חֲשִׁיכָה *low, mean*).

Hiph. הֶחְשִׁךְ.

1. *To darken.* Amos v. 8; with לְ viii. 9. Metaph. Job xxxviii. 2: מִי זֶה מַחְשִׁיךְ עֵצָה *who is it that darkens (my) counsel*, i. e. blames, comp. חֹשֶׁךְ xxxvii. 19.

2. Intrans. *to be dark.* Ps. cxxxix. 12. Jer. xiii. 16. Deriv. מַחְשָׁךְ.

חֹשֶׁךְ *m. Darkness*, Gen. i. 2. &c. Exod. x. 21, 22; hence, used instead of שְׁאוֹל Ps. lxxxviii. 13. comp. Job x. 21. It is used metaph,

(*a*) For *misfortune, destruction*, (in opposition to אוֹר *light, happiness*), Isai. ix. 1. Job xv. 22: לֹא יַאֲמִין שׁוּב מִנִּי־חֹשֶׁךְ *he hopes not to escape destruction.* xv. 23, 30. xx. 26: *every destruction is reserved for him.* xxiii. 17. Amos v. 18, 20. Ps. xviii. 29.

(*b*) *Melancholy, sorrow*, Eccles. v. 16.

(*c*) *Ignorance.* Job xxxvii. 19. comp. xii. 25, with verse 24.

חֲשֵׁכָה *fem. idem.* Gen. xv. 12. Isai. viii. 23. Ps. lxxxii. 5, and חֲשֵׂיכָה Ps. cxxxix. 12. *id.* Plur. חֲשֵׁכִים Isai. l. 10.

חֲשֵׁכָה *fem. idem.* Ps. xviii. 12, and חֲשֵׂכָה *id.* Micah iii. 6.

חָשַׁל as חָלַשׁ, No. 2. *To be weak*, only in *Niph.*

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נֶחְשָׁלִים *the weak, exhausted,* Deut. xxv. 18. LXX. κοπιῶντες. Vulg. *lassi.* The same in the Arabic version.

חָשַׁל Chald. *To be thin.*

Pael. To make thin, small, to reduce to powder, as חַדֵּק. Dan. ii. 40.

חַשְׁמַל *m.* Ezek. i. 4, 27. viii. 2. LXX. ἤλεκτρον Vulg. *electrum,* probably, in as much as this denotes a bright shining metal, compounded of gold and silver, (see *Plin.* xxxiii. 4. p. 23.) which was much esteemed among the ancients. The usual etymology from נחשׁ or נְחֹשֶׁת *brass,* (with נ rejected, as הִי for נָהִי) and מַלָּא gold, has a similar import, (*Plin.* xxxiii. 4. p. 877), hence, gold-ore, *aurichalcum,* which by some authors is accounted more valuable than gold. The ancients were acquainted with several sorts of copper, to which the intermixture of gold, either natural or artificial, gave a peculiar lustre. In the same construction occurs also, Apoc. i. 15. the difficult term χαλκολίβανον. Others explain the syllable מַל by, *lustre,* from מלל *to rub, polish,* hence, *lustre-ore,* or shining ore, as נְחֹשֶׁת קָלָל Ezek. i. 7. See *Bocharti Hieroz.* T. II. p. 870—88.

חַשְׁמַנִּים *m.* pl. Ps. lxviii. 32, probably, according to the Rabbins: *viri magni et principes* (In Arabic حسيم *magnus, magni famulitii vir*). Others as an appellative, *Chasmonians,* inhabitants of the Egyptian province, Ashmunein, اشمونين see *Michaelis Supplem.* p. 573.

חֹשֶׁן *m.* More fully חֹשֶׁן הַמִּשְׁפָּט Exod. xxviii. 15, 30, *the breast-plate* of the high priest, a kind of gorget, or, badge worn on the breast with a string tied about the neck, the outside set with twelve stones, with a cavity, in which were placed the Urim and Thummim. See Exodus xxviii. 22. &c. xxxix. 8. &c. (comp. אוּרִים). Properly, perhaps, *ornament,* from the root حسن to be handsome. Conjug. II. V. to adorn.

חָשַׁק in three conjugations; in *Kal,*

1. *To hang on, to stick to one,* (out of love). With בְּ Deut. vii. 7. x. 15. xxi. 11. Gen. xxxiv. 8. With *constr. prægn.* Isai. xxxviii. 17: חָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי *thou lovedst me (and drewest me) from the pit,* or, *grave of destruction.*

2. *To have a desire* or *inclination to do something,* with לְ before the *inf.* 1 Kings ix. 19: אֲשֶׁר חָשַׁק לִבְנוֹת *which he wished to build,* 2 Chron. viii. 6.

Piel, חִשֵּׁק *to join, bind,* Exod. xxxviii. 28: וְחִשֵּׁק אֹתָם *and joined them.*

Pual pass. *idem.* xxvii. 17: מְחֻשָּׁקִים *joined.*

חֵשֶׁק *m. Desire, inclination.* 1 Kings ix. 1, 19. Isai. xxi. 4: נֶשֶׁף חִשְׁקִי *the night I wished for.*

חֲשֻׁקִים and חֲשׁוּקִים pl. *the staves* or, *poles,* by which the upright pillars or laths of the fore-court were combined, and which, at the same time, served for fastening the curtains on them. Exod. xxvii. 10, 11. xxxviii. 10, &c.

חִשֻּׁקִים *m. The spokes of a wheel, radii,* by which the nave is combined with the ring, 1 Kings vii. 33.

חַשְׁרָה or חֲשָׂרָה *f. A gathering* (Root حشر to gather, assemble). 1 Sam. xxii. 12 only. The parallel passage Ps. xviii. 12, has חֲשֵׁכַת.

חִשֻּׁרִים *m.* pl. *The nave of the wheel, modioli,* in which the spokes are collected: 1 Kings vii. 33.

חָשִׁישׁ *m. Hay, dry grass,* Isai. v. 24: חָשַׁשׁ לֶהָבָה *fœnum flammæ, hay caught by fire.* xxxiii. 11. (Arabic حشيش *idem.*)

חַת *m.* with *suff.* חִתְּכֶם.

1. *adj. Broken,* (of a bow) 1 Sam. ii. 4
2. *Terrified, afraid.* Jer. xlvi. 5.
3. A noun, *fear,* Gen. ix. 2.
4. A proper name בְּנֵי חֵת, and חִתִּים, *Hittites,* a people of Canaanitish origin, according to Gen. xxiii. 7, in the neighbourhood of Hebron. Gen. xv. 20. Deut.

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vii. 1. Josh. i. 4. מַלְכֵי חִתִּים 2 Kings vii. 6, for, kings of Canaan, generally.

חָתָה only in *Kal*,

1. *To take fire*, or, *coals, from the hearth*. Isai. xxx. 14: לַחְתּוֹת אֵשׁ מִיָּקוּד *to take fire from the hearth*. Prov. vi. 27: הַיַּחְתֶּה אִישׁ אֵשׁ בְּחֵיקוֹ *does any one take fire in his bosom*. xxv. 22: כִּי גֶחָלִים אַתָּה חֹתֶה עַל רֹאשׁוֹ *for thou takest coals and layest them on his head*.

2. Generally, *to seize, lay hold*, Ps. lii. 7: יַחְתְּךָ וְיִסָּחֲךָ מֵאֹהֶל *he will lay hold on thee and pull thee out of the tent* or *tabernacle*. Derivat. מַחְתָּה.

חִתָּה *fem. Terror*, Gen. xxxv. 5 only. Root חָתַת.

חִתּוּל *m. A band, bandage*, (to tie up a wound) Ezek. xxx. 21.

חַתְחַתִּים pl. *Terrors*. Eccles. xii. 5.

חִתִּית *f. Terror*. Ezek. xxxii. 23, 26. חִתִּיתָם *terror before them*, xxxii. 24, 26.

חָתַךְ *to appoint, fix*, only in *Niph*. pass. Dan. ix. 24. *seventy weeks* נֶחְתַּךְ עַל עַמְּךָ *are appointed to thy people*; in Chald. *to cut, to decide*, (comp. the Targum on Esth. iv. 5.)

חָתַל *to wrap up in swaddling clothes*, it occurs in *Hiph*. and *Pual*, Ezek. xvi. 4 only: וְהָחְתַּל לֹא חֻתָּלְתְּ *and thou wast not wrapt up in swaddling clothes*, whence,

חֻתָּלָה *fem. Swaddling cloth*. Job xxxviii. 9. comp. חִתּוּל.

חָתְלֹן a town in Damascus-Syria, Ezek. xlvii. 15. xlviii. 1 only.

I. חָתַם *fut.* יַחְתֹּם, in four conjugations; in *Kal*,

1. *To seal, to seal up*, with the accus. and בְּעַד Job ix. 7. (See בְּעַד, No. 4.); with בְּ Job xxxvii. 7: בְּיַד־כָּל־אָדָם יַחְתֹּם *he seals up every man's hand*, i. e. maims it, deprives him of its use, (comp. אִסַּר). Since the completed roll or letter is sealed up, hence,

2. i. q. *To finish, to accomplish*, (in Arabic *idem*). Dan. ix. 24: לַחְתֹּם חָזוֹן וְנָבִיא *until the vision and the prophets be accomplished*, i. e. their decrees. Vulg. *et impleatur visio et propheta*. Ezek. xxviii. 12: חוֹתֵם תָּכְנִית *one whom beauty has perfected, a pattern of beauty*, the same as כְּלִיל יֹפִי.

Niph. נֶחְתַּם *To be sealed*. Esth. iii. 12. viii. 8.

Piel. To lock up. Job xxiv. 16: יוֹמָם חִתְּמוּ לָמוֹ *in the day they lock themselves up*, properly *absignant sibi*. (The ancients frequently sealed things which we are accustomed to lock up. Dan. vi. 18. Matt. xxvii. 66. Comp. *Lipsius* on *Tac. Annal.* II. 2.) See Cant. iv. 12. Deut. xxxii. 34. Job xiv. 17.

Hiph. idem. intrans. *To be locked, stopt*. Levit. xv. 3: אוֹ הֶחְתִּים בְּשָׂרוֹ מְזוֹבוֹ *or his flesh may be stopped from his issue*.

II. חָתַם probably i. q. حتم with בְּ *to reveal, to inspire*. Job xxxiii. 16: בְּמוּסָרָם יַחְתֹּם *he reveals their forewarnings, premonitions*, i. e. reveals to them premonitions. Others, according to the usual signification: *he seals their premonitions*, i. e. he inculcates or impresses them with a premonition.

חָתַם Chald. *To seal*. Dan. vi. 18.

חוֹתָם *A seal*, see חוֹתָם.

חוֹתֶמֶת *fem. idem*. Gen. xxxviii. 25.

חָתַן in two conjugations; in *Kal* only as part. חוֹתֵן *father-in-law*, and limited to, the father of the wife, (relative to the husband) for, the father of the husband is called חָם. Hence חוֹתֵן מֹשֶׁה *the father-in-law of Moses*. Exod. xviii. 1. &c. Judg. xix. 4, &c. *Fem.* חוֹתֶנֶת *mother-in-law*, (the mother of the wife). Deut. xxvii. 23.

Hithp. הִתְחַתֵּן *to enter into alliance with one by marriage*, i. e. by taking his daughter, or giving one's own; (not by marrying his sister). With אֵת Gen. xxxiv. 9: הִתְחַתְּנוּ אֹתָנוּ *enter into alliance with us* by marriage, i. e. as immediately follows: *give your daughters unto us, and take our daughters unto you*. 1 Kings iii. 1. More frequently with בְּ Deut. vii. 3. Josh. xxiii.

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12. *1 Sam.* xviii 22: וְעַתָּה הִתְחַתֵּן בַּמֶּלֶךְ *come, enter into an alliance with the king by marriage,* i. e. become his son-in-law, verses 23, 26, 27. Ezra ix. 14; with לְ 2 Chron. xviii. 1. (Arab. خَتَنَ conj. III. *to intermarry.* خَتَنٌ son-in-law, a relation of the wife).

חָתָן *m.*

1. *Son-in-law.* Gen. xix. 12. Judg. xv. 6.
2. *Bridegroom,* Isai. lxii. 5. Exod. iv. 25: חֲתַן דָּמִים *a bridegroom of blood,* said of the newly circumcised child, probably a metaphorical expression, relative to a mystical matrimonial alliance with God (comp. נָזָה), perhaps at the same time with an allusion to the signification of חתן, خَتَنَ to circumcise.
3. Generally, *related, connected* with one, (as son-in-law,) on the wife's side. 2 Kings viii. 27.

חֲתֻנָּה *fem. A marriage, a wedding.* Cant. iii. 11.

חָתַף as חָטַף *to seize, lay hold of; rapere* (*more leonis*) in *Kal,* and Job ix. 12 only: הֵן יַחְתֹּף *behold he seizes, (who can avoid it?)* whence,

חֶתֶף *the plunder,* probably for, אִישׁ חֶתֶף *robber,* (comp. הֶלֶךְ for אִישׁ הֶלֶךְ, 2 Sam. xii. 4.) Prov. xxiii. 28.

חָתַר only in *Kal,*

1. *To break through,* with בְּ, e. g. *through the wall.* Ezek. viii. 8. xii. 5, 7, 12. Amos ix. 2: אִם יַחְתְּרוּ בִשְׁאוֹל *and if they break through the shades; to break in,* with the accus. Job xxiv. 16: חָתַר בַּחֹשֶׁךְ בָּתִּים *in the dark they break into the houses.*
2. *To row, to cut through the waves,* Jonah i. 13: וַיַּחְתְּרוּ הָאֲנָשִׁים *and the men rowed,* Vulg. *et remigabant viri.* Chald. וְשָׁטִין גַּבְרַיָּא (only in Hebrew.) Deriv. מַחְתֶּרֶת.

חָתַת in four conjugations,

1. *To break, to be broken,* (comp. *Niph. Piel. Hoph.*) in *Kal.*
2. *To be terrified, confused.* (Several verbs denoting to break, have meton. this signification, comp. שְׁבָרִים and see Rosenmüller on Job xli. 16. p. 968.) especially, to be confounded, dismayed, synonymous with בּוֹשׁ (In Arabic خت signifies *erubuit, pudorem concepit*). Job xxxii. 15: חַתּוּ לֹא עָנוּ עוֹד *they stood there confused, and answered not.* Jer. viii. 9: הֹבִישׁוּ חֲכָמִים חַתּוּ וַיִּלָּכֵדוּ *the wise men will be ashamed, dismayed, and taken (prisoners).* Jer. xiv. 4. xlviii. 1, 20, 39. l. 2: נִלְכְּדָה בָבֶל הֹבִישׁ בֵּל חַת מְרֹדָךְ הֹבִישׁוּ עֲצַבֶּיהָ חַתּוּ גִלּוּלֶיהָ *Babylon is taken, Bel confounded, Merodach brought to shame, her images disgraced, her idols are confounded.* l. 36: וְחָתּוּ *and they shall be dismayed.* (Parall. נֹאָלוּ). Comp. Obad. 9. Isai. xx. 5: חַתּוּ וָבֹשׁוּ מִכּוּשׁ *they shall be confused and disgraced by their reliance upon Ethiopia.* viii. 10. xxxi. 9. xxxvii. 27. Comp. 2 Kings xix. 26. It appears to be only so far different from בּוֹשׁ that the latter is used rather of a disappointed hope, the former, of fear, timidity.

Niph. נִחַת (not to be confounded with נִחַת from נָחַת), fut. יֵחַת pl. יֵחַתּוּ.

1. *To be broken, ruined.* Isai. vii. 8: יֵחַת אֶפְרַיִם מֵעָם *Ephraim shall be broken, that it be no longer a people.* Isai. li. 6: וְצִדְקָתִי לֹא תֵחָת *and my righteousness shall never be shaken,* parallel with לְעוֹלָם תִּהְיֶה.
2. *To be alarmed, frightened.* It is frequently combined with יָרֵא as Deut. i. 21: אַל תִּירָא וְאַל תֵּחָת *fear not, and be not alarmed.* xxxi. 8. Josh. i. 9. viii. 1. x. 25. Jer. xxx. 10. xlvi. 27. With מִפְּנֵי, *before, at, of one,* Jer. i. 17. Ezek. ii. 6. iii. 9. Mal. ii. 5: מִפְּנֵי שְׁמִי נִחַת הוּא *and feared my name,* for, *stood in awe before me;* with מִן, Isai. xxx. 31. xxxi. 4. Jer. x. 2. xvii. 17, 18: יֵבֹשׁוּ רֹדְפַי וְאַל אֵבֹשָׁה אֲנִי יֵחַתּוּ הֵמָּה וְאַל אֵחַתָּה אֲנִי *let my persecutors be ashamed, not I; let them be confounded, not I;*

Piel, חִתַּת.

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1. Intrans. *To be broken in pieces,* Jer. li. 56: *their heroes are made prisoners* חַתָּה קַשְׁתוֹתָם *their bows broken in pieces.*
2. *To terrify.* Job vii. 14: וְחִתַּתַנִי בַחֲלֹמוֹת *thou terrifiest me with dreams.*

Hiph. הֵחֵת

1. *To break in pieces,* Isai. ix. 3: *the rod of the oppressor (task-master),* הַחִתֹּתָ כְּיוֹם מִדְיָן *thou hast broken as in the day of Midian.*
2. *To terrify, to put in fear.* Jer. xlix. 37. In Job xxxi. 34, it is rather to be expressed by, *to put to shame,* or *to confound.* The *Hiph.* is formed according to the usual existing analogy, *defective,* but in Jer. xlix. 37, occurs the form הַחִתִּתִי. To the future *Hiph.* of this verb belongs also יְחִיתֵן Hab. ii. 17, rendered by the Vulgate *deterrebit eos,* for יְחִתֵּן. The י in יְחִיתֵן is used for chirek with a dagesh in the succeeding letter (comp. זְקִים) and ן in *pausa* for ֵן. Derivatives: חַת, חִתָּה, חִתִּית, מְחִתָּה, חַתְחַתִּים.

חֵתַת *m. Terror.* Job vi. 21.

ט

Teth, the ninth letter of the alphabet, as numeral 9. in the compound טו, 15, (i. e. 6 and 9). In Arabic ط and ظ are corresponding letters, the first more frequently, since the second comes nearer to צ. With the hissing sounds it becomes צ, see letter צ. Here are only a few examples of the interchange with ת: חָתַף and חָטַף, חַטַּף to rub; קָטַל Arabic قتل to kill; קִשֶּׁט Syriac ܩܫܛ truth; קֶסֶת ܟܣ vessel; קִטֵּר ܩܛܪ to perfume, fumigate; תָּעָה and טָעָה, to err; comp. תָּפֵל and others. Concerning the interchange with ד, see p. 137.

טָאֵב Chald. *To be cheerful.* Dan. vi. 24: מַלְכָּא שַׂגִּיא טָאֵב עֲלוֹהִי *the king was very glad thereof.* Syriac ܛܝܒ to be glad. See טוֹב, No. 3.

טְאטֵא *to sweep,* (in Talmud it has the same signification, where also occur the forms טִיאֵט, טִיאוּט *the sweeping,* cognate with טִיט filth). It occurs in *Piel,* and Isai. xiv. 23 only: וְטִאטֵאתִיהָ בְּמַטְאֲטֵא הַשְׁמֵד (according to the Vulg. Chald.) *and I will sweep it* (Babylon) *with the besom of destruction,* a metaphor of an entire extermination, comp. 1 Kings xiv. 10. xxi. 21. A similar metaphor occurs with מָחָה. Others compare ظط *profundam effecit fossam,* hence, *I will sink them into the pit of destruction,* but which is not very clear from that signification. Similarly the Alex. has *θησω αὐτην πηλοῦ βάραθρον εἰς ἀπώλειαν,* but the interpreter had evidently also the derivation from טִיט *πηλός* before him.

טָב Chald. *Good.* Dan. ii. 32. Ezra v. 17: הֵן עַל מַלְכָּא טָב *if it seems right,* (good) *to the king.* Comp. טוֹב Esth. i. 19. iii. 9.

טְבוּלִים *m.* pl. *Bands, headbands, turbans.* Ezek. xxiii. 15. (usually derived from טָבַל *to colour, dip,* better from the Æthiop. ጠበለ *to wrap round, to wrap about with bands.*)

טַבּוּר *m. Height, mountain.* Judg. ix. 37: יֹרְדִים מֵעִם טַבּוּר הָאָרֶץ *they come down from the height of the land,* (comp. רֹאשֵׁי הֶהָרִים verse 36). Ezek. xxxviii. 12: יֹשְׁבֵי עַל־טַבּוּר הָאָרֶץ *they who dwell in the heights of the land,* (comp. הָרֵי יִשְׂרָאֵל *the mountains of Israel* for, the country in general, vi. 2. xxxiii. 28. xxxv. 12. xxxviii. 8). In Samaritan טבור signifies mountain; in Talmud. טִיבּוּר *navel,* as the LXX. and the Vulgate, in both passages: and most interpreters copy after them, but the metaphorical expression is here not quite applicable.

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טָבַח cognate with זָבַח only in *Kal.*

1. *To slaughter cattle,* Exod. xxi. 37; especially, in order to dress, 1 Sam. xxv. 11. Prov. ix. 2. (Arabic طبخ only in the latter signification, to cook, roast).
2. *To butcher, massacre.* Ps. xxxvii. 14. Lam. ii. 21.

טַבָּח *m.* prop. *a butcher,* hence,

1. *A cook,* 1 Sam. ix. 23, 24.
2. *An executioner,* who executes the sentence of death, which in the East is done by the life-guards of the king. רַב טַבָּחִים 2 Kings xxv. 8. &c. Jer. xxxix. 9. &c. and שַׂר הַטַּבָּחִים Gen. xxxvii. 36. xxxix. 1. xl. 3, 4. xli. 10, 12, *the chief, head of the life-guard,* and at the same time the first executioner to the king, as the Kapidischi-Pasha of the Porte.

טַבָּח Chald. *An executioner, life-guard.* Dan. ii. 14: רַב־טַבָּחַיָּא *the chief of the life-guards.*

טֶבַח *m.*

1. *Fat cattle,* (fit for the table) also, *a meal* prepared therefrom. Prov. ix. 2: טָבְחָה טִבְחָהּ *she kills her fattened cattle,* or, *prepares her meal,* Gen. xliii. 16. comp. זֶבַח, No. 1.
2. *A slaughter-house.* Prov. vii. 22. Isai. liii. 7.
3. *The butchering, massacre* of a multitude of men. Isai. xxxiv. 2, 6.

טִבְחָה *fem.*

1. *Fat cattle, a repast of them.* 1 Sam. xxv. 11.
2. *A slaughter-house.* Ps. xliv. 23.

טַבָּחָה *fem. A cook.* 1 Sam. viii. 13.

טִבְחַת 1 Chron. xviii. 8, the name of a town in Aram Zoba, which is called in the parallel passage, 2 Sam. viii. 8, בֶּטַח.

טָבַל *fut.* יִטְבֹּל in two conjugations; in *Kal, to dip,* with בְּ Gen. xxxvii. 31. וַיִּטְבְּלוּ *and they dipped* (*the coat in the blood.*) Deut. xxxiii. 24. Ruth ii. 14. Also without an accus. Exod. xii. 22: *and take a bunch of hyssop* וּטְבַלְתֶּם בַּדָּם *and dip it in the blood,* 2 Kings v. 14: *he went down* שָׁבַע פְּעָמִים וַיִּטְבֹּל בַּיַּרְדֵּן *and dipped in the Jordan seven times.*

Niph. נִטְבַּל pass. *to be dipped,* Josh. iii. 15. (Arabic طعل to dip, to dye. Syriac ܛܒܠ to spot, stain).

טָבַע in three conjugations; in *Kal,*

1. *To sink, to be sunk,* e. g. in the mire, pit. Ps. ix. 16: טָבְעוּ גּוֹיִם בְּשַׁחַת עָשׂוּ *the people sink in the pit which they made themselves.* lxix. 3, 15. Lam. ii. 9: טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ *her gates are sunk into the earth.*
2. *Infigi; to penetrate, enter,* 1 Sam. xvii. 49: וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ *and the stone pierced his forehead.*
3. Arabic طبع *to seal,* prop. trans. of the preceding, to make an impression upon a soft substance, whence, טַבַּעַת.

Pual טֻבַּע as *Kal,* No. 1. Exod. xv. 4 only.

Hoph. הָטְבַּע *idem.* Jer. xxxviii. 22; of the sinking, fixing the foundations of the earth, Job xxxviii. 6: עַל־מָה אֲדָנֶיהָ הָטְבָּעוּ *whereupon are its foundations sunk*; of the mountains, Prov. viii. 25.

טַבַּעַת *fem.* pl. טַבָּעוֹת, טַבָּעֹת.

1. *A signet ring,* Gen. xli. 42. Esth. iii. 10. (see Root טָבַע, No. 3.)
2. *A ring,* in general, not only without a seal, but even which is not put on the finger. Exod. xxv. 14, 15. xxxvii. 3, &c.

טָבַת Judg. vii. 22. a place not far from Abel-Mechola, in the tribe of Ephraim.

טֵבֵת the name of the tenth month, which in part answers to our January. Esth. ii. 16. "*Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios* Tυβι (*in la Croze* Tωβι, in a MS. at Vienna Tηβι, Arabic طوبة) *apud Romanos Januarius.*" *Jerome* on Ezek. xxxix. 1.

טָהוֹר *adj. st. constr.* טְהַר־, *a few times,* טְהָר, Job xvii. 9, *clean.*

(*a*) *Pure, unmixed,* e. g. applied to gold, Exod. xxv. 11, 17.

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(*b*) Opposed to, dirty. Zech. iii. 5.

(*c*) Especially *ceremonially clean,* Levit. xiii. 17. hence, of clean, eatable, beasts. Gen. vii. 2, 8. viii. 20.

(*d*) *Morally pure,* Ps. xii. 7. xix. 10. li. 12: לֵב טָהוֹר *a pure heart.* Job xiv. 4. As neut. subst. *purity,* Prov. xxii. 11.

טָהֵר in four conjugations; in *Kal, to be, become clean,* in a physical sense, 2 Kings v. 10, 11, 12; especially, in the ceremonial or Levitical sense, opposed to טָמֵא Levit. vii. 19. x. 10. xi. 36; of moral cleanness, Job iv. 17: אִם־מֵעֹשֵׂהוּ יִטְהַר גֶּבֶר *is a man more pure than his Creator.* Prov. xx. 9: טָהַרְתִּי מֵחַטָּאתִי *I am pure from sin.*

Piel. טִהֵר *fut.* יְטַהֵר,

1. *To cleanse,* e. g. a people, a country. Ezek. xxiv. 13. xxxvi. 33. xxxix. 12, 14.

2. *To declare, pronounce pure,* (used of the priest). Levit. xiii. 13, 17.

Pual. מְטֻהָרָה *cleansed,* pass. Ezek. xxii. 24.

Hithp. הִטַּהֵר and הִטָּהֵר *to cleanse one's self.* Gen. xxxv. 2. Levit. xiv. 4. &c.

טֹהַר *m.*

1. *Clearness, lustre,* brightness of the atmosphere. Exod. xxiv. 10.

2. *Purification.* Levit. xii. 4, 6.

טָהַר *m. Lustre, majesty,* Ps. lxxxix. 45: הִשְׁבַּתָּ מִטָּהֳרוֹ *thou destroyest his lustre.* Respecting the construction with מִן comp. 1 Kings xviii. 5. Micah iv. 2.

טָהֳרָה *fem.*

1. *Purity, cleanliness.* 2 Chron. xxx. 19.

2. *The act of purifying, purification.* Levit. xiii. 35. xiv. 2. דְּמֵי טָהֳרָה *the blood of purification,* from which the woman in childbed purifies herself, Levit. xii. 4, 5.

טוֹב pret. טָבוּ (the fut. יִיטַב is derived from יָטַב), in two conjugations; in *Kal,*

1. *To be well.* An impersonal verb.

(*a*) טוֹב לִי *it is well with me,* I am doing well. Deut. v. 30. xv. 16. xix. 13. Numb. xi. 18: טוֹב לָנוּ בְּמִצְרַיִם *it was well with us in Egypt,* we were doing well, &c. 1 Sam. xvi. 16: וְטוֹב לְךָ *and it shall be well with thee,* and thou shalt do well, verse 23. 1 Sam. xx. 12: הִנֵּה טוֹב אֶל דָּוִד *behold, if he is well inclined towards David.* Job x. 3: הֲטוֹב לְךָ *what will it avail thee?* i. e. is it good for thee?

(*b*) טוֹב בְּעֵינַי *it pleases me.* Numb. xxiv. 1. Instead of which, in the later books, it is construed with עַל, 1 Chron. xiii. 12. Esth. i. 19: אִם עַל הַמֶּלֶךְ טוֹב *if it so please the king.* iii. 9. v. 4, 8. vii. 3. Neh. ii. 5. comp. Ezra v. 17. In several of these constructions it is not very clear whether טוֹב is the 3 pret. of the verb, or an adjective; that it often occurs in the verbal form, is evident from the parallel phrases with the fut. יִיטַב. But in the last cited phrase the adjective form undoubtedly occurs in Chald. (Ezra v. 17.), in which the adjective and verb are distinguished by form.

2. *To be beautiful, pleasant, lovely.* Numb. xxiv. 5: מַה־טֹּבוּ אׇהָלֶיךָ יַעֲקֹב *how beautiful are thy tents, O Jacob.* Cant. iv. 10.

3. *To be cheerful, happy* (especially in Syriac) with לֵב 1 Sam. xxv. 36. 2 Sam. xiii. 28: כְּטוֹב לֵב אַמְנוֹן *when Amnon's heart is cheerful,* Esth. i. 10.

Hiph. הֵטִיב

1. *To do well in any thing, to perform it well,* 1 Kings viii. 18. 2 Kings x. 30: יַעַן אֲשֶׁר הֵטִיבֹתָ לַעֲשׂוֹת *because thou hast done well in executing that which is right,* &c.

2. *To do good, be kind,* Ezek. xxxvi. 11.

3. *To finish, make beautiful,* Hos. x. 1. more frequently occurs הֵיטִיב from יָטַב.

טוֹב, *fem.* טוֹבָה.

1. *Good, well.* הָיָה טוֹב לִי *it is well with me,* Eccles. viii. 12, 13. לְטוֹב לָנוּ, לָהֶם *that it may be well with us, them.* Deut. vi. 24. x. 13. Jer. xxxii. 39. (prop. instead of לִהְיוֹת טוֹב לְ, as בְּצַר לָהֶם, לְרַע לִי). טוֹב לִי *happy for me!* Ps. cxix. 71. Lam. iii. 27. טוֹב בְּעֵינַי *he, who,*

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or *that which, pleases me.* Numb. xxiv. 1. Deut. vi. 18. Gen. xvi. 6: עֲשִׂי לָהּ טוֹב בְּעֵינַיִךְ *do to her as is good in thine eyes,* as it pleases thee; xix. 8: עֲשׂוּ לָהֶן כַּטּוֹב בְּעֵינֵיכֶם *do to them as ye think proper,* (good). Judg. x. 16. xix. 24. 1 Sam. xi. 10. 2 Sam. xix. 39; also with לִפְנֵי, Eccles. ii. 26, and לְ, Job x. 3. Deut. xxiii. 16.—לֹא טוֹב sometimes, for, *bad,* Prov. xviii. 5. xx. 23. Also used as an adverb, *well! well now!* 2 Sam. iii. 13. Ruth iii. 13, otherwise also טוֹב הַדָּבָר, 1 Kings ii. 38, 42. and as a subst. *any thing good, happiness,* Job vii. 7. Ps. xvi. 2. With the *stat. const.* e. g. בִּרְכַּת טוֹב *benedictio boni* for, *bona.* לְטוֹב *for good,* mostly with ambiguous phrases, (vid. טוֹבָה), Ps. cxix. 122. Deut. xxx. 9.

2. *Handsome, beautiful,* of persons, and things, Exod. ii. 2. Gen. vi. 2. often with the addition of מַרְאֶה, Gen. xxiv. 16. Esth. i. 11. ii. 3, 7.

3. *Sweet, pleasant,* Cant. i. 2. iv. 10. Especially of savour, odour, שֶׁמֶן הַטּוֹב *sweet (scented) oil.* Ps. cxxxiii. 2. Isai. xxxix. 2.

4. *Fortunate, he that is doing well,* Jer. xliv. 17: וַנִּהְיֶה טוֹבִים וְרָעָה לֹא רָאִינוּ *it was well with us,* or, *we did well, and saw no (misfortune), evil.* Ps. cxii. 5: טוֹב־אִישׁ *happy the man.* טוֹב אֲשֶׁר *happy (is he) who,* &c. Eccles. v. 4, 17. vii. 18. Comp. Lam. iii. 26. Amos vi. 2.

5. *Great,* Ps. lxix. 17: כִּי טוֹב חַסְדֶּךָ *for thy mercy is great.* cix. 21. Comp. Ruth iii. 10. Syr. ܛܒ *adv. valdè.*

6. *Joyful, cheerful,* Esth. viii. 17. 1 Kings viii. 66. בְּלֵב טוֹב *with a joyful heart,* Eccles. ix. 7.

7. טוֹב־עַיִן *the compassionate,* (according to LXX. Vulg.), opposed to רַע עַיִן, Prov. xxii. 9.

טוֹב the name of a district on the other side of the Jordan, Judg. xi. 3. 2 Sam. x. 6, probably Τούβιος, 1 Mac. v. 13.

טוּב *m.*

1. *The quality of goodness, kindness,* Ps. cxix. 66: טוּב טַעַם *goodness of judgment, good judgment.* Frequently of the kindness of God, Ps. xxv. 7. xxvii. 13. xxxi. 20. cxlv. 7. Jer. xxxi. 14.

2. *The good, best, the best part,* Gen. xlv. 18: *I will give you* אֶת־טוּב אֶרֶץ מִצְרַיִם *the best, the best part of the land of Egypt,* ver. 20. Especially, *the most excellent, best produce* (of a country), Gen. xlv. 23: *ten asses,* נֹשְׂאִים מִטּוּב מִצְרַיִם *carrying the best productions of Egypt,* Isai. i. 19. Ezra ix. 12.

3. *Possessions, goods,* Gen. xxiv. 10. Deut. vi. 11.

4. With לֵב, *joyfulness,* Deut. xxviii. 47. Isai. lxv. 14.

5. *Welfare, happiness,* Job xx. 21. xxi. 16. Prov. xi. 10: *at the prosperity of the righteous, the city rejoices.*

6. *Beauty, lustre, glory,* Hos. x. 11. Zech. ix. 17. Exod. xxxiii. 19: אֲנִי אַעֲבִיר כָּל־טוּבִי *I will make my glory,* or, *my majesty, pass before thee.*

טוֹבָה *fem.*

1. *Good, advantage,* לְטוֹבָה *for good,* Neh. v. 19: *God, remember it to me* לְטוֹבָה *for good.* xiii. 31. Also, otherwise, for the more exact determination of a *phrasis media.* Ps. lxxxvi. 17. Jer. xiv. 11. xxiv. 6. Ezra viii. 22.

2. *The goodness, blessing* (of God), Ps. lxv. 12.

3. *Prosperity, happiness,* (of any one), Ps. xvi. 2. cvi. 5.

טָוָה only in *Kal, to spin,* Exod. xxxv. 25, 26. (Arab. طوى to turn, to twist). Deriv. מַטְוֶה, *that which is spun.*

טוּחַ (Arab. طاخ *med. Je*) in two conjugations; in *Kal, to overlay, to cover;* applied to closing the eyes, Isai. xliv. 18; especially to plaistering or whitening a wall, Levit. xiv. 42. 1 Chron. xxix. 4. With a double accus. Ezek. xiii. 10: *he buildeth*

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up a wall, וְהִנָּם טָחִים אֹתוֹ תָּפֵל *and behold, they plaister it with mortar,* so that it appears to be secure, without being so, ver. 11 and 15. Whence is to be explained the use of the metaphor, Ch. xxii. 28.

Niph. pass. To be covered, plaistered, Levit. xiv. 43, 48. In the cited passage of Isai. the preterite has טַח, as from טָחַח.

טוֹטָפוֹת *plur. fem. Bands for the arms, forehead*; especially, strips of leather used at the morning prayers, called by the modern Jews תְּפִלִּין, in the New Testament, φυλακτήρια, i. e. strips of parchment on which were written passages of the law, (e. g. Exod. xiii. 1, 10, 11, 16. Deut. vi. 4, 9. xi. 13, 21), which according to Exod. xiii. 16. Deut. vi. 8, 11, 18, were put on the forehead, and round the left arm from the upper arm to the wrist, and to which is attributed the virtue of Amulets, (Chald. טוֹטַפְתָּא, טוֹטְפָא arm, frontlet, on 2 Sam. i. 10. Esth. viii. 15.)

טוּל, in Arab. طال to be long, occurs in three conjugations.

Hiph. הֵטִיל *to stretch,* or, *draw out in length,* hence, *to fling,* 1 Sam. xviii. 11. xx. 33. Jonah i. 5, 12, 15, to cast out (of the cargo). Jer. xvi. 13. xxii. 26. Applied to the sending out of a wind, Jonah i. 4: וַיהוָה הֵטִיל רוּחַ גְּדוֹלָה אֶל־הַיָּם *and Jehovah sent out a great wind into the sea.*

Hoph. הוּטַל *to be thrown or cast,* (of a lot), Prov. xvi. 33; *to be cast* or *struck prostrate,* Ps. xxxvii. 24. Job xli. 1; *to be cast out.* Jer. xxii. 28.

Pilp. טִלְטֵל *idem. to throw down,* Isai. xxii. 17. Deriv. טַלְטֵלָה.

טוּר *m.*

1. A *row, rank.* Exod. xxviii. 17, &c. xxxix. 10, &c.
2. *A wall, a wall of boundary, inclosure,* Ezek. xlvi. 23. (Arab. طور border, which surrounds a thing, طوار *septum*).

טוּר *m.* Chald. *Mountain, rock.* Dan. ii. 35, 45.

טוּשׁ only in *Kal, to fly,* Job ix. 26 only. (Syr. ܛܘܫ).

טָוֹת Chald. *The act of fasting, abstinence,* adv. *fasting,* Dan. vi. 19, (after the form כְּנָת from טְוָה, i. q. צוּם to fast).

טָחוֹת *plur. fem.* according to the Hebrew interpreters, *reins,* (from טוּחַ, because they are covered with fat, comp. חֵלֶב). Ps. li. 8.: הֵן אֱמֶת חָפַצְתָּ בַּטָּחוֹת *behold, thou lovedst truth in the reins* (*of man*), i. e. in the inward parts, or, in secret, Job xxxviii. 36: *who hath put wisdom in the reins.* So the Chald. Vulg. *in visceribus hominis.* (Parall. שֶׂכְוִי heart, imagination.) In the last passage arises the difficulty, that ver. 36 is not applicable to 34, 35, 37, and 38, where phænomena are spoken of. They have therefore also given to this verse a similar interpretation, (טָחוֹת cloud, שֶׂכְוִי phænomenon), but it is more advisable, to suppose a transition of ideas, or a transposition of the verses, than to depart from an almost certain idiom of the language.

טָחָה, whence *Piel part.* מְטַחֲוֵי־קֶשֶׁת *the archers, bowmen,* Gen. xxi. 16 only. (Comp. in Arab. طحى *expandit*). The form is similar to נָאָה from נָוָה, and הִשְׁתַּחֲוָה from שָׁחָה.

טָחַח vid. טוּחַ.

טָחוֹן *m. A mill, hand-mill,* Lam. v. 13. Root טָחַן.

טְחוֹרִים *a tenesmus, hemorroids* in the *intestinum rectum,* or the *intestinum rectum* itself, as the seat of the disease; it occurs almost only in Kri, instead of עֳפָלִים, Deut. xxviii. 27. 1 Sam. v. 6, 9, seldom in the text itself, vi. 11, 17. The Kri has probably the less coarse and offensive word. Syr. ܛܚܪ to have a *tenesmus,* ܛܚܘܪܐ a painful stool, *intestinum rectum,* the Aramaic translators have it also instead of עֳפָלִים. A striking similarity with 1 Sam. v. &c. is visible in the narration of Herod, (i. 105,) that the Scythes in plundering the temple

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of Venus at Askalon, had been seized with a female disease.

טָחַן only in *Kal, to grind, to crush piecemeal,* Exod. xxxii. 20. Numb. xi. 8. Deut. ix. 21. טָחַן פְּנֵי עֲנִי *to grind the face of the poor,* i. e. to oppress him to the extreme, to demolish. Isai. iii. 15. Job xxxi. 10: תִּטְחַן לְאַחֵר אִשְׁתִּי *let my wife grind for a stranger,* be his mill-maid, lowest slave, (comp. Exod. xi. 5. Isai. xlvii. 2.) LXX. Vulg. Chald. explain it in opposition to Job xxxi. 9: *let her be made to cohabit with another,* comp. with this sense the Greek μύλλειν, *molere,* but then תִּטְחַן should be in the passive.

טַחֲנָה *fem. A mill,* Eccles. xii. 4.

טִיחַ *m. The parget,* or *plaister of a wall,* Ezek. xiii. 12. Root טוּחַ.

טִיט *m.*

1. *Clay, potter's clay,* Isai. xli. 25. Nah. iii. 14.
2. *Mire,* Ps. xviii. 43. lxix. 15.

טִין Chald. *m. Clay, cement,* Dan. ii. 41, 43. (Syr. and Arab. *idem.*)

טִירָה *fem.*

1. *A pen, fold,* of the Nomades, also a farm yard *with folds,* a village of huts, of hurdles, Gen. xxv. 16. Numb. xxxi. 10. 1 Chron. vi. 39. Ps. lxix. 26.
2. i. q. טוּר, No. 2. *Wall,* Ezek. xlvi. 23.
3. *Palace, fort,* Cant. viii. 9.

טַל *in pausa* טָל, with *suffix* טַלִּי, *m. The dew,* which in the eastern countries is almost like a mild rain, Gen. xxvii. 28, 39. (Arab. طل a mild rain.)

טָל Chald. *idem.* Dan. iv. 12.

טָלָא *to patch,* (Chald. טְלָא *idem.*) Josh. ix. 5: נְעָלוֹת מְטֻלָּאוֹת *patched shoes.* Part. טָלוּא spotted, of several colours, Gen. xxx. 32, &c. Ezek. xvi. 16. טְלָאִים, see טְלִי and טָלֶם.

טָלֶה *m. A tender lamb,* 1 Sam. vii. 9. Isai. lxv. 25. (Arab. طلو every thing that is young, especially, *a young gazelle.* Syr. ܛܠܝ boy).

טַלְטֵלָה *fem. A projection,* Isai. xxii. 17. Root טוּל, q. v.

טְלִי *plur.* טְלָאִים *lamb.* Isai. xl. 11.

טָלַל only in *Piel* טִלֵּל *to cover in, with beams, roof,* (otherwise קֵרָה), Neh. iii. 15 only. The form טְלֻטֵל see under טוּל. (Arab. طل to cover, cognate with צָלַל).

טָלַל Chald. *Aph.* אַטְלֵל *to lie in the shade, to rest,* Dan. iv. 9. Comp. צלל in Hebrew.

טֶלֶם, Josh. xv. 24, a city in the tribe of Judah, according to Kimchi and others, the same which, 1 Sam. xv. 4, is called טְלָאִים.

טָמֵא *inf.* טָמְאָה, in six conjugations; in *Kal, to be,* or, *become unclean,* especially of ceremonial or Levitical uncleanness, of persons and things; Levit. xi. 24, &c. with בְּ, to pollute one's-self with a thing. לְטָמְאָה בָהּ *and is unclean therewith,* Levit. xv. 32. xviii. 20, 23.

Piel טִמֵּא,

1. *To defile,* Levit. xv. 31; *to profane,* Ps. lxxix. 1. Comp. 2 Kings xxiii. 8, 10, 13.
2. *To pronounce one unclean,* (said of the priest), Levit. xiii. 3, 8, 11.
3. *To let one's-self be defiled,* Ezek. xx. 26.
4. *To debauch* or *ravish,* (a virgin, a wife,) Gen. xxxiv. 5, 13, 27. Ezek. xviii. 6, 15.

Pual מְטֻמָּאָה *pass.* Ezek. iv. 14 only: *my soul has not been polluted.*

Niph. נִטְמָא and *Hithp.* הִתַּמֵּא *to pollute, defile one's-self,* with לְ, Numb. vi. 7. Comp. v. 2. ix. 6, and בְּ, Ezek. xx. 7, of the thing with which one defiles one's-self; also of a woman, *to defile herself by committing adultery,* Numb. v. 27, 28, 29.

Hothp. הָתַּמֵּא *idem.* Deut. xxiv. 4 only.

טָמֵא *adj. Unclean.*

(*a*) *Ceremonially,* of persons, beasts, and things, Levit. v. 2. Deut. xiv. 19.

(*b*) *Morally,* Job xiv. 4. טְמֵאַת הַשֵּׁם *in bad report, of an ill name,* Ezek. xxii. 5.

טֻמְאָה *fem. Uncleanness, the act of defiling (one's-self),* Levit. v. 3. vii. 21, also, *any thing unclean,* Judg. xiii. 7, 14.

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טָמָה i. q. טָמֵא only in *Niph.* Levit. xi. 43. Job xviii. 3: נִטְמֵינוּ *we are unclean,* i. e. despised in your eyes. Vulg. *sorduimus.* Others take, (not on good authority), טָמָה = טָמַם, אָטַם *to be stopt,* as it were, *nailed up, stupified.*

טָמַן in three conjugations; in *Kal,*

1. *To conceal, as under the ground, to bury,* Gen. xxxv. 4. Exod. ii. 12. Josh. vii. 21, 22. טָמַן פָּח לְ *to lay a hidden snare for one,* Ps. cxl. 6. cxlii. 4; with רֶשֶׁת, Ps. ix. 16. xxxi. 5. Comp. lxiv. 6.
2. Generally, *to hide, to conceal,* Josh. ii. 6. Job xxxi. 33. נֶפֶל טָמוּן as a secret abortion, Job iii. 16. xx. 26: כָּל־חֹשֶׁךְ טָמוּן לִצְפוּנָיו *every mischief is hidden in his treasure.*
3. *To dip,* Prov. xix. 24: טָמַן עָצֵל יָדוֹ בַּצַּלַּחַת *the slothful man dips his hand into the dish.* The word describes the indolent manner of the action.

Niph. הִטָּמֵן *pass.* Isai. ii. 10 only.

Hiph. i. q. *Kal,* 2 Kings vii. 8 only. Deriv. מַטְמוֹן.

טֶנָא *m. A basket,* Deut. xxvi. 2, 4. (Chald. צְנָא *idem.*)

טָנַף only in *Piel, to soil, dirty,* Cant. v. 3 only: אֲטַנְּפֵם *shall I soil them,* (Aram. ܛܢܦ *to be soiled.*)

טָעָה i. q. תָּעָה *to err,* (comp. ܛܥܐ in Aram.) it occurs in *Hiph. to make one err, to seduce him,* Ezek. xiii. 10 only: הִטְעוּ, *they have seduced.*

טָעַם only in *Kal,*

1. *To taste;* as, *to try the taste,* Job xii. 11: חֵךְ אֹכֶל יִטְעַם לוֹ *as the palate tasteth the food; to take a little food,* 1 Sam. xiv. 24, 29, 43.
2. *To relish,* 2 Sam. xix. 36.
3. Metaph. *to feel, perceive, to be sensible of,* Prov. xxxi. 18. Ps. xxxiv. 9: טַעֲמוּ וּרְאוּ כִּי טוֹב יְהוָה *perceive and see that the Lord is good.*

טְעַם Chald. *Pael, to give to eat,* Dan. iv. 22. v. 21.

טַעַם *m.*

1. *The taste of any kind of food,* Numb. xi. 8. Jer. xlviii. 11; especially, *an agreeable taste,* Job vi. 6.
2. Metaph. *taste, feeling, perception,* then, *prudence, judgment, understanding,* (comp. *sapere,* to be wise, *insipidus,* tasteless, foolish), 1 Sam. xxv. 33. Ps. cxix. 66. Job xii. 20. Prov. xi. 22: אִשָּׁה סָרַת טָעַם *a woman without understanding.* מְשִׁיבֵי טַעַם *they who answer wisely, ibid.* xxvi. 16.
3. According to the Chaldee idiom, *a royal decree, edict.* Jonah iii. 7. Deriv. מַטְעֲמִים.

טַעַם *m.* Chald. *Will, order, command,* Ezra vi. 14. vii. 23. (See the following, No. 3). More frequent is the form

טְעֵם *m.* Chald.

1. *Taste,* especially, *an agreeable taste,* Dan. v. 2: בְּטְעֵם חַמְרָא *when the wine began to please (them).*
2. *Understanding,* Dan. ii. 14.
3. *Will, command, a royal order, mandate,* Dan. iii. 10, 12, 29. שׂוּם טְעֵם *to issue an order, mandate,* Ezra iv. 19, 21. v. 3, 9, 13. vi. 1. Also a case, upon which the king is to decide, *causa.* Ezra v. 5. בְּעֵל־טְעֵם *commander,* prop. *dominus edictorum sive causarum,* the title of the Persian governor at Samaria, Ezra iv. 8, 9, 17.
4. *Account, (ratio),* which one gives. יְהַב טַעֲמָא *to give account,* Dan. vi. 3.
5. *Regard, respect,* Dan. iii. 12: לָא שָׂמוּ עָלַיִךְ מַלְכָּא טְעֵם *tui, o rex, rationem non habuerunt.*

I. טָעַן only in *Kal, to load, pack upon,* esp. the beast for a journey, Gen. xlv. 17: טַעֲנוּ *lade your beasts.* (Aram. טְעֵן, ܛܥܢ, to be loaded.)

II. טָעַן *to pierce,* only in *Pual,* Isai. xiv. 19: מְטֹעָנֵי חָרֶב *thrust through with a sword,* (Arab. طعن *idem.*)

טַף *m.* With *suff.* טַפִּי collectively, *the little ones, children,* Gen. xxxiv. 29. xliii. 8 xlv. 19. xlvi 5. Comp. Ezek. ix. 6, (in

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opposition to young men and women). Exod. xii. 37 (in opposition to those that are capable of bearing arms, above twenty years). Often, in a more extensive sense, the whole family, belonging to the father of a family, e. g. Exod. x. 10. Numb. xxxii. 16, 24, 26. Comp. 2 Chron. xx. 13: גַּם טַפָּם נְשֵׁיהֶם וּבְנֵיהֶם *their family*, namely, *their wives and children;* 2 Chron. xxxi. 18. Gen. xlvii. 12: לְפִי טַף *according to the number of the family*. (Root טָפַף if this is not a *denom.* from טַף).

טָפַח *to be large, expanded.* (Syr. ܛܦܚ to extend, spread, cognate with צפח, whence צְפִיחִית). Derivat. מִטְפַּחַת, as a verb only in *Piel* טִפַּח,

1. *To spread, to extend,* Isai. xlviii. 13: וִימִינִי טִפְּחָה שָׁמָיִם *and my right hand has expanded the heavens.*
2. *To carry upon the arms,* (of little children), Lam. ii. 22: אֲשֶׁר טִפַּחְתִּי וְרִבִּיתִי *which I have carried in my arms and nourished.* Vulg. *educavi,* and Castellus translates טִפַּח *educavit,* according to Aben Ezra on Ezra iii. 8, טִפֵּחַ *educatio.* This signification, if correct, might belong to טפח, Chald. *to chastise,* comp. יָסַר, παιδεύω.

טֶפַח *m.*

1. *Hand's-breadth,* as measure, 1 Kings vii. 26. 2 Chron. iv. 5. (Comp. Jer. lii. 21), Ps. xxxix. 6: הִנֵּה טְפָחוֹת נָתַתָּ יָמָי *behold, thou hast made my days as the breadth of a hand.*
2. In architecture, probably, *mutuli,* the shouldering piece, in building, on which the beams rest, 1 Kings vii. 9: מִמַּסַּד עַד הַטְּפָחוֹת. LXX. ἐκ τοῦ θεμελιου ἕως τῶν γεισῶν. The last word is explained by the Greek grammarians *Epistylium.* Josephus (*Archæol.* viii. 3, 19.) considers the word of Oriental origin.

טֹפַח *m. The breadth of a hand,* Exod. xxv. 25. xxxvii. 12. Ezek. xl. 5, 43.

טְפָחִים *m. plur. verbale* of טִפַּח, No. 2, *the carrying, nursing of children,* Lam. ii. 20.

טָפַל only in *Kal, to imagine,* twice with שֶׁקֶר, Ps. cxix. 69. Job xiii. 4. Metaph. Job xiv. 17: וַתִּטְפֹּל עַל־עֲוֹנִי *thou imaginest yet (falsehood) unto my iniquity, thou chargest me falsely with iniquity.* Entirely parallel is the passage of Targ. Jonathan, Deut. i. 1: טְפַלְתּוּן עֲלוֹי מִלֵּי שִׁקְרָא *ye devised false things thereunto.* (The Chald. on the cited Ps. has חַבַּר, comp. הַחְבִּיר, Job xvi. 4. The cognate word in Arabic is طغل to speak cunningly. In Talmud, to join, to add to.)

טִפְסַר *m.* Jer. li. 27. Plur. טַפְסְרִים Nah. iii. 17. the name of a (probably military) dignity among the Assyrians and Medes. (In Targ. Jonathan, Deut. xxviii. 12, it occurs as the name of a distinguished angel. The word is probably of Assyrian origin. The second syllable סַר, i. q. שַׂר, Persian سر *princeps,* with טַף may be compared the Persian تاب *tab, altitudo, potentia*).

טָפַף, Arab. طف and دف to take small and quick steps, here of the affected pace of a coquettish woman; only in *Kal,* Isai. iii. 16: הָלוֹךְ וְטָפוֹף תֵּלַכְנָה *they walk and trip along.* Luth. *sie treten einher und shavänzen.* Deriv. טַף, q. v.

טְפַר Chald. *plur.* טִפְרִין,

1. *The nail,* (on the hand or foot), Dan. iv. 30.
2. *The claw* (of beasts), vii. 19. Hebrew צִפָּרֶן.

טָפַשׁ in *Kal, to be fat,* metaph. *to be stupid, insensible,* Ps. cxix. 70 only: טָפַשׁ כַּחֵלֶב לִבָּם *insensible, as fat, is their heart.* Comp. παχὺς, *pinguis.* In Talmud frequently. Comp. Isai. vi. 10.

טָרַד, in Arab. and Syr. to push on, conj. IV. to follow in continual series, (one pushing forward another), only in *Kal,* and applied to flowing water. Prov. xix. 13. xxvii. 15: דֶּלֶף מֹרֵד *a continually dripping gutter.*

טְרַד Chald. *To push on, to throw out,* Dan. iv. 22, 29, 30.

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טרום read טָרֹם as טֶרֶם *not yet*, Ruth iii. 14, in Chethib.

טָרַח in Arabic طرح conjugations I. IV. *to throw away, to fling*, only in *Hiph.* Job xxxvii. 11: אַף־בְּרִי יַטְרִיחַ עָב *serenity also dispels the clouds.* Others, *with a shower of rain he loadeth the clouds*, comp. טֹרַח, but not so applicable to the context.

טֹרַח *m. Burden, trouble.* Deut. i. 12. Isai. i. 14. (In Chald. טָרַח to labour hard, to fatigue one's-self.)

טָרִי *adj.* only fem. טְרִיָּה *fresh, recens,* (Arabic طري and طرف to be fresh) of a wound, Isai. i. 6; of the jawbone of an ass. Judg. xv. 15.

טֶרֶם *conj. Not yet,* with the fut. Gen. ii. 5. Exod. x. 7: הֲטֶרֶם תֵּדַע *knowest thou not yet.* Josh. ii. 8; בְּטֶרֶם prop. *at the time when (something was) not yet (existing);* hence, *before.* בְּטֶרֶם תֵּצֵא *before thou camest forth.* Jer. i. 5. Ruth iii. 14. 2 Kings ii. 9. Also, without בְּ Josh. iii. 1. Ps. cxix. 67. לֹא is added, in Zeph. ii. 2, hence a double negative. מִטֶּרֶם *idem.* Hagg. ii. 15.

טָרַף *fut.* יִטְרֹף, once יִטְרַף Gen. xlix. 27, in four conjugations; in *Kal, to tear in pieces,* of wild beasts. Deut. xxxiii. 20. Ps. xxii. 14 Nahum ii. 13. Metaph. of God, Ps. l. 22. פֶּן־אֶטְרֹף וְאֵין מַצִּיל *lest I tear in pieces without deliverance.* Hos. vi. 1.

Niph. pass. only in the future יִטָּרֵף Exod. xxii. 12. Jer. v. 6.

Pual. טֹרַף *idem.* Gen. xxxvii. 33. xliv. 28.

Hiph. To let consume (of men) Prov. xxx. 8: הַטְרִיפֵנִי לֶחֶם חֻקִּי *let me eat the bread due to me.*

טָרָף *adj. Fresh, recens,* applied to a leaf, Gen. viii. 11. (Arabic طرف to be new).

טֶרֶף

1. *Booty, prey,* (of a wild beast). Job iv. 11. xxix. 17. xxxviii. 39.
2. *Food.* Prov. xxxi. 15. Mal. iii. 10. Ps. cxi. 5. Comp. the verb in *Hiph.*
3. *Leaf.* Ezek. xvii. 9. Chald. Syr. טַרְפָּא idem. of that which is *fresh,* see טָרָף.

טְרֵפָה *f. Any thing torn by wild beasts.* Gen. xxxi. 39. Exod. xxii. 12, 30. Levit. vii. 24.

טַרְפְּלָיֵא Ezra iv. 9. The name of a foreign people, brought by the Assyrian kings as a colony into Palestine. LXX. Ταρφαλαῖοι. Whether this people are the same with Ταπουροι mentioned by Ptolemæus, or Ταρπητες by Strabo, is very doubtful, since these names correspond but very indifferently with the original.

י

Yod, the tenth letter of the alphabet, as numeral 10. The name יוֹד (yod) probably signifies hand, as יָד, comp. יוֹם plur. יָמִים) and has a reference to the Phœnician figure (m) which by three fingers stretched out represents the rude form of a hand.

Concerning its pronunciation it is to be remarked that the yod, in the beginning of words pointed with sheva, and chirik was perhaps pronounced in Hebrew as in the Syriac by the vowel i, instead of y, or yi. The LXX. at least so mostly express it, e. g. יְהוּדָה Ἰουδά; יְטוּר Ἰτουραία; יְהוֹאָחָז Ἰωάχας; יְהוֹאָשׁ Ἰωάς יְהוֹחָנָן Ἰωανάν, &c. &c. Comp. C. B. *Michaëlis Lum. Syr.* §. 6. &c.

The letter י occurs most frequently as first radical, and Grammarians have long since observed, that the Hebrew verbs פ״י may be divided into two classes,

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1. Such as are conjugated after the manner of the Arabic فو with the *fut.* יֵלֵד, *Niph.* *Hiph.* נוֹלַד, הוֹלִיד.

2. After the Arabic في, with the *fut.* יִטַּב, *Hiph.* הֵיטִיב. But it is here to be observed that there need not exist in Arabic a verb فو which immediately corresponds to those of the first class (which are the most frequent) or a verb في answering to those of the second class. This is but seldom the case, e. g. to No. 1. יָלַד, ولد to bring forth, יָרַד, ورد to descend; to No. 2. يَقِظَ יָקַץ to awake. More frequently there exists either no corresponding Arabic word in this signification, e. g. No. 1. יָדַע, יָכַח, יָלַד, יָסַף, יָצָא; and, No. 2. יָטַב, יָנַק; or, the difference of the dialect consists in this, that the word in Arabic is فو, but in Hebrew, פי, and *vice versa*, e. g. אֵיתָן comp. وتن; or, in Hebrew the future is formed after the second, the *Hiph.* after the first, analogy, whilst the verb فو or في in Arabic follows only one of the two. Comp. יָבֵשׁ يبس; יָנַע, وحع; יָרַשׁ ورث, &c.

These verbs with י as first radical, of both classes, interchange most frequently with the verbs ע"ו, as יָגֹר comp. גור, No. 1. *to fear;* יָחֵל comp. חול *to wait;* יָטַב, טוֹב *to be good;* יָכוֹל, כול *to be able;* יָצַר, צור *to be distressed;* יָקֹשׁ, קוּשׁ *to catch birds;* יָרַע, רוּעַ *to be angry;* יָרַשׁ, רוּשׁ *to be poor.* Otherwise, with the verbs פ"א, see examples p. 1, 2; with the verbs פ"ה, see p. 165; with the verbs *med. gem.* as יָחַם, יָחֵם *to be hot;* יָנַב, comp. נב, p. 111; with פ"ן, as יָצַב, יָצַב, יָקַע, נָקַע; יָחַשׁ comp. زحاس register of descent, &c. The yod is here a letter of formation, which is added to two immutable radical consonants, and forms a root of three letters, (see under א, p. 2, under ח, p. 165, and ו). How far these cognate verbs reciprocally lend each other their forms, as in the Greek, is shewn under their respective articles, comp. the observations on page 177. That there are also in Hebrew verbs, *medial yod,* has been long since acknowledged by the eminent Grammarians, although in some conjugations, e. g. in *Niph.* they always take the forms of ע"ו.

יָאַב *to have a desire after something,* in *Kal,* construed with ל, Ps. cxix. 131 only: יָאָבְתִּי *I longed,* (Syriac ܐܒ a *quadrilitt. Pe.* and *Ethpe. idem.* cognate with אָבָה and אָוָה.)

יָאָה *to be comely, proper, becoming,* as נָאֲוָה (Ps. xxxiii. 1. Prov. xvii. 7). Jer. x. 7: כִּי לְךָ יָאָתָה *for it is proper* (*appertains*) *to thee.* LXX. σοι γαρ πρέπει (Syriac ܝܐ becoming, most frequently with ל beseeming, appertaining, for, πρέπον). Respecting the forms נֵאוֹת, יֵאוֹתוּ which are placed by most Lexicographers under this root, see אוֹת, p. 22.

יְאוֹר see יְאֹר.

יָאִיר (*he shines*) the name of the son of Manasseh, Numb. xxxii. 41. Greek Ἰαείρος Mark v. 22.

I. יָאַל prop. וָאַל *to be foolish, transp.* i. q. אָוַל, whence אֱוִיל, only in *Niph.* נוֹאַל *to be, act foolishly,* Numb. xii. 11: אֲשֶׁר נוֹאַלְנוּ וַאֲשֶׁר חָטָאנוּ *that we have acted foolishly, and have sinned.* Jer. v. 4. Hence, *to be exposed,* exhibited, as a fool, Isai. xix. 13. Jer. l. 36: חֶרֶב אֶל הַבַּדִּים וְנוֹאָלוּ *the sword (is) against the lying prophets, and they are exposed as fools,* (comp. הוֹלֵל Job xii. 17. Isai. xliv. 25.

II. יָאַל only in *Hiph.* הוֹאִיל,

1. *To begin,* (in etymological connection with ואל the first). Deut. i. 5: הוֹאִיל מֹשֶׁה בֵּאֵר *Moses began to explain.* Hos. v. 11. Josh. xvii. 12: וַיּוֹאֶל הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ *and the Canaanites began to remain* (to gain a footing) *in the land.* Judg. i. 27, 35. Then, with the notion of undertaking, venturing, Gen. xviii. 27, 31: הוֹאַלְתִּי לְדַבֵּר אֶל אֲדֹנָי *I have once ventured to speak unto my lord.*

2. *To be willing, to be pleased, content,* (to

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do a thing). Judg. xvii. 11: וַיּוֹאֶל הַלֵּוִי לָשֶׁבֶת *and the Levite was content to remain.* Exod. ii. 21. Josh. vii. 7. Judg. xix. 6: הוֹאֶל נָא וְלִין *pray be pleased,* or, *make yourself content, to stop over the night,* comp. 2 Sam. vii. 29. 2 Kings v. 23. vi. 4. Job vi. 9, 28. 1 Chron. xvii. 27. 1 Sam. xii. 22: כִּי הוֹאִיל יְהוָֹה לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם *for it has pleased Jehovah to take you for his people.* It is construed with לְ before the infinitive or the finite verb, with and without a copula Judg. xix. 6. Deut. i. 5. Hos. v. 11.

יְאֹר and יְאוֹר *m. A river,* a word of Egyptian origin, *Jaro* and *Jero.* Hence, almost exclusively, of the Nile, Gen. xli. 1. &c. Exod. i. 22. ii. 3. vii. 15. Applied to another river in Dan. xii. 5, 6, 7.

Plur. יְאֹרִים *streams, brooks, canals,* Job xxviii. 10: בַּצּוּרוֹת יְאֹרִים בִּקֵּעַ *rivers or canals are cut through the rocks.* Especially of the trenches and canals of the Nile, Ezek. xxix. 3, &c. xxx. 12. Ps. lxxviii. 44. Hence, יְאֹרֵי מִצְרַיִם Isai. vii. 18, and the equivalent יְאֹרֵי מָצוֹר Isai. xix. 6. xxxvii. 25.

יָאַשׁ (Arabic ياس) *to desist from, to despair of,* in two conjugations; in *Niph.*, with מִן 1 Sam. xxvii. 1: וְנוֹאַשׁ מִמֶּנִּי שָׁאוּל לְבַקְשֵׁנִי *and Saul will desist from me, from seeking me any more. Part.* נוֹאָשׁ *he that is despairing,* Job vi. 26. As neuter, *desperatum est.* Isai. lvii. 10: לֹא אָמַרְתְּ נוֹאָשׁ *yet saidst thou not, it is in vain, hopeless.* LXX. οὐκ εἶπας, παύσομαι. Jer. ii. 25. xviii. 12.

Piel יָאֵשׁ *to cause to despair, leave to despair,* Eccles. ii. 20 only: לְיָאֵשׁ אֶת לִבִּי *left my heart to despair.*

יֹאשִׁיָּהוּ (*Jehovah heals,* from יֹאשֶׁה *fut.* of אָשָׁה = لسي to heal, and יָהוּ), the name of a king of Judah, in whose reign the Book of the Law, which had been lost, was recovered. 2 Kings xxiii. 23, 34. Greek Ἰωσιας.

יָבַב only in *Piel* יִבֵּב *to call, call aloud,* Judg. v. 28 only: וַתְּיַבֵּב *and called aloud.* (In Aramaic *idem,* especially applied to the shout of joy.)

יְבוּל *m. That which the earth produces, produce,* as תְּבוּאָה *proventus,* from בּוֹא. Levit. xxvi. 4. Deut. xi. 17. Ps. lxvii. 7. lxxxv. 13. Job xx. 28: יִגֶל יְבוּל בֵּיתוֹ *the produce of his house shall disappear.*

יְבוּס The old name of Jerusalem. Judg. xix. 10, 11. 1 Chron. xi. 4, 5. The *Nom. Gent.* is יְבוּסִי Gen. x. 16. xv. 21. Josh. xv. 63. 2 Sam. v. 6. But this form appears also to occur for the name of the town itself. Josh. xviii. 28. Zech. ix. 7.

יָבֵישׁ see יָבֵשׁ.

יָבַל, (its original signification appears to be, *to go,* whence in *Hiph. to lead, bring.* With the derivatives, יָבָל, יוּבָל, מַבּוּל, q. v. (comp. the Arabic وبل to flow, stream.) It occurs in two conjugations; in *Hiph.* הוֹבִיל (Syriac ܐܘܒܠ) as הֵבִיא used only poetically.

1. *To lead, conduct,* of persons. Ps. lx. 11. cviii. 11.
2. *To bring, offer,* e. g. of presents. Ps. lxviii. 30. lxxvi. 12. Zeph. iii. 10.

Hoph. הוּבַל

1. *To be led.* Ps. xlv. 15, 16. Isai. lv. 12. liii. 7: כַּשֶּׂה לַטֶּבַח יוּבָל *as the sheep that is led to the slaughter-house.* Jer. xi. 19. Job x. 19: מִבֶּטֶן לַקֶּבֶר אוּבָל *I should have been carried from the womb to the grave.* xxi. 30, 32;
2. *To be brought.* Isai. xviii. 7. Hos. x. 6.

יְבַל Chald. only in *Aph.* הֵיבַל *to bring,* Ezra v. 14. vi. 5.

יָבָל *m.*

1. *A stream,* יִבְלֵי מַיִם *streams of water.* Isai. xxx. 25. xliv. 4.
2. *Jabal,* the name of the son of Lamech, according to Gen. iv. 20, the author of the pastoral mode of life.

יִבְלְעָם (from יִבְלֶה and עָם *consuming the people*) the name of a town in the tribe of Manasseh. Josh. xvii. 11. Judg. i. 27. 2 Kings ix. 27.

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יַבָּל only *fem.* יַבֶּלֶת of cattle: *having pimples, small-pox,* or *warts.* Levit. xxii. 22 only. Vulg. *papulas habens.* (So in Chald. and by the Rabbins. The Mishna *Erubin* 10. §. 11, speaks of the cutting out of such pimples. Arabic, ولا *defluxus rum,* but the former is preferable.)

יָבָם *m. The brother-in-law,* the brother of the husband (*levir*), who, according to the law of the Israelites, was obliged to marry the wife of his deceased brother, in case he had left no heir. Deut. xxv. 5, to 10. Whence the verb in

Piel יִבֵּם *to perform that duty,* or *marriage enjoined by this law.* Deut. *ibid.* Gen. xxxviii. 8.

יְבִמְתּ *fem.* occurs only with *suff.* יְבִמְתּוֹ יְבִמְתֵּךְ *fem. sister-in-law,* wife of the brother. Deut. xxv. 7. 9; also, the wife of the brother-in-law, Ruth i. 15.

יַבְנְאֵל (*God builds*).

1. The name of a town in the tribe of Judah, Josh. xv. 11.
2. Of another in the tribe of Naphtali, Josh. xix. 33.

יַבְנֶה The name of a district in Philistia, on the Mediterranean sea, in later times a renowned Hebrew school. 2 Chron. xxvi. 6. Greek Ἰαμνια 1 Mac. iv. 15 and Ἰαμνεια v. 58. 2 Mac. xii. 8.

יַבֹּק The name of a rivulet (נַחַל), which flows below the Galilean sea into the Jordan, Arabic, *Jarmuch,* also *Sherjath Musa,* Lat. *Hieromiax.* Others, however, distinguish the latter from *Jabok* and take it for the *Sherjath Manadra.* (See *Seetzen in Zach's Monatl. Correspondenz,* xviii. p. 381). Gen. xxxii. 23. Deut. ii. 37. Josh. xii. 2. Judg. xi. 13.

I. יָבֵשׁ *fut.* יִיבַשׁ pl. יָבְשׁוּ *inf.* יְבוֹשׁ, יִבְשֹׁת in three conjugations; in *Kal, to become dry, to be dried up,* applied to a river, sea, Job xiv. 11. Gen. viii. 14; to plants, Isai. xv. 6. xix. 7. xl. 7, 8. Ps. xxii. 16: יָבֵשׁ כַּחֶרֶשׂ כֹּחִי *my strength drieth up like potsherds.* Especially to the withering of the hand, Atrophy or Paralysis. 1 Kings xiii. 4. Zech. xi. 17. In the same sense it occurs frequently in the N. T. e. g. Mark iii. 1.

Piel יִבֵּשׁ *to make dry, desiccate.* Job xv. 30. Prov. xvii. 22: וְרוּחַ נְכֵאָה תְּיַבֶּשׁ־גָּרֶם *an oppressed mind dries up the bones.* Nah. i. 4. וַיְבַשֵּׁהוּ occurs for וַיְיַבְּשֵׁהוּ.

Hiph. הוֹבִישׁ *to dry up,* Josh. ii. 10. iv. 23.

II. יָבַשׁ only in *Hiph.* הוֹבִישׁ in the signification of בּוֹשׁ.

1. *To shame,* 2 Sam. xix. 6.
2. *Intrans.* as בּוֹשׁ in *Kal, to be ashamed, confounded,* (with disappointment) Joel i. 11. Jer. x. 14. Zech. ix. 5; *to be disgraced,* Jer. ii. 26. vi. 15. viii. 12.
3. *To be wasted, gone to ruin,* of the harvest. Joel i. 10, 12, 17; of cities, Jer. xlviii. 1, 20. l. 2. Joel i. 12: הוֹבִישׁ שָׂשׂוֹן מִן בְּנֵי אָדָם *the joy of men is destroyed.*
4. *To behave one's self shamefully.* Hos. ii. 7.

יָבֵשׁ *m.* יְבֵשָׁה *fem.*

1. *Dry.* Job xiii. 25. Ezek xvii. 24. xx. 1. 3.
2. The name of a town in Gilead, also יָבִישׁ 1 Sam. xi. 1, 3.

יַבָּשָׁה *fem. The dry, dry land.* Gen. i. 9. Exod. iv. 9. Jonah i. 9, 13. ii. 11. בַּיַּבָּשָׁה *dry foot, on dry ground.* Exod. xiv. 16, 22, 29. Josh. iv. 22.

יַבֶּשֶׁת *fem. idem.* Exod. iv. 9. Ps. xcv. 5. Chald. st. emph. יַבֶּשְׁתָּא Dan. ii. 10.

יָגַב *to plough,* only in the *part. Kal,* יוֹגְבִים *ploughers, husbandmen,* 2 Kings xxv. 12. Jer. lii. 16. Cognate with גּוּב, vid. גבים p. 111.

יָגֵב *m. A field,* Jer. xxxix. 10 only: וְיֻגְבִים *and the fields.*

יָגְבְּהָה with the ה *parag.* יָגְבָּהּ (he is elevated, *Hoph.* from גָּבַהּ), the name of a place in the tribe of Gad, Numb. xxxii. 35. Judg. viii. 11.

I. יָגָה *to be grieved,* in three conjugations; in *Piel,* יְגֵּה *to cause grief, affliction, fut.* וַיְיַגֵּהוּ for וַיְגֵּהוּ, Lam. iii. 33 only.

Hiph. הוֹגָה *to afflict one; to prepare*

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trouble for him. Job xix. 2: עַד־אָנָה תּוֹגִיוּן נַפְשִׁי *how long will ye afflict my heart?* Lam. i. 5, 12. iii. 32. Isai. li. 23.

Niph. נוּגָה (for נוֹגָה), *part. afflicted,* Lam. i. 4. Zeph. iii. 18: נוּגֵי מִמּוֹעֵד *they who are mourning (far) from the congregation,* pass. נוּגוֹת *the afflicted,* Lam. i. 4. Deriv. יָגוֹן, תּוּגָה.

II. יָגָה *to be separated,* only in *Hiph.* הוֹגָה *to separate, remove,* 2 Sam. xx. 13: כַּאֲשֶׁר הוּגָה מִן־הַמְסִלָּה *as soon as he was removed out of the road,* (Arab. وجى, conj. IV. *to separate,* comp. in Hebrew דָּגָה, No. 2.)

יָגוֹן *m. Sorrow, affliction.* Gen. xlii. 38. xliv. 31. Ps. xiii. 3. xxxi. 11. cvii. 39.

יָגוּר (*he shall dwell*), the name of a place in the tribe of Judah, Josh. xv. 21 only.

יָגֵעַ *m.*

1. *Adj. tired, weary,* Job iii. 17. יְגִיעֵי־כֹחַ *exhausted in strength.*

2. *Labour,* especially, *hard labour, exertion,* Job xxxix. 11, 19: לְרִיק יְגִיעָהּ *frustraneus est labor ejus (sc. ovis pariendis impensus).* Gen. xxxi. 42: יְגִיעַ כַּפַּי *the labour of my hands;* hence i. q. *work,* Job x. 3: יְגִיעַ כַּפֶּיךָ *the work of thy hands.*

3. *Acquired by labour,* hence, *possession, property, riches,* Isai. xlv. 14. lv. 2. Jer. iii. 24. xx. 5. Ezek. xxiii. 29. Ps. cix. 11. Neh. v. 13. In the same signification occurs יְגִיעַ כַּפַּיִם e. g. Hag. i. 11: *I called the drought, on men and cattle,* וְעַל כָּל־יְגִיעַ כַּפַּיִם *and upon all the labour of the hands.* That besides the labour in the field, its produce is also to be understood, is evident from Ps. lxxviii. 46. cxxviii. 2.

יְגִיעָה *fem. Hard labour, exertion,* Eccles. xii. 12.

יָגַע *fut.* יִיגַע, *plur.* יִיגְעוּ, יִגְעוּ in three conjugations; in *Kal,*

1. *To labour, endeavour, to toil hard,* Job ix. 29: לָמָּה־זֶּה הֶבֶל אִיגָע *why do I exert myself in vain?* Prov. xxiii. 4. Isai. xlix. 4: לָרִיק יָגַעְתִּי *I have endeavoured in vain,* lxv. 63. The thing about which one exerts himself is construed with בְּ, Josh. xxiv. 13: אֶרֶץ אֲשֶׁר לֹא יָגַעְתָּ בָּהּ *a land for which* (i. e. for the cultivation of which) *thou didst not labour hard.* Isai. lxii. 8: תִּירוֹשֵׁךְ אֲשֶׁר יָגַעַתְּ בּוֹ *thy wine for which thou hast laboured hard.* xlvii. 12. Also with the accus. ver. 15: כֵּן הָיוּ־לָךְ אֲשֶׁר יָגַעַתְּ *thus shall be to thee, all, for which thou hast laboured hard.*

2. *To be tired, weary,* 2 Sam. xxiii. 10. Isai. xl. 31. Ps. vi. 7: יָגַעְתִּי בְּאַנְחָתִי *I am weary of sighing.* lxix. 4. Jer. xlv. 3, and with a different turn, Isai. xliii. 22: כִּי־יָגַעְתָּ בִּי יִשְׂרָאֵל *for thou hast been tired of me, Israel.*

Piel. To make tired, to fatigue, Josh. vii. 3. Eccles. x. 15.

Hiph. הוֹגִיעַ

1. *To impose hard labour on a person,* Isai. xliii. 23: לֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה *I have not imposed on thee hard labour for incense,* i. e. because I desired it.

2. *To tire, become troublesome,* Isai. xliii. 24. Mal. ii. 17.

יְגַע *m. Any thing one acquires by labour, acquisition, earnings,* Job xx. 18.

יָגֵעַ A verbal noun, *wearisome,* Eccles. i. 8: כָּל הַדְּבָרִים יְגֵעִים *all words are fatiguing, weary,* Deut. xxv. 18. 2 Sam. xvii. 2.

יְגַר *m.* Chald. *A hill, heap of stones,* Gen. xxxi. 47. (Syr. ܓܪ *idem*).

יָגַר, (Arab. وجر) 2 *pers.* יָגַרְתָּ i. q. גוּר, No. 2, *to fear,* only in *Kal,* construed with the accus. Job iii. 25: וַאֲשֶׁר יָגֹרְתִּי יָבֹא לִי *what I feared, is come upon me.* ix. 28. Ps. cxix. 39, and with מִפְּנֵי, Deut. ix. 19. xxviii. 60.

יָגֹר *adj. Fearing, being afraid,* properly *part.* of the preceding, which with pronouns, serves as a circumlocution of the finite verb, Jer. xxii. 25. xxxix. 17.

יָד (*com.* more frequently *fem.*) *stat. const.* יַד, with *suff.* יָדִי, יֶדְכֶם,

1. *The hand.* Observe the following phrases: (*a*) פָּלַט, אֶת, יָדִי עִם *my hand (is) with one,* i. e. I assist him. 1 Sam. xxii. 17. 2 Sam. iii. 12. 2 Kings xv 19.

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(*b*) יָדִי הָיְתָה בְּ *my hand is against one,* (Gen. xvi. 12), *I lay hands on him, do him harm.* Gen. xxxvii. 27: יָדֵנוּ אַל־תְּהִי־בוֹ *and let not our hand be on him.* 1 Sam. xviii. 17, 21. xxiv. 13, 14. 2 Sam. xxiv. 17. Josh. ii. 19: אִם יָד תִּהְיֶה־בּוֹ *if any hand be on him.* Hence, frequently said of Jehovah, יַד יְהוָה בְּ *the hand of Jehovah is against, comes* (*chastening*) *upon.* Exod. ix. 3. Deut. ii. 15: וְגַם יַד־יְהוָה הָיְתָה בָּם *the hand of Jehovah was also against them,* Judg. ii. 15. 1 Sam. vii. 13. xii. 15. 2 Sam. xxiv. 17. Comp. Exod. vii. 4: נָתַתִּי אֶת־יָדִי בְּמִצְרַיִם *I will turn my hand against Egypt.* Ruth i. 13: כִּי־יָצְאָה בִי יַד־יְהוָה *for against me hath turned the hand of Jehovah.* Job xxiii. 2: יָדִי כָּבְדָה עַל *the hand* (*of God*) *that rests upon me is heavy.* Once it occurs in this sense with אֶל, Ezek. xiii. 9. In Greek comp. Acts xiii. 11: χειρ κυρίου ἐπι σε καὶ ἔση τυφλος, &c. But the phrase is very seldom used in a good sense: *to be for one, to favour him, wish him well,* as 2 Chron. xxx. 12. Ezra ix. 2, hence, Judg. ii. 15, for the better determination of the sense לְרָעָה is added.

(*c*) הָיְתָה יַד יְהוָה עַל־ *the hand of God came upon one,* i. e. the Deity began to inspire him, (of a prophet). Ezek. i. 3: וַתְּהִי עָלָיו שָׁם יַד־יְהוָה *then came the hand of Jehovah upon him.* iii. 14, 22. xxxvii. 1. 2 Kings iii. 15; with אֶל, 1 Kings xviii. 46: וְיַד יְהוָה הָיְתָה אֶל־אֵלִיָּהוּ *and the hand of Jehovah came on Elias.* Comp. Ezek. viii. 1: וַתִּפֹּל עָלַי שָׁם יַד אֲדֹנָי *and there fell upon me the hand of the Lord,* Chap. xi. 5, with רוּחַ *idem.* Jer. xv. 17: מִפְּנֵי יָדֶךָ *because of thy inspiration,* or, *revelation, which rests upon me.*

(*d*) יַד יְהוָה עַל פְּ *the hand of God rests* (*graciously*) *upon me,* Ezra vii. 6: כְּיַד־יְהוָה אֱלֹהָיו עָלָיו *because the hand of Jehovah his God rests upon him.* Ver. 28. Chap. viii. 18, 31. Twice more fully: יַד־אֱלֹהִים הַטּוֹבָה *the benevolent hand of God,* Ezra vii. 9. Neh. ii. 8. Comp. Ezra viii. 22. Isai. i. 25. Amos i. 8. only, it is used in a bad sense.

(*e*) נָתַן יָד *to give one's hand upon,* i. e. to promise, confirm something by giving his hand. Ezra x. 19. 2 Kings x. 15. Especially in making a treaty, used of the submitting party. Ezek. xvii. 18. Lam. v. 6. Jer. l. 15: נָתְנָה יָדָהּ *she has submitted, surrendered, sc.* Babylon. 2 Chron. xxx. 8: תְּנוּ־יָד לַיהוָה *give yourselves up unto the Lord,* i. e. vow him fidelity. The same sense is expressed by נָתַן יָד תַּחַת, 1 Chron. xxix. 24. *to subject one's-self.*

(*f*) לֹא בְיָד, Job xxxiv. 20, and בְּאֶפֶס יָד, Dan. viii. 25, *without* (*man's*) *hand,* i. e. without human assistance, comp. Dan. ii. 34, 45. Lam. iv. 6.

(*g*) יָד לְיָד *from hand to hand,* Prov. xi. 21. xvi. 5. i. e. from generation to generation, and with a negation *never more.*

With prepositions the following compounds occur, in which the signification of יָד is often lost, so that the signification of the preposition only remains.

(*a*) בְּיַד־ (*α*) *in the hand,* also, simply, *with, in, by,* of persons and things. 1 Sam. xiv. 34: אִישׁ שׁוֹרוֹ בְיָדוֹ *every one* (*had*) *his ox with him.* xvi. 2. 1 Kings x. 29. Jer. xxxviii. 10: קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אֲנָשִׁים *take from hence thirty men with thee.* Deut. xxxiii. 3. Gen. xxxv. 4: *all the strange gods* אֲשֶׁר בְּיָדָם *which they carried with them.* Comp. in Chald. Ezra vii. 25: כְּחָכְמַת־אֱלָהָךְ דִּי־בְיָדָךְ *according to the wisdom of thy God, which is with thee, which thou possessest.*

(*β*) *By the hand,* simply, *by,* e. g. Numb. xv. 23: *all that God has commanded you* בְּיַד מֹשֶׁה *by Moses.* 2 Chron. xxix. 25. Isai. xx. 2. 1 Kings xii. 15. Jer. xxxvii. 2, &c. Frequently after verbs of *sending,* 1 Kings ii. 25: וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה בְּיַד בְּנָיָהוּ *and the*

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king Solomon sent thither by Benaiah, Exod. iv. 13. 1 Sam. xvi. 20. 2 Sam. xii. 25. 2 Chron. viii. 18. Prov. xxvi. 6. (Vid. שָׁלַח), in the New Testament, comp. Acts xi. 30. xv. 23.

(γ) *In the hand, under the power of one,* with verbs of delivery. Gen. ix. 2. xiv. 20. Exod. iv. 21. Hence צֹאן יָדוֹ *the flock intrusted to him,* or, *put under his care.* Ps. xcv. 7. Comp. also 2 Sam. xviii. 2. Numb. xxxi. 49.

(δ) *Before, in conspectu,* as לִפְנֵי, ἐν χερσί. 1 Sam. xxi. 14: *and feigned himself mad* בְּיָדָם *before them,* Job xv. 23: יָדַע כִּי־נָכוֹן *he knows that a dark day is prepared before him,* i. e. is near at hand.

(ε) *Because of,* Job viii. 4. Isai. lxiv. 6.

(*b*) מִיַּד, מִידֵי, *from, out of the hand;* also simply, *from, out of,* especially with the verbs signifying, *to demand, save, receive.* Gen. ix. 5. xxxii. 12. xxxiii. 19. Numb. v. 25. xxiv. 24. xxxv. 25; hence Job v. 20: מִידֵי חֶרֶב (*he saves me*) *from the sword,* 1 Sam. xvii. 37: מִיַּד אַרְיִי וּמִיַּד הַדֹּב *from the lion and from the bear.* (Some Lexicons very absurdly render מִיַּד in this passage in the signification of *paw*).

(*c*) עַל יַד, עַל יְדֵי *into the hand, in the hand,* after the verbs denoting *to deliver up, intrust.* 1 Kings xiv. 27. 2 Kings x. 24. xii. 12. xxii. 5, 9. Ezra i. 8. Hence, *under the inspection, guidance.* 1 Chron. xxv. 2, 3, 6: עַל יְדֵי אֲבִיהֶם *under the guidance of their father.*

Dual יָדַיִם *both hands* (of the human body). Plur. יָדוֹת *artificial hands* made in imitation of the hands.

(*a*) *Tenons in boards,* Exod. xxvi. 17, 19. xxxvi. 22, 24.

(*b*) *The axle of a wheel,* 1 Kings vii. 32, 33.

2. Probably, *arm,* (as يَد in Arabic). Vid. אַצִּיל יָדַיִם *the shoulder.* Properly, *the junction of the arm.*

3. Metaph. *Might, power, help,* Exod. xiv. 30. Deut. xxxii. 36: כִּי אָזְלַת יָד *when the help is gone, vanishes* בְּיָד *with might, power,* Isai. xxviii. 2. Ezek. xiii. 21: בְּיֶדְכֶן *in your power,* Ps. lxxvi. 6: וְלֹא מָצְאוּ כָּל־אַנְשֵׁי־חַיִל יְדֵיהֶם *and all warriors found not their hands,* i. e. their power was gone.

4. *Mode and manner,* בְּיַד הַמֶּלֶךְ *in a royal manner, according to the royal dignity.* Esth. i. 7. ii. 18. 1 Kings x. 13. עַל־יְדֵי דָוִד *ex more a Davide instituto,* Ezra iii. 10. 2 Chron. xxix. 27.

5. *Side;* hence לְיַד *by the side of, near,* 1 Sam. xix. 3. בְּעַד יָד 1 Sam. iv. 18. אֶל יַד 2 Sam. xviii. 4. עַל יַד, עַל יְדֵי Job i. 14. *idem.* Neh. iii. 2, &c. Dual יָדַיִם *the sides,* often in connexion with רָחַב, as רְחַב יָדַיִם *wide on both sides, roomy.* Gen. xxxiv. 21. Ps. civ. 25. Isai. xxxiii. 21. Plur. יָדוֹת *ledges,* 1 Kings vii. 35, 36; *side rails, elbow pieces,* (of the throne), 1 Kings x. 19.

6. *Place,* Deut. xxiii. 13. Numb. ii. 17: אִישׁ עַל־יָדוֹ *every one in his place.* Dual. Josh. viii. 20: לֹא הָיָה בָהֶם יָדַיִם לָנוּס *there was no place for them to fly unto.*

7. *Part,* Dan. xii. 7. Jer. vi. 3. Plur. יָדוֹת, 2 Kings xi. 7: וּשְׁתֵּי הַיָּדוֹת בָּכֶם *and the two (third) parts among you.* Gen. xlvii. 24: אַרְבַּע הַיָּדוֹת *the four (fifth) parts.* Neh. xi. 1: תִּשַׁע הַיָּדוֹת *nine (tenth) parts.* The same construction occurs also with פָּה.—יָדוֹת *parts,* also for, *times,* Dan. i. 20: *he found them* עֶשֶׂר יָדוֹת עַל כָּל הַחַרְטֻמִּים *ten times more learned than all the wise in hieroglyphicks.* Gen. xliii. 34. 2 Sam. xix. 44.

8. *Memorial, monument,* as שֵׁם, 1 Sam. xv. 12. 2 Sam. xviii. 18. Isai. lvi. 5.

Dual. Hands, sides, Vid. No. 5.

יַד Chald. *stat. emph.* יְדָא, with *suff.* יְדֵהּ, יְדֵהֹם, Dual. יְדַיִן *idem.*

יְדָא Chald. *To give, offer thanks,* only in the *part. Aph.* מְהוֹדֵא, Dan. ii. 23, and מוֹדֵא, Chap. vi. 11.

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יְדִאֲלָה, Josh. xix. 15 only, the name of a city in the tribe of Zebulun.

יָדַד i. q. יָדָה *to throw, sling*. Pret. *plur.* יָדוּ, Joel iv. 3. Nah. iii. 10. Obad. 11. (applied to the casting of lots).

יְדוּתוּן and יְדִיתוּן the name of a Levite, one of the chief musicians of David, 1 Chron. ix. 16. xvi. 38, 41, 42. xxv. 1. Also used for his descendants the Jeduthuns, who also occur in later times as singers and musicians. 2 Chron. xxxv. 15. Neh. xi. 17. In the latter signification it is also used in the superscription of Ps. xxxix. lxii. lxxvii. where Aben Ezra considers it as the beginning of a song; Jarchi, a musical instrument.

יָדִיד *m.*

1. *The beloved, friend,* Isai. v. 1. יְדִיד יְהוָה *the friend, favourite of Jehovah,* Deut. xxxiii. 12; Ps. cxxvii. 2. applied to the Israelites, Ps. lx. 7. cviii. 7.
2. Adj. *Lovely, pleasant,* Ps. lxxxiv. 2. Plur. יְדִידוֹת *pleasant things.* Ps. xlv. 1: שִׁיר יְדִידוֹת *a lovely,* or, *sweet song*; a (later) superscription, which includes, a song of praise. Others, *song of love.* (Syr. ܝܕܝܕ beloved. Arab. ودّ. Cognate with דּוֹד).

יְדִידוּת *fem. The object of love,* Jer. xii. 7.

I. יָדָה in two conjugations; in *Kal, to cast,* i. q. יָדַד. *Imp.* יְדוּ, Jer. l. 14.

Piel, fut. וַיְיַדּוּ for וַיְיַדּוּ, Lam. iii. 52. *Inf.* יַהֹּות, Zech. ii. 4. (Æthiopic ودى *idem*).

II. יָדָה in two conjugations; in *Hiph.* הוֹדָה,

1. *To confess, acknowledge.* (Arab. ودى, conj. X. Syr. *Aph. idem.*) With the accus. Prov. xxviii. 13; with עַל, properly, *to make a confession of.* Ps. xxxii. 5: אוֹדָה עֲלֵי פְשָׁעַי לַיהוָה *I will make a confession of my sins to Jehovah.*
2. *To praise, exalt,* Gen. xlix. 8. especially Jehovah, with the accus. and לְ, also with שֵׁם and לְשֵׁם, 1 Kings viii. 33. Ps. liv. 8. cvi. 47. cxxii. 4.

Hithp. הִתְוַדָּה,

1. *To confess,* (as it were to declare one's-self,) Levit. v. 5; most frequently, with the accusative, Levit. xvi. 21. xxvi. 40; with עַל, Neh. i. 6. ix. 2. (to make a confession of something).
2. As *Hiph. To praise, exalt,* with לְ, 2 Chron. xxx. 22. Deriv. תּוֹדָה, תְּהִלּוֹת, and the name יְהוּדָה.

יְדִידְיָה *m.* (*Favourite of Jehovah*), the name, which was given to Solomon at his birth by the prophet Nathan, 2 Sam. xii. 25.

יָדַע *fut.* יֵדַע (once יֵיעַ) *inf. absol.* יָדֹעַ, *contr.* דַּעַת, in seven conjugations; in *Kal,*

1. *To know, to understand,* commonly with the *accus.* or with the *inf.* with (Eccles. iv. 13. x. 16.) and without לְ, Jer. i. 6: לֹא יָדַעְתִּי דַבֵּר *I know not to speak.* 1 Sam. xvi. 18: יֹדֵעַ נָגֵן *he that knows to play on the guitar;* with the finite verb, Job xxxii. 22: לֹא יָדַעְתִּי אֲכַנֶּה *I know not to flatter.* xxiii. 3: מִי יִתֵּן יָדַעְתִּי וְאֶמְצָאֵהוּ *O that I knew to find him.* 1 Sam. xvi. 16. Neh. x. 29.— לֹא יָדַע טוֹב וָרָע *not to know what is good or bad,* a description of inexperienced youth, Deut. i. 39. Comp. Gen. ii. 17. Isai. vii. 15, and of childish dotage, 2 Sam. xix. 36. Concerning the construction with בֵּין, see that word. Similarly in Homer, Οἰδα ἑκαστα ἐσθλα τε και χερεια, παρος δε τε νηπιος ἠα. מִי יֹדֵעַ with the fut. *who knows whether,* a conjectural expression of the possibility of a thing which one wishes. 2 Sam. xii. 22. Joel ii. 14. Jonah iii. 9. The signification, *to know of something,* is construed with בְּ, Jer. xxxviii. 24: אִישׁ אַל־יֵדַע בַּדְּבָרִים הָאֵלֶּה *no one knows of these things.* 1 Sam. xxii. 15. Gen. xix. 33, 35, and with עַל, Job xxxvii. 16. Sometimes it has a superfluous *Dat. commodi,* יָדַע לוֹ, Cant. i. 8: אִם לֹא תֵּדְעִי לָךְ *dost thou not know.* Part. יוֹדְעִים in the sense of חֲכָמִים *wise (men),* Job xxxiv. 2. Eccles. ix. 11.
2. *To know,* (in the sense of being acquainted with a thing or person), Gen.

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xviii. 19. xxix. 5. Isai. i. 3. יָדַע בְּשֵׁם *to know by name*, i. e. to know very exactly, Exod. xxxiii. 12, 17. (comp. קָרָא בְּשֵׁם); *to become or get acquainted*, Numb. xiv. 31. Deut. ix. 24. Part. יְדָעִים *acquaintances, friends*, Job xix. 13. Part. *pass.* יָדוּעַ *known, respected, esteemed*, Deut. i. 13, 15. Isai. liii. 3: יְדוּעַ חֹלִי *distinguished*, or, *marked by sickness*.

3. *To perceive*, Judg. xiii. 21; with the addition עִם לֵבָב, Deut. viii. 5. With בְּ *to know by*, Gen. xv. 8: בַּמֶּה אֵדַע כִּי אִירָשֶׁנָּה *whereby shall I know it, that I shall possess it*. xxiv. 14. Exod. vii. 17. Job v. 27: דַּע לָךְ *mind it*. With בְּ, *to pay attention to*, Job xxxv. 15.

4. *To learn* (*something*), *to come to know it*, Gen. ix. 24. Levit. v. 3. Neh. xiii. 10. especially,

(*a*) *To learn, know by experience*, Exod. vi. 7: וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם *and ye shall learn that I am Jehovah, your God*. Ezek. vi. 7, 13. vii. 4, 9. xi. 10. Job xxi. 19: יְשַׁלֵּם אֵלָיו וְיֵדַע *he should reward him, that he might experience it, feel it*. Hos. ix. 7: יֵדְעוּ יִשְׂרָאֵל *Israel shall experience it*. Isai. ix. 8. Comp. in the Koran سوف يعلمون they shall indeed come to know it, and frequently. Ps. xiv. 4. Eccles. viii. 5. Vid. *Niph.*, No. 4.

(*b*) Of a woman, יָדְעָה אִישׁ *experta est virum*, Gen. xix. 8. Judg. xi. 39, more fully expressed יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר, Numb. xxxi. 17.

5. *To think, suppose*, Ps. xxxv. 8: *let destruction come upon him* לֹא יֵדָע *before he supposes*. Job ix. 5: *he displaces the mountains* לֹא יָדְעוּ *and they are not aware*, i. e. suddenly. Prov. v. 6.

6. *To concern one's-self about any thing*, Gen. xxxix. 6. Prov. xxvii. 23: יָדַע תֵּדַע פְּנֵי צֹאנֶךָ *concern thyself about thy flock*. Hence, of God, *to be concerned for one, to love him*. Ps. cxliv. 3. Amos iii. 2; of men, *to know God, to revere, worship him*. Hos. viii. 2: אֱלֹהַי יְדַעְנוּךָ *my God! thee we worship*. Ps. xxxvi. 11. ix. 11: יֹדְעֵי שְׁמֶךָ *they who worship thy name*. In opposition to Job xviii. 21: זֶה מְקוֹם לֹא יָדַע אֵל *this is the place of him that knoweth not God*. 1 Sam. ii. 12.

7. As Euphemism, *to cohabit with a woman, to get with child*, Gen. iv. 17, 25. 1 Sam. i. 19; also of unnatural lust, *pæderasty*, Gen. xix. 5. (Several words, which denote a knowing, perceiving, are metonymically applied in that sense, in Syr. ܝܕܥ to know, Arab. عرف, Greek γίνωσκω, Latin *cognosco*. Vid. *Ptochenius de purit. styli, Nov. Test.* p. 10).

Niph. נוֹדַע,

1. *It is discovered, known, made public*, Exod. ii. 14. xxi. 36. Levit. iv. 14. 1 Sam. xxii. 6: כִּי נוֹדַע דָּוִד וַאֲנָשָׁיו *that they know about David and his men*, i. e. that their abode is discovered. With לְ of the person, *it is known to one*, 1 Sam. vi. 3. Ruth iii. 3. Esth. ii. 22.—Gen. xli. 21: וְלֹא נוֹדַע כִּי בָאוּ אֶל קִרְבֶּנָה *and it was not perceived that they were entered into their belly*.

2. *To be known*, Ps. ix. 17. lxxvi. 2. Prov. xxxi. 23.

3. i. q. *Kal*, No. 4. (prop. as passive of *Hiph.*) Prov. x. 9: מְעַקֵּשׁ דְּרָכָיו יִוָּדַע *he that walketh in perverted ways shall feel it*. Prop. *it shall be made sensible to him*, he will suffer for it. Jer. xxxi. 19: אַחֲרֵי הִוָּדְעִי *after I have felt it*. *De Wette*, very properly, *nachdem ich gewitzigt bin*.

Piel. To make known, to announce, declare, Job xxxviii. 12 only.

Pual part. מְיֻדָּע *an acquaintance*, Ps. xxxi. 12. lv. 14. lxxxviii 9, 19.

Poel, יוֹדַע (elsewhere הוֹעִיד) *to appoint, order*, 1 Sam. xxi. only: וְאֶת הַנְּעָרִים יוֹדַעְתִּי אֶל מָקוֹם פְּלֹנִי אַלְמֹנִי *and the lads I have appointed at a certain place*.

Hiph. הוֹדִיעַ (imp. הוֹדַע).

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1. *To let one know something, to inform him of it.*

(*a*) With double *accus.* Gen. xli. 39. Exod. xxxiii. 12, 13. Ezek. xx. 11. 1 Sam. xiv. 12: נוֹדִיעַ אֶתְכֶם דָּבָר *we will let you know something.*

(*b*) With the *accus.* of the thing and *dat.* of the person, Exod. xviii. 20: וְהוֹדַעְתִּי לָהֶם אֶת הַדֶּרֶךְ *and I will show them the way.* Deut. iv. 9. Ps. cxlv. 12. Neh. ix. 14.

(*c*) With the *accus.* of the person only, Josh. iv. 22. 1 Kings i. 27: לֹא הוֹדַעְתָּ אֶת עַבְדְּךָ *and hast thou not made known to thy servant.*

(*d*) With the *accus.* of the thing. Ps. lxxvii. 15. xcviii. 2. Job xxvi. 3.

2. *To instruct one,* with the *accus.* of the person, Job xxxviii. 3: וְאֶשְׁאָלְךָ הוֹדִיעֵנִי *I will ask thee, teach me.* xl. 7. xlii. 4. With the *dat.* Prov. ix. 9. הוֹדַע לְצַדִּיק *instruct the just (man).*

3. *To let one feel a thing, make him sensible of it, to punish it, causat.* of *Kal,* No. 4. Judg. viii. 16: *he took thorns from the wilderness, and threshing waggons,* וַיֵּדַע בָּהֶם אַנְשֵׁי סֻכּוֹת *and with them he punished the men of Succoth.* The expression is here somewhat unsuitable. Perhaps the text had originally the word וירע *contrivit,* and so it is expressed in the versions, LXX. ἠλόησεν. *Vulgate contrivit.* Chald. תַּבַּר Syriac ܬܒܪ.

Hoph. הוֹדַע *it is known, made public,* Levit. iv. 23, 28.

Hithp. הִתְוַדַּע *to make one's self known,* Gen. xlv. 1; *to reveal one's self;* with אֶל. Numb. xii. 6. Derivat. דֵּעָה, דַּעַת, מַדָּע, מוֹדָע.

יְדַע Chald. *fut.* יִנְדַּע.

1. *To know.*

2. *To learn,* (by experience) Dan. vi. 11.

3. *To perceive,* Dan. iv. 14, 22. Part. *pass.* יְדִיעַ לְהֶוֵא לְמַלְכָּא *be it known to the king.* Ezra iv. 12, 13.

Aph. הוֹדַע *fut.* יְהוֹדַע *to make known, give information.* With the *dat.* of the person. Dan. ii. 15, 17, 28; with suff. Dan. ii. 23, 29. iv. 15. v. 15, 16, 17. vii. 16. Deriv. מַנְדַּע.

יִדְּעֹנִי *m.* pl. יִדְּעֹנִים.

1. *A soothsayer, a wise man,* Levit. xix. 31. xx. 6. Deut. xviii. 11. 1 Sam. xxviii. 3, 9. (comp. in Arabic عالم properly, one who knows, whence, wise man, magician, and חבר, No. 2.)

2. *The spirit of divination,* with which one is possessed. Levit. xx. 27. Comp. אוֹב.

יָהּ abbreviated form, for יְהוָה, or rather, (according to the old pronunciation) יַהֲוֶה. It was abbreviated by *apocop.* into יָהוּ (as וַיִּשְׁתַּחוּ for וַיִּשְׁתַּחֲוֶה) and this into יָהּ. Both the latter forms appear promiscuously in several proper names, as אֶלְיָדוּ and אֶלְיָדָה and יִרְמְיָהוּ and יִרְמְיָה, the last form is without mappik. On account of its concise form it was frequently used in recitativo, as הַלְלוּ־יָהּ *praise Jehovah!* Ps. civ. 35. cv. 45. cvi. 1, 48. cxi. 1. cxii. 1. cxiii. 1, 9. xciv. 7, 12. Isai. xxxviii. 11. Exod. xv. 2: עָזִּי וְזִמְרָת יָהּ *my glory and my song is Jehovah.* Ps. cxviii. 14. Isai. xii. 2. Ps. lxviii. 5: בְּיָהּ שְׁמוֹ *Jehovah is his name,* (the בְּ here is a *beth essentiæ,* comp. Isai. xlvii 4. xlviii. 2. liv. 5.) Isai. xxvi. 4: כִּי בְיָהּ יְהוָה *for Jehovah is one,* i. e. an unchangeable, eternal God.

יָהַב *to give, lay, place,* i. q. נָתַן, and in *Kal,* in the pret. Ps. lv. 23 only: הַשְׁלֵךְ עַל יְהוָה יְהָבְךָ *intrust to Jehovah that, which he gave thee,* or, *imposed on thee,* (אֲשֶׁר is to be supplied before יְהָבְךָ) i. e. thy fate. (According to others יְהָב signifies *burden*). Besides the preterite, it occurs frequently in the imperative mood. הַב (Prov. xxx. 15.) הָבָה, *f.* הָבִי (Ruth iii. 15.) plur. הָבוּ *give,* Gen. xxix. 21. xxx. 1. xlvii. 15, 16. Job vi. 22. Prov. xxx. 15. Deut. xxxii. 3: הָבוּ גֹדֶל לֵאלֹהֵינוּ *give the glory unto our*

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God. Ps. xxix. 1, 2. xcvi. 7, 8. הָבוּ לָכֶם עֵצָה *give counsel!* 2 Sam. xvi. 20. (לָכֶם is redundant).

2. *To set, place, appoint,* 2 Sam. xi. 15: הָבוּ אֶת אוּרִיָּה אֶל־מוּל פְּנֵי הַמִּלְחָמָה *set ye Uriah in the front of the battle.* Deut. i. 13: הָבוּ לָכֶם אֲנָשִׁים *appoint wise men.* Josh. xviii. 4.

3. *Well! come!* Gen. xi. 3, 4, 7. xxxviii. 16. Exod. i. 10. As to הֵבוּ Hos. iv. 18. see the analysis.

יְהַב Chald.

1. *To give.* Dan. ii. 37, 38, 48; *to give away, up,* hence, *to expose,* Dan. iii. 28.

2. *To lay, set,* (e. g. a foundation), Ezra v. 16. It occurs only in the pret. (יְהַב) the *imp.* (הַב) and in the *part.* יָהֵב and יְהִיב; the *fut.* and *inf.* when they are to be expressed, are formed from נְתַן, of which again the *pret. imp.* and *part.* are not in use. (The same is the case in the Syriac).

Ithp. אִתְיְהַב *to be given, given up.* Dan. iv. 13. vii. 25.

יָהַד only in *Hithp.* הִתְיַהֵד *to embrace Judaism, to turn Jew,* Esth. viii. 17. Derived from the noun יְהוּד.

יְהוֹא *m.* (Perhaps in the signification of יְהִוא Eccles. xi. 3. *he shall be*). A proper name

1. Of a king of Israel, who exterminated the family of Ahab. 2 Kings ix. 11.

2. Of a prophet in Israel, under the reign of Baasha, 1 Kings xvi. 1. 2 Chron. xix. 2. xx. 34.

יְהוֹאָחָז *m.* (*Jehovah holds*) a proper name

1. Of the son of Jehu, king of Israel, 1 Kings xiii. 1, 9.

2. Son of Josias, king of Judah, 2 Kings xxiii. 30. 2 Chron. xxxvi. 4; instead of which occurs also, יוֹאָחָז. LXX. Ἰοαχας.

יְהוֹאָשׁ *m.* Probably, *God gives,* from אוּשׁ as the Arabic اس *donavit.* A proper name

1. Of the son of Ahaziah, king of Judah. 2 Kings xii. 1. xiv. 13; instead of which occurs יוֹאָשׁ xi. 2. xii. 20.

2. Son of Jehoahaz, king of Israel, 2 Kings xiii. 10, 25. Instead of which, also, יוֹאָשׁ e. g. verse 9. LXX. Ἰωας.

יְהוּד Chald. *collect.* the Jews, Arabic هود *id.* Dan. ii. 25: מִן־בְּנֵי גָלוּתָא דִי יְהוּד *of the captives of Judah,* v. 13. vi. 14. Ezra v. 1, 8. vi. 14.

יְהוּדָה A proper name

1. Of the fourth son of Jacob, and the tribe which received its name from him, whose confines are fixed in Josh. xv. 20, &c.

2. After the division of the kingdom by Jeroboam and Rehoboam, it was used for, *the kingdom* and *people of Judah* (the former *fem.* the latter *masc.* Isai. iii. 8.); consisting of the tribes of Judah and Benjamin, (with a part also of Dan and Simeon). Comp. *de Wette Hebr. jüdische Archæol.* p. 113. אַדְמַת יְהוּדָה *the land, realm of Judah,* Isai. xix. 17. עִיר יְהוּדָה *the capital of Judah,* for, *Jerusalem,* 2 Chron. xxv. 28. It is remarkable, that such a distinction is already mentioned in David's time, and earlier, before this political separation was thought of, Josh. xi. 16, 21. 2 Sam. ii. 10. v. 5. xix. 41. xx. 2. xxiv. 9. 1 Chron. xxii. 5, which is either to be explained as an anachronism of the historian, or that such a distinction was used in early times in popular language.

3. After the carrying away of the ten tribes, and after the captivity, used for the whole country, Hagg. i. 1, 14. ii. 2; hence in Greek Ἰουδαια.

יְהוּדִי *m.* plur. יְהוּדִים, also יְהוּדִיִּים, *fem.* יְהוּדִיָּה and יְהוּדִית (see No. 3.) *nom. gent. A Jew, Jewess,* and

1. As citizen of the realm of Judah, 2 Kings xvi. 6. xxv. 25.

2. After the carrying away of the ten tribes, for, *an Israelite, Hebrew,* as a general name of the people. So it occurs already in Jer. xxxii. 12. xxxviii. 19. xl. 11. xliii. 9. especially xxxiv. 9, (synonymous with עִבְרִי).

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Neh i. 2. iii. 33. iv. 6. Esth. ii. 5. iii. 4. v. 13.

3. The fem. word יְהוּדִית is used adverbially, *in Jewish, in the Jewish language,* i. e. in the Hebrew language, (after No. 2.) opposed to אֲרָמִית *in Aramaish,* and to אַשְׁדּוֹדִית in *Ashdodish,* 2 Kings xviii. 26. Neh. xiii. 24.

יְהוּדִי Chald. *Jew,* only in plur. יְהוּדָאִין, *stat. emph.* יְהוּדָיֵא Dan. iii. 8, 12. Ezra iv. 12, 23. v. 1, 5.

יְהוָֹה the name of God among the Hebrews.

It is to be observed, that this word has not its original vowels, but those of אֲדֹנָי, which the Jews read, according to an old superstition, instead of the *nomen ineffabile* יהוה, as in the LXX. Κυριος for יהוה. (But a simple ְ is placed under י, for ֲ): hence with a prefix it is pronounced לַיהוָֹה, בַּיהוָֹה, מֵיהוָֹה (so that the vowel points agree with those under אֲדֹנָי), and where in the text יהוה אדני occurs, the Jews prononnce יְהוִֹה אֲדֹנָי, and read אֱלֹהִים אֲדֹנָי in which יהוה is pointed as אלהים.

The question now is, how the consonants יהוה are to be pronounced more correctly? most interpreters are in favour of the reading יַהְוֶה according to the assertion of several ancient authors, that the Hebrews pronounced their God ΙΑΩ. See *Diod. Sic.* I. *Macrob. Saturn.* I. 18. *Iren. adv. haer.* 2. *cap. ult.* &c. especially *Theodoret. quaest. ad* Exod. xv: καλουσι δε αὐτο Σαμαρειτοι ΙΑΒΕ, Ιουδαιοι δε ΙΑΩ. On the contrary, it is to be observed that יַהְוֶה is by no means a form of Hebrew pronunciation, which is otherwise the case with all appellatives. The same is the case with יְהוִֹה which pronunciation is taken by some from ΙΕΥΩ of *Philo Byblius* (*Euseb. de praep. Evang.* i. 9.) I should be therefore in favour of the pronunciation יַהְוֶה (see Theoderet) according to which it would resemble a *future* from הָוָה. With which the abbreviated form יָהּ, יָהוּ is most easily connected. Comp. *Reland decas dissertatt. de vera pronuntiatione nominis Jehovah. Traj.* 1707. 8. The pronunciation of the Masoretic points is defended by Reland, Simonis, J. D. Michaelis, (*Supplem. ad Lex. Hebr.* p. 554.)

To the pronunciation יַהְוֶה *he will be,* the etymological signification, given to the name by the authors of the Old Testament, inclines us; Exod. iii. 14. vi. 3. Comp. also Rev. i. 4, 8. viz. *he who is, (as he) shall be,* i. e. the unchangeable, eternal, true God. An allusion to this signification is also made in other places, e. g. Hos. xii. 6: יְהוָֹה זִכְרוֹ i. e. *he is called (and is) Jehovah,* i. e. the unchangeable or immutable. In proper names it occurs frequently abbreviated, e. g. in the beginning יהו contracted יוֹ, at the end יָהוּ, יָהּ, which see.

יְהוֹחָנָן *m.* (*Jehovah bestows*). The name of the leader of the army under Jehoshaphat. 2 Chron. xvii. 15. xxiii. 1. Whence, in Greek, Ιωννᾶς and Ιωαννης.

יְהוֹיָדָע *m.* (*Jehovah knows*). The name of an eminent priest at the court of the kings of Israel, who overthrew Athaliah, and helped to place Joash on the throne. 2 Kings xi. 4, &c. Several others have the same name.

יְהוֹיָכִין *m.* (*Jehovah establishes*). The name of the son of Jehoiakim king of Judah, 2 Kings xxiv. 8, 12, under whom took place the first captivity to Babylon. He is also called יוֹיָכִין Ezek. i. 2. יְכָנְיָה Esth. ii. 6. Jer. xxvii. 20. xxviii. 4. In Chethib יְכָנְיָהוּ Jer. xxiv. 1. and כָּנְיָהוּ Jer. xxii. 24, 28. xxxvii. 1. The latter name for יכן יָהּ (*Jehovah resides*).

יְהוֹיָקִים *m.* (*Jehovah raises up*). The name of the son of Josiah, king of Judah, before called אֶלְיָקִים (q. v.) 2 Kings xxiii. 34. xxiv. 1. Jer. i. 3.

יְהוֹיָרִיב and יוֹיָרִיב *m.* (*Jehovah contends*). The

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name of an eminent priest in Jerusalem. 1 Chron. ix. 10. xxiv. 7. Ezra viii. 16. Neh. xi. 10. xii. 6, 19. Whence the Greek Ἰωαριβ, 1 Mac. ii. 1.

יְהוֹנָדָב and יוֹנָדָב *m.* (*Jehovah incites*, or, *is bountiful*). The name of the son of Rechab, with whom originated the vow of the Rechabites, 2 Kings x. 15. Jer. xxxv. 6. See רֵכָב.

יְהוֹנָתָן and יוֹנָתָן *m.* (*Jehovah bestows*). Jonathan, the name of the son of Saul, well known for his heroic friendship towards David, 1 Sam. xiii. 23. xxiii. 16. The same name belonged to other (less renowned) persons.

יְהוֹסֵף Chald. form for יוֹסֵף, Ps. lxxxi. 6, and here used instead of the name of Israel, see יוֹסֵף.

יְהוֹרָם *m.* (*Jehovah is exalted*). A proper name

1 Of a king of Judah, son of Jehoshaphat, 2 Kings viii. 16, 24.

2. Of the son of Ahab, king of Israel, 2 Kings iii. 1. Both are written also יוֹרָם.

יְהוֹשֶׁבַע *fem.* (*The oath of Jehovah*). The name of the daughter of king Joram, wife of the priest Jehoiada, 2 Kings xi. 2, instead of which יְהוֹשַׁבְעַת, 2 Chron. xxii. 11.

יְהוֹשׁוּעַ and יְהוֹשֻׁעַ *m.* (*The help of Jehovah*, comp. אֶלִישׁוּעַ, אֲבִישׁוּעַ). A proper name

1. Of the servant and armour-bearer of Moses, then his successor, and leader of the Israelites, a son of Nun, Exod. xvii. 9. xxiv. 13. He was before called הוֹשֵׁעַ, Numb. xiii. 16. See also יֵשׁוּעַ.

2. Of the high priest after the captivity. Zech. iii. 1. Hag. i. 1, 12. See likewise יֵשׁוּעַ, LXX. Ἰησοῦς. *Vulg. Josua.*

יְהוֹשָׁפָט (*Jehovah judges*), a proper name

1. Of a king of Judah, the son of Asa, 2 Kings xxii. 41, 51.

2. Of a valley, Joel iv. 2, 12. between Jerusalem and the mountain of Olives.

יָהִיר *adj. Proud, presumptuous*, Prov. xxi. 24. Hab. ii. 5. (In Chald. and Talmud, אִתְיְהַר *superbire;* יָהִיר *superbus*, יְהִירוּת, יְהִירָא *superbia*).

יַהֲלֹם *m.* Exod. xxviii. 18. xxxix. 11. Ezek. xxviii. 13, *a precious stone;* grounds are wanting for a nearer determination. Comp. *Braun de vestitu sacerdotum*, p. 542, &c.

יַהַץ and יָהְצָה, the name of a Moabite city, which was afterwards reckoned to the tribe of Reuben, but given to the priests, Numb. xxi. 23. Deut. ii. 32. Josh. xiii. 18. Isai. xv. 4. Jer. xlviii. 21, 34. (As appellat. perhaps i. q. وهصة *terra depressa et rotunda*).

יוֹאֵל (*Jehovah* [*is*] *God*), a proper name

1. Of the prophet, son of Pethuel, Joel i. 1. Greek Ἰωήλ, Acts ii. 16.

2. Of the eldest son of Samuel, 1 Sam. viii. 2. 1 Chron. vi. 18; instead of which, ver. 13, וַשְׁנִי occurs.

3. Of the son of king Uzziah or Azariah, 1 Chron. vi. 21. 2 Chron. xxix. 12, who 1 Chron. vi. 9, is called שָׁאוּל. Several others of the same name occur, 1 Chron. iv. 35. v. 4, 8, 12. vii. 3, *et alibi.*

יוֹאָשׁ the same as יְהוֹאָשׁ, q. v.

יוֹב the name of the son of Issachar, Gen. xlvi. 13, instead of which יָשׁוּב occurs, Numb. xxvi. 24. 1 Chron. vii. 1, in Kri, according to which the first might be an orthographical error. Others have thought of identifying it with אִיּוֹב, the subject of the book of Job, without any reason.

יוֹבָב the name of an Arabian people of Joktan's family, (Gen. x. 29.) which Bochart compares with the Ἰωβαρίταις on the gulph of Salachit, considering it as an old orthographical error for Ἰωβαβίταις, since B and P are similar letters. *Bocharti Geogr.* T. I. p. 190.

יוֹבֵל *comm.*

1. *A wind instrument*, Exod. xix. 13; more fully קֶרֶן הַיּוֹבֵל, Josh. vi. 5, and יוֹבְלִים שׁוֹפְרוֹת, Josh. vi. 6, 8. שׁוֹפְרוֹת הַיּוֹבְלִים, vi. 4, 13. *jubilee horns, trumpets.* Of the blowing or sounding of this instrument is used the

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phrase מָשַׁךְ בְּקֶרֶן הַיּוֹבֵל, Josh. vi 5. Exod. xix. 13. Comp. מָשַׁךְ. The proper signification is not clear. The Chaldee and the Hebrew interpreters explain יוֹבֵל by, *ram*, hence, *rams' horns*, trumpets made of rams' horns; according to *R. Levi* and *Akiba*, it signifies the same also in Arabic, where however it is now obsolete. Vid. *Bocharti Hieroz.* Part I. lib. ii. cap. 43. Others *sonus tractus* (from יָבַל), but which is not applicable. Equally obscure is,

2. שְׁנַת הַיּוֹבֵל, Levit. xxv. 13, 15. xiii. 40. and merely יֹבֵל, ver. 28, 30, 33, *the jubilee year*, every fiftieth (according to others, but falsely, every forty-ninth) year, which according to the Mosaic law was a year of release. xxv. 10, &c. LXX. ἔτος τῆς ἀφέσεως, ἄφεσις. Vulg. *annus jubilei, annus jubileus*. The etymology is also here dubious, most probably it is connected with the former, because (which however is nowhere expressly mentioned) this year was announced with jubilee horns, (as the new year with trumpets). Comp. *Carpzov. Apparat. ad Antiquit. s. cod.* p. 447, &c.

יוּבָל *m.* A proper name

1. Of a river, or, of a marshy district, Jer. xvii. 8. Root יָבַל, No. 2.
2. Of the son of Lamech, inventor of the guitar, and shalm or shawm, (a kind of musical instrument), Gen. iv. 21.

יוֹם *m.*

1. *Day*. Whence

(*a*) הַיּוֹם *this day*, hence, *hodie, to-day*, also, *now, at present*, 1 Sam. xii. 17; *immediately*, xiv. 33, and, *olim, once*, properly, *one day*, (vid. p. 165. col. 2. No. 3.

(*b*) בְּיוֹם with the infinitive, *on the day, when something happens* or *did happen*, often merely for, *as, as soon as, when*, Gen. ii. 17: בְּיוֹם אֲכָלְךָ מִמֶּנּוּ *as soon as thou eatest thereof*. iii. 5. Exod. x. 28. Ruth iv. 5: בְּיוֹם קְנוֹתְךָ הַשָּׂדֶה *as soon as*, or, *when thou buyest a field*. Used less frequently with the finite verb, Levit. vii. 35.

(*c*) בַּיּוֹם (a contraction for בְּהַיּוֹם) *on the day*, also, *immediately, this very day*, Prov. xii. 16. Neh. iii. 34.

(*d*) כַּיּוֹם (for כְּהַיּוֹם), *now, at present*, Gen. xxv. 31, 33; hence, relative to an action which is just to take place; *previously, first, in the first place*, 1 Sam. ii. 16. 1 Kings xxii. 5. כַּיּוֹם הַזֶּה *idem*, 1 Sam. xxii. 9.

(*e*) יוֹם יוֹם, יוֹם בְּיוֹם, Neh. viii. 18. (comp. Ezra iii. 4: עוֹלַת יוֹם בְּיוֹם *the daily burnt-offering*), בְּיוֹם בְּיוֹם, 1 Sam. xviii. 10, *daily*.

(*f*) מִיּוֹם *from the day, since*, Exod. x. 6. Deut. ix. 24.

Some peculiar constructions are:

(*a*) *The day of misfortune, destruction.* Obad. 12: יוֹם אָחִיךָ *the unhappy day of thy brother*. Job xviii. 20: עַל יוֹמוֹ נָשַׁמּוּ אַחֲרֹנִים *posterity shall be astonished at his destruction*. Ps. xxxvii. 13: כִּי־רָאָה כִּי־יָבֹא יוֹמוֹ *for he sees that his unhappy day approaches*. cxxxvii. 7. 1 Sam. xxvi. 10. Ezek. xxi. 30. Similar is יוֹם מִדְיָן, Isai. ix. 5, *the day of battle with Midian*, as *dies Allienses*, (comp. the Arabic idiom in Schultens on Job iii. 5, p. 54).

Plur. יָמִים *unhappy times*, as *tempora in Cicero*, Amos iv. 2. Job xxiv. 1. It has less frequently

(*b*) The accessory notion, *happy day, festival day*. Hos. vii. 5: יוֹם מַלְכֵּנוּ *the festival of our king*, perhaps, *birth, coronation day*, ii. 12: יְמֵי הַבְּעָלִים *the Baal-feasts*, i. 11. For, *birth-day*, Job iii. 1.

(*c*) *The day of Jehovah*, i. e. *day of judgment*, Joel i. 15. Ezek. xiii. 5. Isai. ii. 12.

2. *Time*, generally, (as ἡμέρα, *dies*). כְּהַיּוֹם הַזֶּה *about this time*, Gen. xxxix. 11. בְּלֹא יוֹמוֹ *before the time*, Job xv. 32. כָּל־הַיּוֹם *all the time*, Gen. vi. 5.

Dual, יוֹמַיִם *two days, a couple of days*, Hos. vi. 2: מִיּוֹמַיִם בַּיּוֹם שְׁלִישִׁי *after two days*,

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and on the third, i. e. *afterwards*, comp. Luke xiii. 32, 33.

Plur. יָמִים (from the singular form יָם), after the Chaldee manner יָמִין, Dan. xii. 13. *stat. const.* יְמֵי, seldom יְמוֹת, Deut. xxxii. 7. Ps. xc. 15.

1. *Days*, especially *the days of life, time of life*, Gen. vi. 3. כָּל הַיָּמִים *all (his) life-time, all the days of (his) life*, Gen. xliii. 9. xliv. 32. מִימֶיךָ *as long as thou livest, all thy days*, 1 Sam. xxv. 28. Gen. viii. 22: כָּל יְמֵי הָאָרֶץ *all the days of the earth*, i. e. *as long as the earth remaineth*. בָּא בַּיָּמִים *ætate provectus*. Gen. xxiv. 1. Josh. xiii. 1. הֶאֱרִיךְ יָמָיו *to prolong his life, to live long*, see אָרַךְ.

2. *Time*, generally. Gen. xlvii. 8: יְמֵי שְׁנֵי חַיֶּיךָ *the time of the years of thy life*. דָּוִד, בִּימֵי אַבְרָהָם *in the time of Abraham, David*. Gen. xxvi. 1. 2 Sam. xxi. 1. 1 Kings x. 21. וַיְהִי בַּיָּמִים הָהֵם *and it happened in those days*, Exod. ii. 11. Judg. xviii. 1. xix. 1. 1 Sam. xxviii. 1. כָּל־הַיָּמִים as the Hom. phrase ἡματα πάντα, *continually, always*. Deut. iv. 40. v. 30. vi. 24. 1 Sam. ii. 32, 35. xxii. 4. Job i. 5. 2 Chron. xii. 15. Jer. xxxii. 39. xxxiii. 18. With several determinations of time, it occurs in apposition, as שְׁלֹשָׁה שָׁבֻעִים יָמִים *three weeks long*, properly, *according to time*, (others incorrectly, *three whole weeks*,) Dan. x. 2, 3; חֹדֶשׁ יָמִים *a month long*, Gen. xxix. 14. Numb. xi. 20, 21. יֶרַח יָמִים *idem*. Deut. xxi. 13. 2 Kings xv. 13; שְׁנָתַיִם יָמִים *two years long*, Gen. xli. 1. Jer. xxviii. 3, 11.

3. *Some, several days*, Neh. i. 4. Dan. viii. 27, (as שָׁנִים *a few years*, Dan. xi. 6, 8). Also, *some, a long space of time*, Gen. xl. 4: וַיִּהְיוּ יָמִים בַּמִּשְׁמָר *and they were some time in prison*. 1 Kings xvii. 15. Numb. ix. 22: יוֹמַיִם אוֹ חֹדֶשׁ אוֹ יָמִים *two days, or a month, or a longer time*. 1 Sam. xxix. 3: זֶה יָמִים אוֹ־זֶה שָׁנִים *who has been with me already days or rather years*, i. e. a very long time. שָׁנִים signifies here more than יָמִים. מִיָּמִים *after some time*, Judg. xi. 4. xiv. 8. xv. 1. מִקֵּץ יָמִים *idem*. Gen. iv. 3. 1 Kings xvii. 7. Neh. xiii. 6. More fully מִקֵּץ יָמִים רַבִּים Jer. xiii. 6. Dan. x. 14: עוֹד חָזוֹן לַיָּמִים *the vision refers to a still distant time*.

4. *Year*, (the Aramaic עִדָּן, ☪ has also this determinate signification. It is without any foundation explained by the ellipsis תְּקוּפַת יָמִים which does not at all signify, year). Levit. xxv. 29: עַד תֹּם שְׁנַת מִמְכָּרוֹ *until a year is elapsed after the sale of it*. יָמִים תִּהְיֶה גְּאֻלָּתוֹ *a whole year shall his right of redemption last*. Judg. xvii. 10: לַיָּמִים *for a year* (of a stipulated salary). Vulg. *per annos singulos*. זֶבַח הַיָּמִים *the annual sacrifice*, 1 Sam. ii. 19. מִיָּמִים יָמִימָה *from year to year*, Exod. xiii. 10. Judg. xi. 40. xxi. 19. 1 Sam. i. 3. ii. 19. In the three first passages it refers to the regular return of an ordained festival, e. g. Exod. xiii. 10: *and thou shalt keep this ordinance* לְמוֹעֲדָהּ מִיָּמִים יָמִימָה *in its due season from year to year*. Also with determinate numbers, 2 Chron. xxi. 19: בְּעֵת צֵאת הַקֵּץ לְיָמִים שְׁנַיִם *towards the end of the second year*. The signification is doubtful, Amos iv. 4: לִשְׁלֹשֶׁת יָמִים *every three years*, but perhaps also, *every three days*, (with derision and irony).

יוֹם *m.* Chald. *plur.* יוֹמִין, יוֹמַיָּא, but also in *stat. const.* יוֹמָת *fem.* Ezra iv. 15, 19, and יְמֵי, after the Hebrew manner, Ezra iv. 7

יוֹמָם *adv.* (from יוֹם and the adverbial termination ם) *in the day, daily*. יוֹמָם וָלַיְלָה *in the day and in the night*, or, *day and night*, Levit. viii. 35. Numb. ix. 21. Josh. i. 8. Ps. i. 2. xiii. 3. Jer. xxxiii. 20: לְבִלְתִּי הֱיוֹת יוֹמָם וָלַיְלָה בְּעִתָּם *that there should not be day and night in its due season*. בְּיוֹמָם, Neh. ix. 19. *idem*.

יָוָן the name of the Grecian country, Greece, Gen. x. 2. Dan. viii. 21. Isai. lxvi. 19. Ezek. xxvii. 13, which the Hebrews as

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well as the Syrians and Arabs call Ionia, because this division of the Greek nation was situated nearest to them, and must have been best known on account of its commercial intercourse with them. (Syr. ܝܘܢ, ܝ, ܝ Greece; Arabic يوناني a Greek). בְּנֵי הַיְוָנִים *the sons of the Greeks*, i. e. *the Greeks themselves*, Joel iv. 6. Different, perhaps, is Ezek. xxvii. 9, a town in Arabia felix. (Arabic يون, يوان *oppidum Semen*).

יָוֵן *m. Mire*, Ps. lxix. 3. xl. 3: טִיט הַיָּוֵן an emphatic construction of two synonyms, comp. חֶסֶף טִינָא, Dan. ii. 41.

יוֹנָה *fem. plur.* יוֹנִים,

1. *Dove, pigeon*, Gen. viii. 8, &c. as an expression of tenderness, יוֹנָתִי *my little dove!* Cant. ii. 14. v. 2. vi. 9. עֵינַיִךְ יוֹנִים *thy eyes are doves* (*eyes*), Cant. i. 15. iv. 1. בְּנֵי יוֹנָה *young doves*, Levit. v. 7.
2. The name of the well-known prophet, Jon. i. 1. 2 Kings xiv. 25. Another יוֹנָה, see under יָנָה.

יוֹנֵק *m.* Isai. liii. 2, and יוֹנֶקֶת *fem. a young shoot*, proceeding from the root of the tree, which sucks as it were nutriment from the root of the tree; hence, *a suckling*, (from יָנַק), *a sucking child*. Plur. יוֹנְקִים. With *suff.* יוֹנַקְתּוֹ, יוֹנְקוֹתָיו, Job viii. 16. xiv. 7. xv. 30. Ps. viii. 3. Ezek. xvii. 22. Hos. xiv. 7. Such a young twig is called in Greek by a similar metaph. μόσχος, properly, *a young calf;* the Latin *pullus, pullulus*, whence *pullulare*, also *fœtus arboris* occurs frequently in Virgil's Georgics.

יוֹסֵף *m.* The name of one of the youngest sons of Jacob, afterwards first officer at the court of Pharaoh in Egypt. (In Gen. xxx. 23, 24, we have a double etymology of his name, from יֹאסֵף *he takes away*, [comp. תּוֹסִיפוּן = תֹּאסִיפוּן], and יוֹסֵף *he adds to*. With the latter is connected the form יְהוֹסֵף, Ps. lxxxi. 6). Both his sons, Ephraim and Manasseh, inherited with the rest of the sons of Jacob. Hence בֵּית יוֹסֵף, and יוֹסֵף, is used,

(*a*) For *the two sons of Joseph*, Ephraim and Manasseh, and the tribes descending from them, Josh. xvii. 17. xviii 5. Judg. i. 23, 35. Instead of this also בְּנֵי יוֹסֵף.

(*b*) At the time the kingdom was divided, when Ephraim became the chief branch of the kingdom of the ten tribes, Joseph is used for *Ephraim*, and the latter phrase for, *the kingdom of Israel*, in opposition to Judah, Ps. lxxviii. 67. Ezek. xxxvii. 16, 19. Zech. x. 6.

(*c*) For *the Israelites* generally, Ps. lxxx. 2. lxxxi. 6. Amos v. 6, 15. vi. 6.

יוֹצֵר *plur.* יוֹצְרִים,

1. *Potter*, see יָצַר.
2. Zech. xi. 13, as אוֹצָר *treasure, the treasure of the temple, the sacred chest*, a permutation which probably originated from the Aramaic pronunciation, (as in יֵשׁ, אֵשׁ, אִיתַי). Thither point also the MSS. variations יצר בית, יצר בית אל, and even אוצר אֶל, from which it is clear that the writers have so understood it: the more probable punctuation is however יוֹצֵר. Syr. correctly, treasury.

יוֹרֶה *m. The early rain*, which in Palestine falls from the last half of October until the first of December. Deut. xi. 14. Jer. v. 24. Root יָרָה *to sprinkle, besprinkle*, comp. Hos. vi. 3.

יוֹתָם the name of a king of Judah, the son of Uzziah, 2 Kings xv. 32, 38.

יוֹתֵר *m.*

1. *Advantage, gain*, properly, a *part.* of יתר *that which is gained*, Eccles. vi. 8.
2. *More, farther*, (Chaldee and Rabbinical יוֹתֵר with מִן, *more than*), Eccles. ii. 15. vii. 11.
3. *Too much*, Eccles. vii. 16.
4. *Besides, moreover*, as יֶתֶר, Esth. vi. 6: יוֹתֵר מִמֶּנִּי *besides me*. Eccles. xii. 9: וְיוֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם *and beside that the Preacher*

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was wise. xii. 12: יוֹתֵר מֵהֵמָּה *besides these.*

יוֹתֶרֶת *fem.* properly, *that which is superabundant, hangs over; redundans,* especially, הַיֹּתֶרֶת עַל הַכָּבֵד, Exod. xxix. 13. Levit. iii. 4, or, יוֹתֶרֶת הַכָּבֵד, Exod. xxix. 22, and יוֹתֶרֶת מִן הַכָּבֵד, Levit. ix. 19, *the great lobe of the liver, major lobus hepatis.* LXX. λοβὸς τοῦ ἥπατος. *Saad.* زيادة *idem.* and with the same etymology, for زاد is i. q. יָתֵר, see *Bocharti Hieroz.* T. I. p. 498, &c. It might be rendered the lobe *over* the liver, although it makes a part of the liver itself; and this appears to be more applicable than the (insignificant, thin,) net over the liver *omentum minus hepatico-gastricum.* Vulg. *reticulum hepatis.*

יָזַם, Gen. xi. 6. see זָמַם.

יָזַן, see זון.

יֶזַע *m. Sweat,* Ezek. xliv. 18 only: לֹא יַחֲגְרוּ בַּיָּזַע *they shall not gird themselves (when they are) in a sweat,* perhaps in order not to soil the sacred garments by sweat. *Jerom. in sudore,* according to *Aqu.* and *Symm.* (comp. זֵעָה, root وذع to flow, Æthiop. to sweat). See *Simonis Lex.* The Talmudists explain it according to the Chald. on the place where one perspires. i. e. on the loins.

יִזְרְעֶאל and יִזְרֵעֵאל, (*God soweth,* comp. Hos. i. 4. ii. 3).

1. The name of a city in the tribe of Manasseh, a long time the residence of the kings of the Israelites, 1 Kings xviii. 46. 2 Kings ix. 15; in their neighbourhood was עֵמֶק יִזְרְעֶאל *the valley of Jezreel,* Josh. xvii. 16. Judg. vi. 33. In the later writings it is called *Esdrelom, Esdrelon, Stradela.* The *nom. gent.* is יִזְרְעֵאלִי, יִזְרְעֵאלִית, 1 Sam. xxvii. 3. xxx. 5.
2. A place in the mountains of the tribe of Judah, Josh. xv. 56. 1 Sam. xxix. 1.

יָחַד, Arab. وحد, *fut.* יֵחַד, cognate with אֶחָד, אָחַד, in two conjugations; in *Kal, to be united, connected; to connect, join itself,* with בְּ, Gen. xlix. 6; with אֶת (אֵת), Isai. xiv. 20.

Piel יִחֵד, *to unite,* Ps. lxxxvi. 11 only.

יַחַד *m. Union,* 1 Chron. xii. 17: יִהְיֶה לִי עֲלֵיכֶם לֵבָב לְיָחַד *my heart shall be (inclined) towards you to a union.* Then, as *adv.*

1. *Together,* or, *one with another,* 1 Sam. xi. 11, *and there remained not two of them together.* xvii. 10: נִלָּחֲמָה יָחַד *we will fight together; at the same time,* 2 Sam. xxi. 9: *also they fell all seven together.* Job xxxiv. 15: כֹּל בָּשָׂר יַחַד *all flesh at once.* Hence
2. Without כֹּל *idem.* Job iii. 17: יַחַד אֲסִירִים שַׁאֲנָנוּ *there the prisoners rest all together,* xxiv. 4. xxxviii. 7: בְּרָן־יַחַד כּוֹכְבֵי בֹקֶר *when all the morning stars rejoiced.* Deut. xxxiii. 5. Without a noun, Job xvi. 10: יַחַד עָלַי יִתְמַלָּאוּן *they gather against me all at once.* xvii. 16. xix. 12. With the negation, *nobody, no one,* Hos. xi. 7: יַחַד לֹא יְרֹמֵם *nobody would exalt (him).*
3. *Quite, entirely,* Job x. 8: יַחַד סָבִיב *entirely round.* Ps. cxli. 10. The same is

יַחְדָּיו, יַחְדָּו properly, *all of them together,* as כֻּלּוֹ.

1. *One with another.* Gen. xiii. 6: לָשֶׁבֶת יַחְדָּו *to dwell one with the other.* xxxvi. 7. Deut. xxv. 5. Gen. xxii. 6, 8: וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו *and they went both one with the other.*
2. *Mutually, reciprocally,* e. g. נִצָּה יַחְדָּו *to quarrel together.* Deut. xxv. 11. comp. 1 Sam. xvii. 10.
3. *At the same time.* Ps. iv. 9: בְּשָׁלוֹם יַחְדָּו אֶשְׁכְּבָה וְאִישַׁן *I both lie down in peace, and sleep.*
4. *All at once, with and without,* כֹּל Ps. xiv. 3. 1 Chron. x. 6. Job xxiv. 17: כִּי יַחְדָּו בֹּקֶר לָמוֹ צַלְמָוֶת *for, to them all, the morning is darkness.* Deut. xii. 22.

יְחֶזְקֵאל *m.* (for יְחַזֵּק אֵל *God strengthens,* as אֲכֶלְךָ Exod. xxxiii. 3. for אֲכַלְךָ) the name of the well known prophet, son of Buzi. Ezek. i. 3. xxiv 24. LXX. Ἰεζεκιήλ. So

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also Sirach xlix. 8, (10.) Vulg. *Ezechiel,* (comp. חִזְקִיָּה , יְחִזְקִיָּה Vulg. *Ezechias.*) *Luth. Hesekiel,* after the Greek.

יָחִיד *m.* יְחִידָה *fem.*

1. *But one, alone of its kind,* especially of an only child, Gen. xxii. 2, 12, 16; also without בֵּן or בַּת Jer. vi. 26. Zech. xii. 10. Prov. iv. 3, and in *fem.*, Judg. xi. 34.
2. *Solitary, forsaken, miserable.* Ps. xxv. 16. lxviii. 7.
3. *Fem.* יְחִידָה *the only one* (*thing*), dearest, as it were, not to be replaced, a poetical expression, for, *life.* Ps. xxii. 21. xxxv. 17. Comp. כָּבוֹד. Others, *the forsaken* (soul).

יָחִיל *m. waiting.* Lam. iii. 26. Root יָחַל.

יָחַל in three conjugations; in *Piel,* יִחֵל,

1. *To wait, hope.* Job vi. 11. xiii. 15. xiv. 14. xxix. 21: לִי שָׁמְעוּ וְיִחֵלוּ *they heard me and waited.* To wait, or hope for a thing, is construed with the Dat. Job xxix. 23: וְיִחֲלוּ כַמָּטָר לִי *they waited, or hoped for me, as for the rain.* xxx. 26. Micah v. 6; with אֶל Isai. li. 5. Ps. cxxx. 7. cxxxi. 3; frequently יִחֵל לַיהוָֹה *to hope, trust in Jehovah,* Ps. xxxi. 25. xxxiii. 22, and often.
2. Trans. *to let, make hope for.* Ezek. xiii. 6. Ps. cxix. 49.

Hiph. הוֹחִיל as *Piel, to wait,* 1 Sam. x. 8. xiii. 8. 2 Sam. xviii. 14: לֹא כֵן אֹחִילָה לְפָנֶיךָ *I cannot tarry,* or *wait thus with thee;* with לְ Job xxxii. 11. Ps. xlii. 6.

Niph. נוֹחַל *fut.* יִיָּחֵל (with י) as *Piel* and *Hiph.* Gen. viii. 12. Ezek. xix. 5.

יָחַם only in the *fut.* יֵחַם, יִחַם 1 Kings i. 1. i. q. חָמַם in two conjugations; in *Kal,*

1. *To grow warm.* Ezek. impers. xxiv. 11. יֵחַם לוֹ, יִחַם *he grows warm.* 1 Kings i. 1. Eccles. iv. 11.
2. *To glow,* from anger, Deut. xix. 6: כִּי יֵחַם לְבָבוֹ *when his heart glows from anger.* (Both constructions occur also in pret. with חַם).
3. Applied also to the rutting or copulation of beasts, Gen. xxx. 38, 39: וַיֶּחֱמוּ הַצֹּאן אֶל־הַמַּקְלֹת *and the flock copulated before the staves,* for יֶחֱמוּ (see *Piel* below) ver. 38: וַיֵּחַמְנָה *and they copulated,* for וַתֵּחַמְנָה a form similar to the Aram. and Arabic יִקְטֵלָן يقبلن. (The Arabs here make use of وحم conj. V.)

Piel,

1. As *Kal,* No. 3. *to rut* or *copulate,* (of beasts), Gen. xxx. 41. xxxi. 10.
2. *To conceive,* (of a woman). Ps. li. 7: וּבְחֵטְא יֶחֱמַתְנִי אִמִּי *and in sin my mother conceived me.* (The form is for יִחֲמַתְנִי, as אֶחֱרוּ for אִחֲרוּ Judg. v. 28.)

יַחֲמוּר Deut. xiv. 5. 1 Kings v. 3. Arabic يحمور a beast of the stag kind, with horns or branches, serrated on the inside, which it sheds annually; of a red colour, probably, *the fallow-deer,* in English, usually called, simply, *deer.* See *Bochart's Hieroz.* Part I. p. 913. (T. II. p. 284. new edition).

יָחֵף *m. Bare-foot.* 2 Sam. xv. 30. Isai. xx. 2, 3, 4. Jer. ii. 25. In (Arabic حعي to be bare-footed, Syriac ܚܦܐ bare-footed, also ܚܦܐ *Aph.* to bare or uncover the foot).

יָחַר i. q. אָחַר only in *Kal, to tarry,* 2 Sam. xx. 5. only: וייחר (read: וַיִּיחַר). The Kri וַיּוֹחֶר is *Hiph.* after the Chald. form, from אָחַר.

יַחַשׂ *m.* A later word, for, *generation, tribe, family.* Neh. vii. 5 only: סֵפֶר הַיַּחַשׂ *the register of descent,* (Chald. יַחַס for the Hebrew מִשְׁפָּחָה and תּוֹלְדוֹת). Whence is derived the verb in *Hithp.* הִתְיַחֵשׂ *to let one's name be inserted in the register of descents,* ἀπογραφεσθαι, *censeri,* 1 Chron. v. 1, 7, 17. ix. 1. Neh. vii. 5. The *inf.* הִתְיַחֵשׂ is also used as a noun for, register, the number of the registered, 1 Chron. vii. 5: שְׁמֹנִים וְשִׁבְעָה אֶלֶף הִתְיַחְשָׂם לַכֹּל *eighty-seven thousand were registered in all,* verses 7, 9, 40. 2 Chron. xxxi. 16, 17. 1 Chron. ix. 22: הֵמָּה בְחַצְרֵיהֶם הִתְיַחְשָׂם *their register was arranged according to their courts.* 1 Chron.

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iv. 33: *these are their dwelling places,* וְהִתְיַחְשָׂם לָהֶם *and their registering is according to them.* 2 Chron. xii. 15: *The achievements of Rehoboam... are mentioned in the writings of Shemaiah the prophet...* לְהִתְיַחֵשׂ *in the genealogy.*

יָטַב as טוֹב, in two conjugations; in *Kal,* in *fut.* only, as, יִיטַב, יִטַב (once תִּיטְבִי Nah. iii. 8.)

1. *To be good.* Nah. iii. 8: הֲתֵיטְבִי מִנֹּא אָמוֹן *art thou better than No-Ammon.* Eccles. vii. 3: יִיטַב לֵב *the heart is,* or *becomes, good.* Elsewhere, *impers.*

(*a*) יִיטַב לִי *it shall be well with me,* Gen. xii. 13. xl. 14. Deut. iv. 40. v. 16. vi. 3, 18. xii. 25, 28.

(*b*) וַיִּיטַב בְּעֵינַי *it was, appeared good to me, it pleased me,* Gen. xli. 37. xlv. 16. Lev. x. 19, 20. Deut. i. 23. 1 Sam. xxiv. 5. 2 Sam. xviii. 4; more rarely with לִפְנֵי Esth. v. 14. Neh. ii. 5, 6; with לְ Ps. lxix. 32. (Comp. in Aram. טַב קֳדָמַי he, it, was pleasant before me, i. e. pleased me.)

2. *To be merry.* Judg. xix. 6: וְיִיטַב לִבֶּךָ *let thine heart be merry;* ver. 9. Ruth iii. 7. 1 Kings xxi. 7.

Hiph. הֵיטִיב *fut.* יֵיטִיב, more rarely, יֵטִיב (once וַיֵּיטֶב Job xxiv. 21).

1. *To do well,* (what one does) Deut. v. 25: הֵיטִיבוּ כָּל אֲשֶׁר דִּבְּרוּ *they have done well* (*in*) *all, that they have spoken,* i. e. they have spoken well. xviii. 17. With the *inf.* Jer. i. 12: הֵיטַבְתְּ לִרְאוֹת *thou hast seen well.* 1 Sam. xvi. 17: מֵיטִיב לְנַגֵּן *he that is clever in playing on the guitar,* comp. Ezek. xxxiii. 32. Isai. xxiii. 16. Prov. xxx. 29. The *inf.* absol. הֵיטֵב *to do* (*any thing*) *well,* is used, adverbially, for, *well, exactly, carefully.* Deut. ix. 21. xiii. 15: וְדָרַשְׁתָּ וְחָקַרְתָּ וְשָׁאַלְתָּ הֵיטֵב *examine, search, and inquire exactly.* xvii. 4. xix. 18. xxvii. 8. 2 Kings xi. 18. (comp. Jonah iv. 4.)

2. הֵיטִיב דְּרָכָיו *to make good one's ways* or *actions,* i. e. *to act well.* Jer. ii. 33. vii. 3, 5. xviii. 11. xxvi. 13; with מַעֲלָלִים xxxv. 15, then elliptically, (without מַעֲלָלָיו or דְּרָכָיו) Gen. iv. 7. Isai. i. 17. Jer. iv. 22: וּלְהֵיטִיב לֹא יָדָעוּ *to act well they know not.* xiii. 23; *Inf.* adv. *to act,* or *acting, well.* Jon. iv. 4: הַהֵיטֵב חָרָה לְךָ *was it done well that thou wert angry?* Verse 9.

3. *To do one good, treat him well;* with the dat. Gen. xii. 16. Exod. i. 20. Levit. v. 4. 1 Sam. xxv. 31; with the accus. with and without a prepos. Deut. viii. 16: לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ *in order to do thee good hereafter,* xxx. 5. xxviii. 63. Jer. xviii. 10: *I will then repent of the good* אֲשֶׁר אָמַרְתִּי לְהֵיטִיב אֹתוֹ *which I have promised to do to it;* Job xxiv. 21: וְאַלְמָנָה לֹא יֵיטִיב *and he that doeth no good to the widow;* with עִם Gen. xxxii. 10, 13. Numb. x. 32.

4. *To make merry,* Judg. xix. 22: הֵמָּה מֵיטִיבִים אֶת לִבָּם *when they made their hearts merry,* i, e. when their hearts were merry. Prov. xv. 13. xvii. 22: לֵב שָׂמֵחַ יֵיטַב גֵּהָה *a merry heart cheers up the brow.*

5. *To dress, prepare,* (in Syr. ܐܬܩܢ). Exod. xxx. 7: בְּהֵיטִיבוֹ אֶת־הַנֵּרוֹת *when he trims the lamps.* 2 Kings ix. 30: וַתֵּיטֶב אֶת־ רֹאשָׁהּ *she dressed her head, composuit capillos.*

6. *Intrans. To be good.* Micah ii. 7; hence, with אֶל *to please,* as in *Kal,* 1 Sam. xx. 13: כִּי יֵיטִיב אֶל אָבִי אֶת הָרָעָה עָלֶיךָ *but if it pleases my father to work thee evil,* if my father determines evil against thee. Deriv. מֵיטָב.

יָטַב *fut.* יִיטַב Chald. *idem.* with עַל *to be kind to one,* Ezra vii. 18.

יָטְבָתָה Numb. xxxiii. 3. Deut. x. 7, the name of an encampment of the Israelites in the wilderness, abundant in rivulets. יָטְבָה 2 Kings xxi. 19. is probably a different place.

יְטוּר *m.* The name of the son of Ishmael, Gen. xxv. 15. 1 Chron. i. 31. Hence his descendants are called the Itureans, who, 1 Chron. v. 19, 20, are mentioned to be at war with the three neighbouring tribes on

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the other side of the Jordan. This agrees with the situation of Iturea, (Luke iii. 1.) a mountainous tract of land, which separates Syria from the bordering desert of Arabia. See *Reland's Palæstina*, p. 106.

יַיִן *m.*

1. *Wine.*
2. *Intoxication with wine,* Gen. ix. 24. 1 Sam. i. 14: הָסִירִי אֶת־יֵינֵךְ מֵעָלַיִךְ *put away thy wine,* i. e. *drunkenness from thee,* 1 Sam. xxv. 37: בְּצֵאת הַיַּיִן מִנָּבָל *when the (fumes of) wine had left Nabal.*

יַד 1 Sam. iv. 13, in Chethib, evidently an orthographical error for יַד *at the side,* according to the *Keri.*

יָכַח probably equivalent to the Arabic يَكَحَ to be clear, evident, with the interchange of כ and ג. It occurs in four conjugations; in *Hiph.* הוֹכִיחַ

1. *To assert, prove* something, Job xiii. 15: אַךְ דְּרָכַי לְפָנָיו אוֹכִיחַ *but my ways I will make good before him.* xix. 5.
2. With the accus. of the person, *to set one right, to convince him* (of an error). Job xxxii. 12; with the dative, Prov. ix. 7, 8. xv. 12. xix. 25. Without a case, Ezek. iii. 26; comp. Prov. xxv. 12. Amos v. 10. Isai. xxix. 21. Especially, with mention of the fault, hence,
3. *To reprove, to blame, condemn.* Job vi. 25: מַה־יּוֹכִיחַ הוֹכֵחַ מִכֶּם *but what prove your reproofs?* xiii. 10. xl. 2: מוֹכִיחַ אֱלוֹהַּ *blamer* or *censurer of God.* Gen. xxi. 25: וְהוֹכִיחַ־ אַבְרָהָם אֶת אֲבִימֶלֶךְ *and Abraham reproved Abimelech;* also, *to slander.* 2 Kings xix. 4. Isai. xxxvii. 4.
4. *To punish, chastise,* especially of God, (in order to improve men). Job v. 17. Prov. iii. 12. Ps. vi. 2. xxxviii. 2. xciv. 10. cv. 14. cxli. 5. (Often in parallelism with יָסַר).
5. Of a judge, *to judge,* synonymous with שָׁפַט Isai. xi. 3; hence with לְ, *to procure one right, justice,* (as דִּין, שָׁפַט) xi. 4; with בֵּין *to be an arbitrator between.* Gen. xxxi 37. Job ix. 33.
6. With the *dative, adjudicare alicui, to appoint for one,* Gen. xxiv. 14, 44.
7. *To plead with one,* (comp. נָדוֹן, נִשְׁפַּט and *Niph.*) with אֶל Job xiii. 3, with לְ xvi. 21, with the accus. xxii. 4. Properly, *to convince, to try to refute one.*

Hoph. הוּכַח *pass.* of No. 4. Job xxxiii. 19.

Niph. נוֹכַח.

1. *To be convinced.* Gen. xx. 16: וְנֹכָחַת *and she* (Sara) *was convinced,* i. e. could say nothing by way of an excuse.
2. Recipr. *To plead, reason with one,* Job xxiii. 7. Isai. i. 18.

Hithp. in the *fut.* יִתְוַכָּח as *Niph.* No. 2. Micah vi. 2 only. Deriv. תּוֹכֵחָה, תּוֹכַחַת.

יָכֹל seldom יָכוֹל 2 Chron. vii. 7. xxxii. 14. The *fut.* form יוּכַל is prop. *fut. Hoph.* but according to its use, exactly as *fut. Kal inf. absol.* יָכוֹל *constr.* יְכֹלֶת only in *Kal.*

1. *To can,* most frequently with לְ before the *infinitive,* as, *to be able to (do a thing).* Gen. וְלֹא יָכְלוּ לָשֶׁבֶת יַחְדָּיו *and they could not dwell together,* verse 16. xlv. 1, 3. Exod. vii. 21, 24. ix. 11. xii. 39. xv. 23; less frequently without לְ Exod. ii. 3: לֹא יָכְלָה עוֹד הַצְפִּינוֹ *she could not any longer conceal him.* xviii. 23. Numb. xxii. 6; also with a finite verb, Esth. viii. 6: אֵיכָכָה אוּכַל וְרָאִיתִי *how could I see,* &c. with the accus. Job xlii. 2: *I know that thou canst do every thing.* In a moral sense, to be able, Gen. xxxvii. 4: *they could not speak peaceably to him.* Job iv. 2. comp. Esth. viii. 6. Hos. viii. 5, elliptically: עַד־מָתַי לֹא יוּכְלוּ נָקִיּן *how long will it be ere they can (practise) innocence,* as it were, to be able to resolve to practise innocence, supply לַעֲשׂוֹת.
2. *To dare,* (by virtue of the law). Gen. xliii. 32: כִּי לֹא יוּכְלוּן הַמִּצְרִים לֶאֱכֹל אֶת־ הָעִבְרִים לֶחֶם *for the Egyptians dare not eat food with the Hebrews.* Numb. ix. 6.

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Deut. xii. 17. xvi. 5. xvii. 15. xxi. 16. xxii. 3, 19.

3. *To be able to bear.* (לָשֵׂאת is to be supplied from Jer. xliv. 22. Prov. xxx. 21. or הָכִיל from Amos vii. 10). Ps. ci. 5: אֹתוֹ לֹא אוּכַל *him (the arrogant) I am not able to bear.* Isai. i. 13.

4. With ל of the person, *to prevail against one, to conquer him,* in a combat, Gen. xxxii. 26: וַיַּרְא כִּי לֹא יָכֹל לוֹ *and when he saw that he could not conquer him.* Jer. xx. 10. With suff. Ps. xiii. 5: יְכָלְתִּיו *I have conquered him.* In an intellectual sense; *to be able* or *sufficient for a thing,* Ps. cxxxix. 6. Without a case, *to obtain the victory, to conquer,* Gen. xxx. 8: *I have fought the fight of God with my sisters, and have conquered.* xxxii. 28. Hos. xii. 5; generally, to execute a design, Jer. iii. 5: דִּבַּרְתְּ וַתַּעֲשִׂי הָרָעוֹת וַתּוּכָל *thou hast spoken and done evil and accomplished it.* 1 Kings xxii. 22. Ps. xxi. 12: *they devised a plan,* בַּל־יוּכָלוּ *but they cannot accomplish it.* Isai. xvi. 12.

יָכֹל, יְכֹל Chald. *fut.* יְכַל Dan. iii. 29. v. 16. and with the Hebrew form, יוּכַל ii. 10.

1. *To be able,* with ל before the inf. Dan. ii. 47. iii. 17. iv. 34, and often.

2. *To conquer,* with the *dative,* Dan. vii. 21: וְיָכְלָה לְהוֹן *and conquered them.*

יָלַד and יָלַל (Arabic ولد) *fut.* יֵלֵד *inf. absol.* יָלוֹד and לֵדָה constr. לֶדֶת, once לַת 1 Sam. iv. 19. with suff. לִדְתָּהּ in seven conjugations; in *Kal,*

1. *To bring forth,* (of the mother), Gen. iv. 1, 22. xvi. 1, 15. *Part.* יוֹלֶדֶת *a woman in labour* or *travail,* poetically for, mother. Prov. xvii. 25. xxiii. 25. Cant. vi. 9. Sometimes elliptically, Gen. vi. 4: וְיָלְדוּ לָהֶם *and they bare* (children) *to them.* xvi. 1: וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ *and Sara the wife of Abram bare not to him.* xxx. 1. (Comp. *Niph.* and *Pual*). A common metaphorical expression is that of Job xv. 35: הָרָה עָמָל וְיָלַד אָוֶן *they conceive mischief, and bring forth evil.* Ps. vii. 15. Comp. Isai. xxxiii. 11.

2. *To beget,* (of the father), Gen. iv. 18. x. 8, 13, 15, 24, 26. xxii. 23. Prov. xxiii. 22. Ps. ii. 7: אֲנִי הַיּוֹם יְלִדְתִּיךָ *thou art my son, this day have I begotten thee,* without the metaphor, *thou art King, I have made thee so this day.* Farther, when applied to God, metaph. for, *to create, form.* Deut. xxxii. 18: צוּר יְלָדְךָ תֶּשִׁי *the rock which created,* or, *formed thee, thou forgettest.* Jer. ii. 27. (comp. אָב, No. 2.)

3. *Ova parere; to lay eggs,* Jer. xvii. 11.

Niph. נוֹלַד *to be born,* often with אֶת before the subject, Gen. iv. 18: וַיִּוָּלֶד לַחֲנוֹךְ אֶת עִירָד *and unto Enoch was born Irad,* xxi. 5. xlvi. 20. Numb. xxvi. 60. Also elliptically as in *Kal,* No. 1. Gen. xvii. 17: הַלְבֶן מֵאָה־שָׁנָה יִוָּלֵד *should yet (a child) be born to a man an hundred years old.* Concerning the form נוֹלְדוּ 1 Chron. iii. 5. xx. 8, see the Analysis.

Piel יִלֵּד *to help a woman in labour,* Exod. i. 16: בְּיַלֶּדְכֶן אֶת־הָעִבְרִיּוֹת *when ye assist the Hebrew women in labour.* Part. מְיַלֶּדֶת *a midwife,* Exod. i. 17, &c.

Pyal יְלַד and יוּלַד *to be born,* as *Niph.* Gen. iv. 26; elliptically, e. g. Gen. x. 21: וּלְשֵׁם גַּם יֻלַּד הוּא *and unto Shem, also to him were born* (sons). Metaph. of the inanimate creation, Ps. xc. 2: בְּטֶרֶם הָרִים יֻלָּדוּ *ere the mountains were born.*

Hiph. הוֹלִיד

1. *To cause, make bring forth* (the woman). Isai. lxvi. 9. Metaph. of the earth, *to cause it to bring forth* (fruits), Isai. lv. 10.

2. *To beget,* (of the father), Gen. v. 4, 7, 10, 13. xi. 11. 1 Chron. ii. 10. Eccles. vi. 3: אִם יוֹלִיד אִישׁ מֵאָה *if one beget an hundred* (children). Metaph. Job xxxviii. 28: מִי־הוֹלִיד אֶגְלֵי טָל *who produces the treasures of the dew.*

Hoph. only in the *inf.* הָלֶּדֶת Gen. xl. 20.

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and הִוָּלֶדֶת Ezek. xvi. 4, 5. *the being born*, e. g. in Gen. as cited יוֹם הִוָּלְדֹ אֶת־פַּרְעֹה *the birth-day of Pharaoh.*

Hithp. הִתְיַלֵּד *to be inserted in the family register*, or in the genealogy, Numb. i. 18. In 1 Chron. v. 1. הִתְיַחֵשׂ is used instead of it. Deriv. (besides the following,) מוֹלֶדֶת, תּוֹלְדוֹת, וֶלֶד, יֶלֶד.

יֶלֶד, יְלָדִים, יַלְדֵי *m.*

1. *A boy, youth,* (applied to the new born child until it grows to puberty.) Gen. xxi. 8, &c. Exod. ii. 3, &c. Isai. ii. 6: יַלְדֵי נָכְרִים *the sons of foreigners,* for, aliens, without emphasis, as *υἱες Αχαιων.* Isai. lvii. 4: יַלְדֵי פֶּשַׁע *the sons of sin, sinners.* The plur. יְלָדִים is sometimes used as בָּנִים generally, for, children. 1 Sam. i. 2. Ezra x. 1.

2. Of beasts, *the young.* Isai. xi. 7.

יַלְדָּה *fem. A girl, young woman,* Gen. xxxiv. 4. Joel iv. 3.

יַלְדוּת *fem.*

1. *Childhood, youth.* Eccles. xi. 9, 10.

2. *Young men,* Ps. cx. 3.

יְלוּד *m. That which is born.* Exod. i. 22. Josh. v. 5. 2 Sam. xii. 14.

יָלַז see לוּז.

יָלִיד *m. Natus, a son;* as יְלִידֵי הָעֲנָק Numb. xiii. 22, 28. Josh. xv. 14. (Elsewhere also עֲנָקִים, בְּנֵי עֲנָקִים) *the sons of Anak,* a race of giants; so also יְלִידֵי הָרָפָה 2 Sam. xxi. 16, 18, *the sons of Rapha,* as רְפָאִים. More frequently: יְלִיד בַּיִת (a slave) born in the house, *verna,* Gen. xiv. 14. xvii. 12, 13, 23. Levit. xxii. 11. (Arabic تَلِيد وَلِيد without any addition, *idem*).

יָלַךְ *To go,* syn. with הָלַךְ which verbs lend each other their tenses. See הָלַךְ.

יָלַל in *Hiph.* only, הֵילִיל *fut.* יְיֵלֵיל אֲיֵלִיל, (as the form יְיֵטִיב Job xxiv. 21. and יְיֵדַע Ps. cxxxviii. 6. —) *To mourn, lament,* Isai. xiii. 6. xv. 3. xxiii. 1, 6. Jer. xxv. 34. Hos. vii. 14. Amos viii. 3: הֵילִילוּ שִׁירוֹת הֵיכָל *the joyful songs of the palace, lament,* or, *break out into lamentation.* Respecting יְהֵילִילוּ Isai. lii. 5. see the Analysis. Respecting הוֹלִלוּ Ps. lxxviii. 63, see under הָלַל.

יְלֵל *m.* Deut. xxxii. 10. *Lamentation,* commonly, *howling* (of wild beasts).

יְלָלָה *st. constr.* יִלֶּלֶת *fem. Lamentation.* Isai. xv. 8. Jer. xxv. 36. Zech. xi. 3.

יָלַע probably as לָעָה *to utter or say something without consideration.* It occurs only in *Kal,* (syn. with בָּטָא). Prov. xx. 25 only: מוֹקֵשׁ אָדָם יָלַע קֹדֶשׁ *it is a snare,* (i. e. *dangerous*) *for a man who utters a vow inconsiderately,* (Arabic لغى of an indiscreet oath. *Cor. Sur.* ii. 225). Other Lexicographers place it in *Hiph.* under לוּעַ.

יַלֶּפֶת *fem. A kind of itching, dry scab, tetter.* Levit. xxi. 20. xxii. 22. LXX. λειχην. Vulg. *impetigo.* Root perhaps ילף, Arab. ولف to stick fast.

יֶלֶק *m. A kind of locust.* Ps. cv. 34. Joel i. 4. ii. 25. Nah. iii. 15; according to Nah. iii. 16. winged; with the adjective גָּמָר *hairy, bristly,* Jer. li. 27. Root ילק according to some, as the Arabic يَلِق to be white; rather, i. q. לקק *to lick, eat up, consume,* comp. לחך Numb. xxiv. 4. See *Bocharti Hieroz.* Part II. p. 443.

יַלְקוּט *m. A sack, bag, or pouch,* 1 Sam. xvii. 40. Root לָקַט *to gather.*

יָם *m.* (with impure *Kametz* even before makkeph, but only combined with סוּף, it has (ָ) as יַם־סוּף). Plur. יַמִּים.

1. *The sea,* of the main sea, and of lakes, e. g. יָם־כִּנֶּרֶת *the sea Chinnereth,* in later times Gennesareth, *the sea of Galilee,* Numb. xxxiv. 11; יָם הַמֶּלַח Gen. xiv. 3 *the salt sea,* also called יָם הָעֲרָבָה *the sea of the wilderness,* Deut. iii. 17; elsewhere called the Dead sea. יַם־סוּף *the sea of reeds,* Exod. xv. 4. The Mediterranean sea is called הַיָּם by way of eminence, or הַיָּם הַגָּדוֹל Numb. xxxiv. 6, 7, or הַיָּם הָאַחֲרוֹן *the hinder,* or *back sea,* i. e. *the west sea.* Deut xi. 24. הַיָּם is used of the sea of Galilee, Isai. viii. 23.

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2. *The great river,* of the Nile, Isai. xix. 5. Nah. iii. 8; of the Euphrates, Jer. li. 36. Plur. of the streams of the Nile, Ezek. xxxii. 2. (So also يم is used in Arabic).

3. Because the Mediterranean sea lies west of Palestine, the term יָם was adopted by the people of Jerusalem as the designation of one of the cardinal points of the heavens: *the west.* Hence רוּחַ יָם *the west wind,* Exod. x. 19. פְּאַת־יָם *the west side,* Exod. xxvii. 12. xxxviii. 12. יָמָּה *towards the west,* Gen. xxviii. 14. Exod. xxvi. 22; (also, towards the sea, Exod. x. 19, instead of which occurs more frequently הַיָּמָּה); מִיָּם *on the west,* Gen. xii. 8; מִיָּם לְ *westward of,* Josh. viii. 9, 12, 13. In two passages, Ps. cvii. 3. Isai. xlix. 12, מִיָּם is opposed to מִצָּפוֹן, but is yet by no means to be taken in any other signification than that of west, comp. Amos viii. 12. Deut. xxxiii. 23.

4. יָם הַנְּחֹשֶׁת 2 Kings xxv. 13. 1 Chron. xviii. 8, *the brazen sea,* a large bason in the priests' court of the temple.

יָמִים plur. from יוֹם, which see.

יָמוֹת *idem.*

יְמִים *m.* pl. Gen. xxxvi. 24 only; it signifies most probably, *warm wells,* or *fountains,* which are also to be found in these countries, (e. g. that of Kallirhoë). Vulgate, *aquæ callidæ,* and Jerome adds, *nonnulli putant aquas calidas juxta punicæ linguæ viciniam, quæ hebrææ contermina est, hoc vocabulo significari.* In the Punic language therefore, the signification must then have existed. Syr. ܝܡܡ *aquæ,* (see however *Ephr. Syri Catena* on this passage). The Samaritan text has הָאֵימִים *Emæans, giants,* so also *Onk.* and *Pseudo-Jonath.* The Arabic and *Gr. Venet.* explain it by mules, both these significations are however less applicable and less obvious than the former.

יָמִין *subst.*

1. *m. The right side* עַל יָמִין *to the right.* Gen. xxiv. 49. Job xxx. 12; also merely יָמִין (as accus.) and, *towards the,* or, *to the right,* Numb. xx. 17: לֹא נִטֶּה יָמִין וּשְׂמֹאל *we will not turn to the right or to the left.* xxii. 26. Deut. ii. 27. v. 29. Ps. cxlii. 5: הַבֵּיט יָמִין וּרְאֵה *look to the right and see;* הַיָּמִין *idem,* Gen. xiii. 9. Also, placed as genitive after other substances, as, שׁוֹק הַיָּמִין *the right shoulder,* properly, the shoulder of the right side, Exod. xxix. 22; עֵין יָמִין *the right eye,* 1 Sam. xi. 2. יַד יְמִינִי *my right hand,* Ps. lxxiii. 23. Jer. xxii. 24. יֶרֶךְ יְמִינוֹ *his right hip,* Judg. iii. 16. See in Syriac ܐܝܕ ܝܡܝܢܐ *manus lateris dextri,* i. e. *manus dextra.*

2. Without יַד *the right hand.* Exod. xv. 6. Judg. v. 26. Gen. xlviii. 14, 18. Ps. cxliv. 8: יְמִינָם יְמִין שֶׁקֶר *whose right hand is a right hand of falsehood;* applied to the striking of hands by the way of promise. It is *gen. comm.* (as the name of a double member). As *masc.* Ps. cxviii. 15, 16. Prov. xxvii. 16, otherwise *fem.* Ps. lxxx. 18: אִישׁ יְמִינֶךָ *the man of thy right hand,* i. e. whom thy right guideth, protects. He that stands at the right of one, assists him. Ps. xvi. 8. cxi. 31. cxxi. 5.

3. *The south side, the south,* (comp. תֵּימָן and the obs. on אָחוֹר) 1 Sam. xxiii. 19: מִיְּמִין הַיְשִׁימוֹן *to the south of the wilderness,* verse 24. 2 Sam. xxiv. 5. Ps. lxxxix. 13: צָפוֹן וְיָמִין אַתָּה בְרָאתָם *the north and south thou hast created.* Job xxiii. 9: יַעְטֹף יָמִין וְלֹא אֶרְאֶה *when he hides himself in the south I cannot see him.*

4. *Happiness, fortune,* (Arabic يمن) as in the proper name, בִּנְיָמִין Gen. xxxv. 18. Whence the verb *denom.* in

Hiph. הֵימִין and הֵמִין 2 Sam. xiv. 19.

1. *To turn to the right,* Gen. xiii. 9. Ezek. xxi. 21. In the same signification occurs תַּאֲמִינוּ Isai. xxx. 21.

2. *To use the right hand, to be right-handed.* Part. plur. מַיְמִינִים 1 Chron. xii. 2.

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יְמִינִי

1. as יָמָנִי *dexter*, only in 2 Chron. iii. 17. Ezek. iv. 6. in Chethib.

2. The *nom. gent.* of בִּנְיָמִין is בֶּן־יְמִינִי a Benjamite. 1 Sam. ix. 21. Ps. vii. 1; with the Art. בֶּן־הַיְמִינִי 2 Sam. xvi. 11. Plur. בְּנֵי יְמִינִי Judg. xix. 16. 1 Sam. ix 1. 2 Sam. xx. 1. Esth. ii. 5. אֶרֶץ יְמִינִי 1 Sam. ix. 4. *the land of the Benjamites.*

יְמָנִי *m.* יְמָנִית *f. adj. Dexter, dextra, dextrum,* Exod. xxix. 20. Levit. viii. 23, 24.

יָמַר only in *Hithp.* הִתְיַמֵּר *to give one's self airs, to domineer.* Isai. lxi. 6. comp. הִתְאַמֵּר Ps. xciv. 4. In Arabic also the verbs وصر امر change their signification in several conjugations.

יָמַשׁ as מָשַׁשׁ but dubious. Judg. xvi. 26 only, in Chethib הימישני read הֱיַמְּשֵׁנִי *let me touch, feel.* But the י may be merely *mater lectionis.*

יָנָה *fut.* יֵיגֶה in two conjugations; in *Kal,*

1. *To use violence,* Part. Zeph. iii. 1: הָעִיר הַיּוֹנָה *the violent city,* or, *the city of violence,* חֲרוֹן הַיּוֹנָה *violent anger,* Jer. xxv. 38. חֶרֶב הַיּוֹנָה *the violent sword,* Jer. xlvi. 16. l. 16; and without חֶרֶב probably the same, xxv. 38.

2. *To annihilate, destroy,* Ps. lxxiv. 8: נִינָם יַחַד *let us destroy them together.*

Hiph. הוֹנָה *fut.* יוֹנֶה, *to oppress one,* (syn. עָשַׁק) of civil oppressions, e. g. Exod. xxii. 20: וְגֵר לֹא־תוֹנֶה *and thou shalt not oppress the stranger.* Levit. xix. 33. Ezek. xviii. 7. xxii. 7, 29; in buying and selling, *to overcharge,* Levit. xxv. 14, 17; *to oppress, afflict,* (a people) Isai. xlix. 26; with מִן *to displace, dispossess,* Ezek. xlvi. 18. (Chald. *Aph.* אוֹנִי *idem.* Whence in Talmud the deriv. אוֹנָאָה, אוֹנִיתָא).

יָנוֹחַ (*he rests*). The name of a place in the confines of the tribe of Ephraim and Manasseh, 2 Kings xv. 29; with ה locale יָנוֹחָה Josh. xvi. 6, 7.

יָנוּם in *Kri* יָנוּם Josh. xv. 53. The name of a place in the tribe of Judah. In favour of the Chethib, are, the LXX. Ἰεμαίν. Vulg. *Janum.* Chald. יָנוּם. The Syriac differs entirely, and has ܝܘܡ.

יָנַח only in *Hiph.* and *Hoph.* הִנִּיחַ (in which the י is assimilated by the נ).

1. *To set, to lay down,* 1 Kings xiii. 29: *the prophet took the carcase of the man of God* וַיַּנִּחֻהוּ אֶל־הַחֲמוֹר *and laid it upon the ass,* verse 30: וַיַּנַּח אֶת נִבְלָתוֹ בְּקִבְרוֹ *and laid his carcase in his own grave,* verse 31; *to deposit* (for, to keep, preserve) Ezek. xlii. 14. xliv. 19; especially, *to lay* or *place before Jehovah.* Exod. xvi. 33, 34. Numb. xvii. 19. Deut. xxvi. 4, 10. 1 Kings viii. 9. Ezek. xxii. 20: וְהִנַּחְתִּי וְהִתַּכְתִּי אֶתְכֶם *so will I lay you therein* (in the furnace) *and melt you.*

2. *To set up, erect,* e. g. a statue, 2 Kings xvii. 29.

3. *To put in another place, to remove,* Ezek. xxxvii. 14: וְהִנַּחְתִּי אֶתְכֶם עַל אַדְמַתְכֶם *and I will place you in your own land.* Isai. xiv. 1. 2 Chron. i. 14: *and he* (*Solomon*) *had fourteen hundred chariots, and twelve thousand horsemen,* וַיַּנִּחֵם בְּעָרֵי הָרֶכֶב וגו׳ *and he placed* (removed) *them in the chariot-cities.* הִנִּיחַ בְּמִשְׁמָר *to put in prison,* Levit. xxiv. 12. Numb. xv. 34.

4. *To throw away,* or, *on the ground,* applied to the casting down ashes, Numb. xix. 9. Metaph. Amos v. 7: וּצְדָקָה לָאָרֶץ הִנִּיחוּ *and righteousness they cast on the ground.* Intrans. *to shower down* (of a hail-storm). Isai. xxviii. 2.

5. *To leave,* in several constructions, (syn with נָטַשׁ, עָזַב).

(*a*) *To leave behind,* Gen. xlii. 33: אֲחִיכֶם הָאֶחָד הַנִּיחוּ אִתִּי *leave one of your brothers with me.* xxxix. 16. Deut. xiv. 28. Judg. ii. 23. iii. 1: *These are the people* אֲשֶׁר הִנִּיחַ יְהוָה *which Jehovah left remaining,* (*in the land*). 2 Sam. xvi. 21. xx. 3. Jer. xxvii. 11.

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(*b*) *To leave undisturbed, in peace.* Esth. iii. 8: *and it is not advantageous* לְהַנִּיחָם *to leave them in peace.* Hence: הַנִּיחָה לִי *leave me!* or, *let me alone!* Exod. xxxii. 10. Hos. iv. 17. 2 Sam. xvi. 11: הַנִּחוּ לוֹ וִיקַלֵּל *let him curse.* Also Judg. xvi. 26: הַנִּיחָה אוֹתִי *let me!*

(*c*) הִנִּיחַ יָד מִן *to leave off from something,* Eccles. vii. 18. xi. 6.

(*d*) *To forsake,* Jer. xiv. 9; with the dative, *to give up to, to leave to,* Ps. cxix. 121.

(*e*) *To let remain, put by,* Exod. xvi. 23, 24. Levit. vii. 15; with the dative *to leave to another,* Ps. xvii. 14. Eccles. ii. 18.

(*f*) With the accus. of the person and לְ of the action, *to permit one, to allow, to do something,* (comp. the construction with נָתַן, Gen. xxxi. 28. and with נָטַשׁ) Ps. cv. 14: לֹא הִנִּיחַ אָדָם לְעָשְׁקָם *he suffered no man to oppress them.* In the parallel passage 1 Chron. xvi. 21, לְאִישׁ is used for אָדָם.

6. As הִנִּיחַ *to appease, pacify,* Eccles. x. 4: כִּי מַרְפֵּא יַנִּיחַ חֲטָאִים גְּדוֹלִים *for yielding pacifies* (prevents) *great sins,* or, *great misfortunes.*

Hoph. הֻנַּח *to be set down.* Zech. v. 11. Comp. Dan. vii. 4, where this form of *Hoph.* is still to be met with in the Chald. הֳקִימַת. Part. מֻנָּח *left,* here applied to the room or space left between two walls, Ezek. xli. 9, 11. (נוּחַ *to let one's self down, to settle, to rest,* is cognate with it.)

יְנִיקָה *fem.* i. q. יוֹנֶקֶת *a young shoot, scion,* Ezek. xvii. 4. Properly, *a suckling,* from יָנַק, a passive form with an active signification. (Syr. ܝܢܝܩ, ܝܢܘܩ suckling).

יָנַק *fut.* יִינַק in two conjugations; in *Kal, to suck,* (the milk of the mother's breast). Job iii. 12. With the accus. Cant. viii. 1: יוֹנֵק שַׁדֵּי אִמִּי *he that did suck the breast of my mother.* Joel ii. 16. Also otherwise as Job xx. 16: רֹאשׁ־פְּתָנִים יִינָק *he shall suck the poison of asps.* Metaph. *to enjoy.* Deut. xxxiii. 19: כִּי שֶׁפַע יַמִּים יִינָקוּ *for the abundance of the sea they shall enjoy.* Isai. lx. 16. lxvi. 11, 12. Part. יוֹנֵק *suckling,* Deut. xxxii. 25. Ps. viii. 3. (The signification, *a young twig,* see under יוֹנֵק).

Hiph. הֵינִיק.

1. *To suckle,* (a child) Gen. xxi. 7. Exod. ii. 7, 9. 1 Sam. i. 23; also of animals, Gen. xxxii. 16. Part. מֵינֶקֶת with *suff.* מֵינִקְתּוֹ 2 Kings xi. 2. *a nurse.* Plur. מֵינִיקוֹת Isai. xlix. 23.

2. Metaph. *To give to suck,* i. e. to let enjoy, Deut. xxxii. 13: וַיֵּנִקֵהוּ דְבַשׁ מִסֶּלַע *he lets them suck honey from the rock,* i. e. feeds them with honey out of the rock.

יַנְשׁוּף *m.* and יַנְשׁוֹף Isai. xxxiv. 11. *an unclean bird,* which occurs Levit. xi. 17. Deut. xiv. 16. in connexion with several other water-fowls, and in Isai. xxxiv. 11. with ravens, as an inhabitant of the wilderness. Neither the ancient translators, nor the etymology, give here any thing certain; the LXX. and Vulgate express it by, *Ibis,* (comp. *Œdemanns' Sammlungen*); Syr. and Chald. ܩܦܘܦܐ קִפּוֹפָא perhaps, owl; Arab. in the Pentateuch باشق a pigeon-hawk, or gos-hawk; in Isai. xxxiv. 11. الدحبر a bustard, a sort of large fowl. Bochart, (*Hieroz.* Part II. p. 281, &c.) expresses it by, owl, from נֶשֶׁף *twilight*; others compare نتلش a bat, from نتش *noctu vagari.*

יָסַד in five conjugations; in *Kal,*

1. *To lay the foundation,* (of a building) Ezra iii. 12. Isai. liv. 11. The original signification is however more frequent in *Piel.* (comp. e. g. נָבְלָה נִבְלָה), in *Kal* usually metaphorical, e. g. of founding the earth. Ps. xxiv. 2. lxxviii. 69. lxxxix. 12. cii. 26. civ. 5. Job xxxviii. 4; of the heavens, Amos ix. 6.

2. Metaph. *To arrange, prepare,* Hab. i. 12:

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וְצוּר לְהוֹכִיחַ יְסַדְתּוֹ *O Rock! thou hast appointed them for correction*, i. e. hast caused the Chaldean nation to overcome us; comp. the exact parallel member: יְהוָה לְמִשְׁפָּט שַׂמְתּוֹ *Jehovah thou hast ordained it for judgement*. Comp. Piel, No. 2. Isai. xxiii. 13: אַשּׁוּר יְסָדָהּ לְצִיִּים *Assyria has ordained it* (the land of the Chaldeans) *for the beasts of the wilderness*, i. e. has made it a wilderness. Ps. civ. 8: אֶל־מָקוֹם זֶה יָסַדְתָּ לָהֶם *unto the place which thou hast ordained for them*.

3. Simply applied to the throwing, laying up a heap, a heap of earth, 2 Chron. xxxi. 7. (Thus יָרָה and רָמָא signify *to throw, throw up, to found*). Comp. however עָרְמָה.

Niph. נוֹסַד

1. *To be founded, established,* (of an empire). Exod. ix. 18. Isai. xliv. 28.

2. Denom. from סוֹד for יְסוֹד a circle, divan or assembly of counsellors, hence, *to meet together, to hold counsel, to devise plans,* Ps. ii. 2. xxxi. 14. see סוֹד.

Piel יִסֵּד

1. *To lay the foundation* (of an edifice), Josh. vi. 26. 1 Kings xvi. 34. Zech. iv. 9. Isai. xiv. 32. xxviii. 16. With the accusative of the material, 1 Kings v. 31: לְיַסֵּד הַבַּיִת אַבְנֵי נָזִית *to lay the foundation of the house with free,* or *large square stones*. Respecting the construction, comp. בָּנָה.

2. *To order, prepare,* Esth. i. 8: כִּי כֵן יִסַּד הַמֶּלֶךְ עַל כָּל וגו׳ *for the king has thus given orders to all the officers of his house,* &c. 1 Chron. ix. 22: הֵמָּה יִסַּד דָּוִד *those David had ordained*. Ps. viii. 3: *out of the mouth of the babes and sucklings* יִסַּדְתָּ עֹז *thou preparest* (*unto thee*) *praise*. (This metaphor is well elucidated from the Arabic idiom by *Müntinghe* on the passage).

Pual יֻסַּד *to be founded, established,* 1 Kings vi. 37, and frequently with the accusative of the material, 1 Kings vii. 10.

Hoph. idem. Ezra iii. 11. *inf.* הוּסַד *that which is founded,* the foundation. 2 Chron. iii. 3. Derivat. besides the word next following, מוֹסָד, מוּסָד, מַסַּד.

יְסָד *m. The founding,* metaph. for, the beginning, commencement. Ezra vii. 9.

יְסוֹד *m. The foundation, basis,* e. g. of the altar, Exod. xxix. 12. Levit. iv. 7, &c. Plur. יְסוֹדִים Micah i. 6. and יְסֻדוֹת Lam. iv. 11. Ezek. xxx. 4.

יְסוּדָה *fem. The act of founding,* Ps. lxxxvii. 1.

יְסוֹר *m. A fault-finder, blamer,* or *censurer,* after the form נְבוֹר, שְׁכוֹר which form denotes always the person, who possesses the quality which the verb expresses. Hence Job xl. 2: הֲרֹב עִם שַׁדַּי יְסוֹר literally: *an contendendo sc. contendet cum omnipotente redargutor? will the censurer* (*of God*) *contend with the Almighty?* A challenge for which Job so often wished, and for which he had now an opportunity. The second member of the sentence strengthens the challenge: מוֹכִיחַ אֱלוֹהַּ יַעֲנֶנָּה *let the reprover of God answer to it*. This signification which is not given by any commentator that I know of, expresses the best sense of the context, and is alone properly justified by the words. יְסוֹר *censurer,* now answers to the other parallel member מוֹכִיחַ יְהוָה: but in the parallel passage Judg. xi. 25. רֹב occurs as *inf. absol.* from רִיב, which *inf.* form is used pleonastically with the finite verb, and, omitting the finite verb, is used instead of it. It is used with the finite verb in Judg. as cited: הֲרֹב רָב עִם יִשְׂרָאֵל *has he contended with Israel?* without it in our passage, (Job. xl. 2.) according to which *Simonis* translates very correctly, *num contendendo sc. contendet*. Rosenmüller takes רֹב as a part. and translates, *shall he that contendeth with the Almighty become his instructor,* i. e. be able to instruct, correct him, which sense is also expressed by *de Wette, the accuser of God shall he*

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conquer? But the participle of רִיב is always רָב, and the construction is, even then, not without difficulty. *Simonis* construes as above, but will have יְסוֹר to be translated, *the chastised,* according to the form יְלוֹד *the (thing) born,* which however is less applicable to the parallelism of מוֹכִיחַ and to the context of the passage.

יָסוֹר *m. One that recedes, withdraws,* from סוּר (as יָרִיב, from רִיב, יָתוֹר from תּוּר). Jer. xvii. 13: יְסוּרַי *they who withdraw from me,* for יְסוּרִים מִמֶּנִּי as רָמַי for רָמִים עָלַי.

יָסַךְ in *Kal,* Exod. xxx. 32 only: יִיסָךְ *it shall be poured.* It has a passive signification from נָסַךְ, סוּךְ (as יָשַׂם from שׂוּם). Perhaps an orthographical error for יְסַךְ or יוּסַךְ, since 15 MSS. have יֻסַךְ, and the *Samarit. Cod.* has יוּסָךְ.

יָסַף in three conjugations; instead of the *fut.* and *inf. Kal,* the *fut.* form of *Hiph.* is used as, יוֹסִיף, יוֹסֵף, וַיֹּסֶף *inf.* הוֹסִיף; Part. יוֹסֵף (Isai. xxix. 14. xxxviii. 5.) and מוֹסִיף Neh. xiii. 18, hence in *Kal* and *Hiphil,*

1. *To add, put to,* with עַל. Levit. v. 16: וְאֶת־חֲמִישִׁיתוֹ יוֹסֵף עָלָיו *and the fifth part thereof he shall add unto it,* verse 24. xxii. 14. xxvii. 13, &c. Deut. xix. 9. Ps. lxi. 7. Jer. vii. 21. xlv. 3; with אֶל 2 Sam. xxiv. 3. The expression is often merely nominal, nothing being added. Deut. xii. 32: לֹא תֹסֵף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ *thou shalt add thereto nothing, and take nothing from it,* comp. iv. 2. Prov. xxx. 6. Eccles iii. 14. Hence, directly,

2. *To increase, augment; addere, (aliquid) ad.* Ps. lxxi. 14: וְהוֹסַפְתִּי עַל כָּל־תְּהִלָּתֶךָ *I will magnify all thy praise.* cxv. 14. Ezra x. 10: לְהוֹסִיף עַל אַשְׁמַת יִשְׂרָאֵל *to increase the guilt of Israel.* 1 Kings xii. 11; with אֶל Ezek. xxiii. 14: וַתּוֹסֶף אֶל־תַּזְנוּתֶיהָ *and she increased her whoredoms;* with לְ Isai. xxvi. 15: יָסַפְתָּ לַגּוֹי *thou hast increased the nation.* Both constructions are also used in the sense of, *to excel, exceed, surpass,* as 2 Chron. ix. 6: יָסַפְתָּ עַל הַשְּׁמוּעָה *thou hast excelled the report.* 1 Kings x. 7: הוֹסַפְתָּ חָכְמָה וְטוֹב אֶל הַשְּׁמוּעָה *thou exceedest in wisdom and riches, the report that I have heard.* Eccles. i. 16. ii. 9.

3. With the accus. of the thing, *to augment something,* Levit. xix. 25: לְהוֹסִיף לָכֶם תְּבוּאָתוֹ *to increase unto you the produce thereof,* (said of the trees). Job xlii. 10: וַיֹּסֶף יְהוָה אֶת־כָּל אֲשֶׁר לְאִיּוֹב לְמִשְׁנֶה *and Jehovah augmented all that Job possessed two-fold.* Eccles. i. 18. Prov. i. 5: *the wise man hears it,* וְיֹסֶף לֶקַח *and increases his knowledge.* ix. 9. x. 27. xvi. 21. xix. 4. Job xvii. 9: טְהָר־יָדַיִם יֹסִיף אֹמֶץ *the innocent increases in power, courage.* 2 Kings xix. 30: וְיָסְפָה פְּלֵיטַת בֵּית יְהוּדָה . . . שֹׁרֶשׁ לְמָטָּה *and those that are escaped of the house of Judah shall take root underneath,* properly, *shall increase their root underneath.* Isai. xxix. 19: יָסְפוּ עֲנָוִים בַּיהוָה שִׂמְחָה *the unhappy shall augment (their) joy in the Lord,* i. e. shall nourish a joyful hope in Jehovah. In several of these passages it signifies: *sibi augere,* and may therefore be rendered often by, to increase in any thing. To increase or to add to any one something, implies also, i. q. to give, grant abundantly. Prov. iii. 2: וְשָׁלוֹם יוֹסִיפוּ לָךְ *and they shall grant unto thee happiness abundantly.* Ps. cxx. 3: מַה יִּתֵּן לְךָ וּמַה־יּוֹסִיף לָךְ לָשׁוֹן רְמִיָּה *what shall a false tongue add unto thee?* i. e. what shall it grant more unto thee, comp. Levit. xxvi. 21. Ezek. v. 16.

4. With the *inf.* of another verb, and with the finite verb, with and without a conjunction, (e. g. Prov. xxiii. 35. Isai. lii. 1. Hos. i. 6.) it expresses the repetition, or continuation of an action, and is to be expressed in English by the adverbs,

(*a*) *Once more, again,* Gen. iv. 2: וַתֹּסֶף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל *and she again bare his brother Abel.* viii. 10 12. xviii. 29:

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וַיֹּסֶף עוֹד לְדַבֵּר אֵלָיו *and he spake unto him yet again.* xxv. 1: וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה *and Abraham took again a wife,* Exod. x. 28, 29. xiv. 13.

(*b*) *Farther, henceforth, hereafter,* Gen. iv. 12: לֹא־תֹסֵף תֵּת־כֹּחָהּ לָךְ *it shall not henceforth give unto thee its fruit,* Numb. xxxii. 15: וְיָסַף עוֹד לְהַנִּיחוֹ בַּמִּדְבָּר *and he will leave it still longer in the wilderness.* Josh. vii. 12. 1 Sam. xix. 8. xxvii. 4. Isai. xlvii. 1, 5: לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ רַכָּה *they shall not call thee any more tender.*

(*c*) *Yet, still more.* Gen. xxxvii. 5: וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ *and they hated him yet the more.* ver. 8. 1 Sam. xviii. 29. 2 Sam. iii. 34. The action, of which a repetition is to be expressed, is sometimes omitted, and must be supplied from what preceded. Job xx. 9: עַיִן שְׁזָפַתּוּ וְלֹא תֹסִיף לִשְׁזוֹף אֹתוֹ supply, namely *the eye that saw him shall see him no more.* xxxiv. 32: אִם עָוֶל פָּעַלְתִּי לֹא אֹסִיף *if I have done evil, I will not do it again.* xxxviii. 11. xl. 5, 32. Exod. xi. 6: *the like never has been,* וְכָמֹהוּ לֹא תֹסִיף supply לִהְיוֹת *and the like never shall be any more.* Joel ii. 2. Deut. v. 19. xxv. 31. Whence evidently may be explained Numb. xi. 25: and when the Spirit rested upon them they prophesied, וְלֹא יָסָפוּ supply, לְהִתְנַבֵּא *but* (*since that time*) *no more.* This sense which the Alex. and Syr. versions have already expressed, has been overlooked by almost all modern interpreters; but this very sense, which the words particularly admit, is the true Biblical idea, according to which, even the permanent πνεῦμα produced at the moment of communication a more extraordinary effect than afterwards. Comp. Acts ii. 4. x. 44. xix. 6. An elliptical expression occurs also Isai. xi. 11: יוֹסִיף אֲדֹנָי שֵׁנִית (לִשְׁלֹחַ) יָדוֹ *the Lord will stretch out his hand again.*

Obs. The future of this verb is sometimes written יֹאסֵף Exod. v. 7. 1 Sam. xviii. 29; whereas יוֹסֵף Ps. civ. 29. 2 Sam. vi. 1, has the signification of אָסַף, instead of יֹאסֵף. For the *imp. Kal* occurs twice, סְפִי, but which also as the *inf.* סְפוֹת may proceed from the form סָפָה.

Niph. נוֹסַף,

1. *To be added,* Exod. i. 10. Numb. xxxvi 3, 4.
2. *To be increased, prospered; augeri divitiis.* Prov. xi. 24.

יְסַף Chald. *idem.*

Hoph. הוּסַף in the signification of *Niph. to be added,* Dan. iv. 33.

יָסַר in four conjugations; in *Kal, to reprove,* only *fut.* אֶפְרֹם Hos. x. 10. Isai. viii. 11; *part.* יֹסֵר Prov. ix. 7. Ps. xciv. 10.

Piel יִסֵּר *fut.* יְיַסֵּר, *inf.* יַסְּרָה Levit. xxvi. 18. and in the pleonastic construction, יַסֵּר, Ps. cxviii. 18.

1. As *Kal, to reprove, teach,* Prov. ix. 7: יֹסֵר לֵץ *he that reproveth a scorner.* Job iv. 3. (comp. Hos. vii. 15). Ps. xvi. 7: אַף־לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי *my inmost* (*thoughts*) *admonish me in the night.* viz. *to give thanks.* Isai. viii. 11: וַיְיַסְּרֵנִי מִלֶּכֶת בְּדֶרֶךְ הָעָם הַזֶּה *and he admonished me that I should not walk in the way of this people.* Especially applied to the instructions of parents to children, Deut. xxi. 18, and to men by God, Deut. iv. 36. viii. 5. Ps. xciv. 12. With double accus. Prov. xxxi. 1: מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ *sentences* or *proverbs which his mother taught him.* That instruction is often united with, or contained in chastisement, hence
2. *To chastise, correct.* Deut. xxii. 18. 1 Kings xii. 11, 14: אָבִי יִסַּר אֶתְכֶם בַּשּׁוֹטִים *my father has chastised you with whips.* Of the correction of children, Prov. xix. 18. xxix. 17; of men by God. Levit. xxvi. 18, 28. Ps. vi. 2. xxxviii. 2. xxxix. 12. cxviii. 18. Jer. x. 24. (The significations of educating, chastising, are united in Hebrew as in the words παιδεύειν, *castigare*).

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Hiph. as *Piel,* אִיסְּרֵם Hos. vii. 12 only: *I will chastise them.*

Niph. נוּסַר *to be cautioned, to take warning.* Ezek. xxiii. 48: וְנִוַּסְרוּ כָּל־הַנָּשִׁים *and all women shall have (in you) a caution or an example.* The form נִוָּסְרוּ is according to the present points an example of the (Rabbinical) conjugation *Nithp.* for נִתְוַסְּרוּ, otherwise it might be read נוּסְרוּ. Levit. xxvi. 23. Ps. ii. 10: הִוָּסְרוּ שֹׁפְטֵי אָרֶץ *be cautioned ye judges of lands!* Jer. vi. 8. Prov. xxix. 19. Derivatives: יִסּוּר, מוּסָר.

יָע *m.* (for יָעָה from יָעָה *to take away*), commonly, *a shovel.* Exod. xxvii. 3. xxxviii. 3. Numb. iv. 14. 1 Kings vii. 40, 45. *Vulg. forceps.* (In Arabic the derivatives from وعي signify, vessel.)

יַעֲבֵץ The name of a place which occurs 1 Chron. ii. 55 only. Also the name of a man, iv. 9, 10.

יָעַד *fut.* יִיעַד in four conjugations; in *Kal,*

1. *To appoint,* especially the *place, time;* of the place, Jer. xlvii. 7; of the time, 2 Sam. xx. 5: מוֹעֵד אֲשֶׁר יָעַד *the time which he has appointed.*
2. *To appoint* or *fix a punishment,* Micah vi. 9.
3. *To appoint* (for a wife), or *to betroth, desponsare.* Exod. xxi. 8, 9.

Niph. נוֹעַד.

1. Reflect. *To make one's appearance,* or, *to give one the meeting,* (at an appointed place), with לְ Exod. xxv. 22: וְנוֹעַדְתִּי לְךָ שָׁם *and there I will appear unto thee,* or *meet thee.* xxix. 42, 43. xxx. 6, 36. Numb. xvii. 19; with אֶל Numb. x. 4.
2. Reciproc. *To come together, to give one another the meeting* (at an appointed place), *to meet with each other.* Neh. vi. 2: נִוָּעֲדָה יַחְדָּו בַּכְּפִירִים *we will meet with each other in Kephirim,* verse 10. Job ii. 11: וַיִּוָּעֲדוּ יַחְדָּו לָבוֹא וגו׳ *and they agreed among themselves,* or *together, to go,* &c. Amos iii. 3. (In Arabic conj. VI.) Hence, generally,
3. *To come together,* Josh. xi. 5. 1 Kings viii. 5. Ps. xlviii. 5; with עַל *against one,* said of conspirators, Numb. xiv. 35. xvi. 11. xxvii. 3.

Hiph. הוֹעִיד *to appoint one,* but especially, *to summon one, to appear* before a court, tribunal. Job ix. 19: מִי יוֹעִידֵנִי *quis diem mihi dicet?* Jer. xlix. 19. l. 44.

Hoph.

1. *To be placed, set.* Jer. xxiv. 1: *and behold! two baskets of figs* מוּעָדִים לִפְנֵי הֵיכַל יְהוָה *which were set before the temple of Jehovah.* The baskets were filled with the first-fruits, to be delivered into the temple; in the choice of this verb is implied the act of legally presenting it at the appointed place.
2. *To be directed, fixed.* Ezek. xxi. 21. (of the face). Deriv. עֵדָה, מוֹעֵד.

יָעָה Isai. xxviii. 17 only: וְיָעָה בָּרָד *and the hail shall sweep away* or *remove.* In Arabic وعي is equivalent to אָסַף to gather, also, to sweep away; in Æthiop. ዐየ signifies *totum absumsit,* see יָע.

יָעַז probably as עָזַז, in *Niph.* Isai. xxxiii. 19 only: עַם נוֹעָז *a mighty* or *insolent people.* The first signification is expressed by the Chald. עַם תַּקִּיף, the second by the *Vulgate populus impudens.* Others take נוֹעָז to be equivalent to לוֹעֵז or propose this as an emendation, because the preceding words denote a barbarous, strange language. Comp. לָקַח, נָקָה, נָטַע, לָטַע, נִשְׁכָּה, לִשְׁכָּה.

יְעָרִים pl. *Woods, forests,* Ezek. xxxiv. 25. in Chethib. The Keri has the usual form יְעָרִים.

יַעְזֵר and יַעְזִיר the name of a city in the tribe of Judah on the east of the Jordan, on the confines of the Ammonites, Numb. xxi. 32. xxxii. 1. Josh. xiii. 25. xxi. 37. Isai. xvi. 8. and frequently. Greek Ἰαζηρ 1 Macc. v. 8. In Eusebius Ἀζὼρ, Ἀσὼρ and Ἰασηρ. Ptolemæus Γάζωρας. See *Eusebius* and

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Jerome de situ locorum (T. II. p. 391. 454. *ed. Martianay*) *Relandi Palæstina*, p. 825.

יָעַט as עָטָה *to clothe, cover*, in *Kal*, Isai. lxi. 10 only: מְעִיל צְדָקָה יְעָטָנִי *he has covered me with a robe of righteousness.*

יְעַט Chald. as יָעַץ in Hebrew, *to advise, counsel.* Part. יְעַט *counsellor, minister* of the king (comp. חַשְׁדְּרִין Dan. iii. 16). Ezra vii. 14, 15.

Ithp. אִתְיָעַט *to consult together*, Dan. vi. 8. Deriv. עֵטָא.

יָעַל probably *to profit*, comp. יַעַל in the comp. בְּלִיַּעַל; only in *Hiphil*,

1. *To profit, help.* Without a case Prov. x. 2. xi. 4. Jer. ii. 8: אַחֲרֵי לֹא יוֹעִלוּ הָלָכוּ *they walk after those which do not profit*, (i. e. after idols) comp. 1 Sam. xii. 21. Isai. xliv. 10. Jer. vii. 8. Hab. ii. 18. (where it has also a reference to idols). With the dative of the person, Isai. xxx. 5. Jer. xxiii. 32, or of thing, Job xxx. 13: לְהַיָּתִי יִעִילוּ *they help*, or *promote, my downfall.* With suff. יוֹעִילוּךְ Isai. lvii. 12.

2. *Intrans. proficere, to derive advantage from, to gain.* Job xxi. 15: מַה נוֹעִיל *what do we gain by it?* xxxv. 3. Isai. xlvii. 12. Jer. xii. 13: חָלוּ לֹא יוֹעִלוּ *they exhaust themselves* (by labour) *and derive no advantage, enjoyment therefrom.*

יָעֵל *m.* plur. יְעֵלִים *st. constr.* יַעֲלֵי *rupicapræ, chamois*, a kind of wild goats, Arabic وعل, comp. *Bocharti Hieroz.* P. I. p. 915, &c. 1 Sam. xxiv. 3: צוּרֵי הַיְּעֵלִים *the chamois rocks*, the name of certain rocks in or near the wilderness of Engedi. The word perhaps also comprehended, in Hebrew and Arabic, the species of antelopes.

יַעֲלָה *fem. The female chamois*, or *antelope*, here metaphorically used of a beautiful woman, as gazelle, among the Arabians. Prov. v. 19. The Arabians make use of the phrase, handsomer than a chamois, (الوعل) *Bochart.* I. 890. See *Rosenmüller Obs.* Tom. II. p. 297. new ed. *Michaelis Supplem.* No. 1017.

יַעַן (for יַעֲנֶה) *subst. a design*, from עָנָה, Arabic عنى to wish to say something, to design. Then

1. *prep. Because, on account of*, Ezek. v. 9. Hag. i. 9. Isai. xxxvii. 29.

2. *conj. Whilst*, Numb. xx. 12. 2 Kings xxii. 19; often with אֲשֶׁר *since that* (with the *pret.*) Judg. ii. 20. Ezek. xx. 16: *in order*, or *so that*, (with the fut.) Ezek. xii. 12. or כִּי Numb. xi. 20.

3. יַעַן וּבְיַעַן *emphatically*, Levit. xxvi. 43. Ezek. xiii. 10, and without a *copula*, xxxvi. 3. *idem.*

יְעֵנִים *m. Epicæn.* Lam. iv. 3. in the *Kri, ostriches*, as בְּנוֹת יַעֲנָה here, the females. LXX. ὡς στρουθιον. *Vulg. sicut. struthio.* So also Syr. Chald. (Parallel passage.) Job xxx. 29. or xxxix. 13?

יַעֲנָה *fem.* of the preceding, but only in combination with בַּת, as בַּת הַיַּעֲנָה plur. בְּנוֹת יַעֲנָה *the ostrich.* Comp. יַעֵל *fem.* יָעֵלָה. (In the same manner the ostrich is called in Arabic نعام, نعامة and بنت نعامة, except that the latter word is directly applied to the female). See *Bocharti* P. II. p. 230. *Michaelis Supplem. sub verbo* 395. As an unclean bird, mention is made of it, Levit. xi. 16. Deut. xiv. 15, as an inhabitant of the wilderness, Isai. xiii. 21. xxxiv. 13. xliii. 20. Lam. iv. 3. (according to the last passage, cruel to its young), and in Micah i. 8. Job xxx. 29. allusion is made to its lamentable howling. All these correspond with the ostrich, see *Bochart.* as cited. *Shaw's Travels*, p. 449, and p. 455. "During the lonesome part of the night they often make a doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies." According to others, it signifies, an owl, (by a false derivation from עָנָה) against the old versions, 395. The word is probably a

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primitive, comp. *Aurivillii dissert. de primitivis linguæ Hebraicæ*, §. 2.

יָעַף *fut.* יִיעַף, in two conjugations; in *Kal*, (Arabic وغف).

1. *To run fast, quick.* See *Hoph.* and the derivatives, יָעֵף, תּוֹעָפוֹת.

2. *To be tired, fatigued*, e. g. from running, Jer. ii. 24: מְבַקְשָׁהּ לֹא יִיעָפוּ *they who seek her need not to run far*, as it is correctly expressed by Luther. Isai. xl. 30, 31; *to be exhausted*, from hard labour, Isai. xl. 28. xliv. 12. Hab. ii. 13. Comp. Jer. li. 58.

Hoph. Dan. ix. 21: מֻעָף בְּיָעַף *in a swift course.* LXX. ταχει φερομενος.

יָעֵף *m. Exhausted, faint.* Isai. xl. 29. l. 4.

יָעָף *m. A swift course.* Dan. ix. 21.

יָעַץ *fut.* יִיעַץ *imp.* twice, עֲצוּ (from עוּץ as Judg. xix. 30. Isai. viii. 10.) occurs in three conjugations; in *Kal*,

1. *To give one advice, to counsel* or *advise him.* 2 Sam. xvii. 11, 15; also יָעַץ עֵצָה xvi. 23. xvii. 7. With the *dat.* of the person Job xxvi. 3. comp. Hab. ii. 10; with suff. Exod. xviii. 19: אִיעָצְךָ *I will give thee advice.* 1 Kings i. 12. xii. 8, 13.

2. *To take counsel, to resolve.* Ps. lxii. 5: אַךְ מִשְּׂאֵתוֹ יָעֲצוּ לְהַדִּיחַ *truly, they consult to cast him down from his eminence.* Micah vi. 5: *O my people, remember,* מַה יָּעַץ בָּלָק *what Balak intended.* 2 Chron. xxv. 16: כִּי יָעַץ אֱלֹהִים לְהַשְׁחִיתֶךָ *that God has resolved to destroy thee.* Isai. xiv. 27. xix. 12. xxxii. 8; with עַל *against one*, Isai. vii. 5. xix. 17. xxiii. 8, and אֶל Jer. xlix. 20. יָעַץ זְמוֹת *to form bad devices, to project evil.*

3. *To take care of one, consulere alicui.* Ps. xvi. 7: *I praise Jehovah,* אֲשֶׁר יְעָצָנִי *who has taken care of me.* xxxii. 8: אִיעָצָה עָלֶיךָ עֵנִי *constr. prægn.* for, אִיעָצְךָ וְאָשִׁימָה עָלֶיךָ עֵנִי *I will aid thee and turn my eye upon thee*, i. e. will be gracious towards thee. (Also in old German and Swiss *Rath*, is equivalent to *Sorge, Pflege*).

4. *To predict, declare,* Numb. xxiv. 14. In Arabic وعظ signifies, to remind, admonish, caution, to instruct respecting futurity.

Part. יוֹעֵץ *an adviser, counsellor,* Prov. xi. 14. xxiv. 6; also *counsellor* or *minister of the king,* 1 Chron. xxvii. 32, 33. Ezra vii. 28. viii. 25. (comp. vii. 24, 25.) of the seven prime ministers in Persia, hence יוֹעֲצִים occurs often in parallelism with, kings, princes. Job iii. 14. xii. 17. Isai. i. 26.

Niph. נוֹעַץ

1. Reflect. *To be advised, counselled, to take counsel,* Prov. xiii. 10: אֶת־נוֹעָצִים חָכְמָה *but with those who take advice is wisdom.*

2. Recipr. *To consult each other, confer, deliberate together.* Ps. lxxi. 10: שֹׁמְרֵי נַפְשִׁי נוֹעֲצוּ יַחְדָּו *and they that lay wait for my life consult together.* lxxxiii. 6. Neh. vi. 7; with עִם 1 Chron. xiii. 1, or אֶת Isai. xl. 14. 1 Kings xii. 6, 8, *to consult with one;* with אֶל 2 Kings vi. 8. 1 Chron. xx. 21, in which, however, אֶל denotes a certain superiority of the proposer.

3. *To determine,* after a consultation. 1 Kings xii. 6, 9: מָה אַתֶּם נוֹעָצִים *what is your opinion, counsel,* what is the result of your deliberation? 1 Kings xii. 28: וַיִּוָּעַץ הַמֶּלֶךְ וַיַּעַשׂ *and the king took counsel with himself and made,* &c. 2 Chron. xxx. 23.

Hithp. as *Niph.* No. 2. Ps. lxxxiii. 4 only: וְיִתְיָעֲצוּ *and they consult among themselves.* Deriv. מוֹעֵצָה, עֵצָה.

יַעֲקֹב *m.* (*Holding the heel, deceiver,* comp. Gen. xxv. 26. xxvii. 36. Hos. xii. 4.) the second son of Isaac, the progenitor of the Israelites, Gen. xxxv. 10, 11, 21, 22. אֱלֹהֵי יַעֲקֹב *the God of Jacob, Jehovah.* Isai. ii. 3. Ps. xx. 2. &c. Hence בֵּית יַעֲקֹב and simply יַעֲקֹב for, *the people of Israel,* the Israelites, i. q. יִשְׂרָאֵל, but only in the poetical writings, in which it occurs very frequently in parallelism with יִשְׂרָאֵל. Comp. עֵשָׂו. In the historical writings, יִשְׂרָאֵל is used. Sometimes the whole people

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are also considered as one person, e. g. Isai. xli. 43, 44, 45, &c. It occurs proportionally very seldom for the kingdom of Israel, in opposition to Judah, e. g. Hos. xii. 3. or, as Israel also occurs in the latter books, instead of the empire of Judah. Obad. 18.

I. יַעַר *m.* Plur. יְעָרִים and יְעָרוֹת.

1. *A wood, forest,* Gen. xix. 5. Josh. xvii. 15, 18. (Syr. ܝܥܪܐ a thicket,) which is also applicable to Micah iii. 12. Isai. xxi. 13. בֵּית יַעַר *the house of the forest,* Isai. xxii. 8. and more fully בֵּית יַעַר הַלְּבָנוֹן *the house of the forest of Lebanon,* 1 Kings vii. 2. x. 17, the arsenal of king Solomon, otherwise also called נֶשֶׁק, Neh. iii. 19.

2. The name of a town, probably the same as קִרְיַת יְעָרִים, Ps. cxxxii. 6.

II. יַעַר *m.* Cant. v. 1. and יַעֲרַת־הַדְּבַשׁ *fem.* 1 Sam. xiv. 27, *honey-comb, favus mellis.* All the ancient translators have unanimously expressed it so in the first passage, in the second only the Vulgate.

יָפָה *fut.* יֵיפֶה, וַיִּיף in four conjugations; in *Kal, to be fair,* Cant. iv. 10. vii. 2, 7. Ezek. xvi. 13. xxxi. 7.

Piel. To decorate, ornament, in the *fut.* Jer. x. 4 only: יְיַפֵּהוּ *they decorate it.*

Pual, by doubling the two first radical letters, as יְפֻיָּפָה *to be very fair, beautiful,* Ps. xlv. 3 only.

Hithp. To adorn one's self, in the *fut.* Jer. iv. 30 only: תִּתְיַפִּי *thou shalt adorn thyself.* Deriv. יְפִי, יְפִי.

יָפֶה *adj. m. st. constr.* יְפֵה, יְפֵה *fem. st. constr.* יְפַת.

1. *Fair,* of persons, 2 Sam. xiii. 1. xiv. 25. Gen. xii. 14; often combined with מַרְאֶה 1 Sam. xvii. 42. 2 Sam. xiv. 27, or תֹּאַר Gen. xxix. 17. xxxix. 6. Also of beasts, Gen. xli. 2, &c. of countries or districts, Ps. xlviii. 3.

2. *Becoming, fit, proper, excellent,* Eccles. iii. 11.

יְפֵה־פִיָּה *fem.* Jer. xlvi. 20, *very fair;* according to the form פְּקַחְקֹחַ but then the ה in the middle ought to be changed into י. This error the Massorites endeavoured to avoid by separating it into two words.

יָפוֹ Jonah i. 3, also יָפוֹא Ezra iii. 7. Greek Ἰοππη, a city with a famous harbour in the Mediterranean sea in the tribe of Dan, at present *Jaffa. Relandi Palæstina,* p. 864.

יְפִי *m.* Ezek. xxviii. 7, and יֶפִי, *in pausa* יְפִי with suff. יָפְיוֹ, יָפְיָהּ *beauty.* Ps. l. 2. Ezek. xxvii. 3. xxviii. 12. and frequently.

יָפַח i. q. פּוּחַ, נָפַח, *to breathe, blow,* only in *Hithp.* הִתְיַפֵּחַ, *to breathe,* with difficulty, *to sigh.* Jer. iv. 31.

יָפֵחַ *adj. Efflans.* Ps. xxvii. 12: וְיָפֵחַ חָמָס *efflans scelus.* Comp. הֲפִיחַ, No. 3.

יָפַע only in *Hiph.* הוֹפִיעַ,

1. *To shine, glitter, beam.* Job iii. 4: אַל תּוֹפַע עָלָיו נְהָרָה *let the light not shine upon it.* x. 3: עַל עֲצַת רְשָׁעִים הוֹפָעְתָּ *thou dost shine on the counsel of the wicked,* i. e. art gracious to them. Especially, of Jehovah, *to appear in the glittering light, to ascend.* Deut. xxxiii. 2. Ps. l. 2. lxxx. 2. xciv. 1: אֵל נְקָמוֹת הוֹפִיעַ *O God of vengeance appear.*

2. *To cause to shine,* Job xxxvii. 15.

יָפִיעַ The name of a place in the tribe of Zebulon. Josh. xix. 12. Reland supposes that it is the same with the city Συκαμίνος situated on the sea not far from Carmel, which by Eusebius is also called Ἡφὰ and by the Arabs حيفا. Plin. v. 18. mentions there a place called *Jobba.*

יְפָעָה *f. Beauty, lustre,* (of a city), Ezek. xxviii. 7, 17.

יֶפֶת (for יִפְתַ *fut. Hiph.* from פָּתָה *to be wide, extended*). The name of the son of Noah, Gen. v. 32. vii. 13. ix. 18. &c. who x. 2, 5. is mentioned as the progenitor of the *dispersed* people in the west and north of Palestine. Perhaps the collective name

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is here only applied to a traditional ancestor. Comp. חָם, and *de Wette Kritic der Israelitischen Geschicte.* Th. I. p. 72, LXX. Ἰαφεθ. Vulg. Japhet.

יִפְתָּח (*He opens*). The name of a Judge in Israel, who, in compliance with a vow, made a sacrifice of his daughter, Judg. xi. 12. 1 Sam. xii. 11. Greek Ἰεφθά, Ἰεφθάε *Vulg. Jephtha.*

יִפְתַּח־אֵל (*God will open*). The name of a valley in the confines of the tribes of Zebulon and Asher, Josh. xix. 14, 27.

יָצָא *fut.* יֵצֵא *imp.* צֵא *inf. absol.* יָצוֹא *constr,* צֵאת in three conjugations; in *Kal, to go forth, proceed.* Of marching or going to war, construed with ל Judg. iii. 10. xx. 20. The place from which one goes forth, takes מִן, also with the accusative, as *egredi urbem.* Gen. xliv. 4: הֵם יָצְאוּ אֶת־הָעִיר *they went out of the city.* Exod. ix. 29, 33. Numb. xxxv. 26. 2 Kings xx. 4. Job xxix. 7. Amos iv. 3: פְּרָצִים תֵּצֶאנָה *they came forth from the ruins* or *wrecks.* Part. יוֹצְאֵי הָעִיר *they who go out of the town.* Gen. xxxiv. 24. comp. ix. 10. Amos v. 3, it is also used for the subject from which something comes forth, (comp. הָלַךְ, No. 5): הָעִיר הַיּוֹצֵאת אֶלֶף *a city out of which a thousand go forth.* The following constructions are to be observed:

(*a*) *To go forth, rise,* (of the sun and stars), Gen. xix. 23. Ps. xix. 5. Neh. iv. 15. (opposed to בּוֹא).

(*b*) Of plants, vegetables, *to shoot, grow up,* Job v. 6. Deut. xiv. 22: יוֹצֵא הַשָּׂדֶה *quod exit agrum, what the field produces.* Deriv. צֶאֱצָאִים.

(*c*) יָצָא מִן *to proceed from one, to be begotten by him, to descend,* Gen. xvii. 6. More frequently מִמְּעֵי or מִמְּבֶטֶן is added, Job i. 21. Gen. xlvi. 26.

(*d*) *To go out, to end,* of time and extension. Exod. xxiii. 16: בְּצֵאת הַשָּׁנָה *at the end of the year.* Of the boundary, *to proceed, to extend itself,* Josh. xv. 3, 4, 9, 11, &c.

(*e*) יָצָא חָפְשִׁי Exod. xxi. 5, and יָצָא לַחָפְשִׁי verse 2, *to be set free, at liberty,* also simply יָצָא Exod. xxi. 3, 4. iv. 11. Levit. xxv. 41, 54; of inanimate things, which in the year of jubilee come back to the owner, without any compensation, Levit. xxv. 28, 30, 31. xxvii. 21.

(*f*) *To be expended, laid out* (of money.) 2 Kings xii. 13: כֹּל אֲשֶׁר יֵצֵא עַל הַבַּיִת *all that was bestowed* or *expended on the temple.*

(*g*) *To get out* of a thing, to escape it, Eccles. vii. 18: יָרֵא אֱלֹהִים יֵצֵא אֶת־כֻּלָּם *he that feareth God escapes all these.* The א (the third radical) is omitted in the *pret.* Job i. 21: יָצָתִי for יָצָאתִי, and in the *part. fem.* Deut. xxviii. 37: יֹצֶת for יֹצֵאת.

Hiph. הוֹצִיא

1. *To lead,* or *bring out,* of persons, things, also, *to take, pull out.* Gen. xxiv. 53: וַיֹּצֵא הָעֶבֶד כְּלֵי כֶסֶף *and the servant pulled out all the silver vessels.* Exod. iv. 6, 7: וַיֹּצִאָהּ מֵחֵיקוֹ *and he took it* (the hand) *out of his bosom.*

2. *To cause to go forth, to bring forth, to produce,* e. g. of the earth. Gen. i. 12, 24. Especially

(*a*) הוֹצִיא דִבָּה *to bring up,* or *promulgate an evil report.* Numb. xiv. 36, or הוֹצִיא שֵׁם רָע Deut. xxii. 14, 19. (both with עַל). Neh. vi. 19: דְּבָרַי הָיוּ מוֹצִיאִים לוֹ *they reported to him my words.*

(*b*) *Trans.* of *Kal,* letter *f. to impose a tax on one,* with עַל 2 Kings xv. 20: וַיֵּצֵא מְנַחֵם אֶת הַכֶּסֶף עַל יִשְׂרָאֵל עַל כָּל גִּבּוֹרֵי הַחַיִל *and Menahem imposed the money upon all Israel upon all wealthy people.*

Hoph. הוּצָא *to be led,* or *brought out.* Ezek. xxv. 22. xxxviii. 8. xlvii. 8. Deriv. צוֹאָה, צֵאָה, צֶאֱצָאִים, תּוֹצָאוֹת, מוֹצָא.

יְצָא Chald. Only in Shaph. שֵׁיצֵא and in the Targum שֵׁיצִי *to procure,* or *make the end*

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of a thing, to finish it. Whence שֵׁיצִיא Ezra vi. 15. *ended, finished.*

יָצַב i. q. נָצַב *to place,* only in *Hithp.* הִתְיַצֵּב

1. *To place one's self, to present one's self.* Exod. ii. 4. xix. 17. xxxiv. 5. Numb. xi. 16. xxii. 22. xxiii. 3, 15. 1 Sam. xvii. 16: וַיִּתְיַצֵּב אַרְבָּעִים יוֹם *and presented himself* (to battle) *forty days.* Job xxxiii. 5: עֶרְכָה לְפָנַי הִתְיַצָּבָה *arm thyself, present thyself before me,* i. e. come forward, comp. Jer. xlvi. 4, 14. With עַל *to rise against one,* Ps. ii. 2; different from this, is הִיתְיַצֵּב עַל יְהוָה *to appear before God, to wait for his commands,* Job i. 6. ii. 1. Zech. vi. 5. (comp. Prov. xxii. 29, and עָמַד).

2. With לִפְנֵי and בִּפְנֵי *to place one's self firmly, steadily, to stand still;* partly, as a warrior, Deut. ix. 2: מִי יִתְיַצֵּב לִפְנֵי בְּנֵי עֲנָק *who can stand still* or *firmly before the Anakites.* vii. 24. xi. 25. Josh. i. 5, partly, as a just person, Job xli. 2: מִי הוּא לְפָנַי יִתְיַצָּב *who can stand before me.* Ps. v. 6; with עִם 2 Chron. xx. 6. 2 Sam. xxi. 5: נִשְׁמַדְנוּ מֵהִתְיַצֵּב בְּכָל גְּבֻל יִשְׂרָאֵל *that we should be destroyed from being able to exist* (*remain*), *in all the confines of Israel.*

3. With לְ to assist, Ps. xciv. 16: מִי יִתְיַצֵּב לִי עִם מְרֵעִים *who will assist me against the evil doer?* Once we find תִּתַּצֵּב for תִּתְיַצֵּב Exod. ii. 4.

יְצֵב Chald. *To be certain, sure,* in *Pael* Dan. vii. 9: *thereupon I entreated him* לְיַצָּבָה *to tell me the truth* (i. e. the real signification) *concerning the fourth beast.* Comp. verse 16.

יָצַג occurs in two conjugations; in *Hiph.* הִצִּיג

1. *To establish,* Amos v. 15: הַצִּיגוּ בַּשַּׁעַר מִשְׁפָּט *establish justice in the gate.*

2. *To let stand, to leave,* Gen. xxxiii. 15: אַצִּיגָה־נָּא עִמְּךָ מִן־הָעָם אֲשֶׁר אִתִּי *I will leave with thee some of the people that are with me.*

3. *To set, place,* of persons and things, Gen. xliii. 9: וְהַצַּגְתִּיו לְפָנֶיךָ *and set him before thee.* Gen. xxx. 38.

4. *To lay, put,* Judg. vi. 37: הִנֵּה אָנֹכִי מַצִּיג *behold I will put* or *lay.* Sometimes הִצִּיק occurs in the same signification, as 2 Sam. xv. 24.

Hoph. fut. יָצַג *to be left,* Exod. x. 24 only: רַק צֹאנְכֶם וּבְקַרְכֶם יָצָג *only let your flocks and herds be left.* Comp. the syn. הִנִּיחַ.

יִצְהָר *m. Oil,* Deut. vii. 13. and frequently Zech. iv. 14: שְׁנֵי בְנֵי הַיִּצְהָר *both the anointed.* (Root צהר properly, to glitter, comp. זָהָב; No. 2.)

יִצְחָק A proper name, (*he laughs,* comp. Gen. xvii. 17, 19.) the son of Abraham and Sara, Gen. xxi. 2, 3, &c. It is written more rarely יִשְׂחָק (as שָׂחַק *to laugh*) Ps. cv. 9. Jer. xxxiii. 26. Amos vii. 9. In the latter passage it occurs in parallelism and syn. with Israel. LXX. Ἰσαακ.

יָצִיא *m. He that is come forth, issued,* a passive form with an active signification, 2 Chron. xxxii. 21 only: וּמִיצִיאֵי מֵעָיו *they that came forth of his own bowels.* (The reading is according to the *Kri,* for the Chethib has וּמִיצִיאָו).

יַצִּיב *m.* Chald. *adj.*

1. *True, certain,* Dan. ii. 45. iii. 24. מִן יַצִּיב *adv. certainly, surely,* ii. 8.

2. *Confirmed, lawful, binding,* Dan. vi. 13.

יָצִיעַ see the subsequent article.

יָצַע *Sternere; to spread out something to lie upon, to spread under,* in three conjugations; in *Kal* only as part. יָצוּעַ,

1. *A couch,* Ps. lxiii. 7. Job xvii. 13; of the marriage bed, Gen. xlix. 4.

2. *A story,* floor, or suite of rooms. Vulg. *tabulatum,* 1 Kings vi. 5, 6, 10. where the *Kri* has יָצִיעַ. By comparing this passage with Ezek. xli. 6, &c. and Josephus, (*Archæol.* viii. 3.) it appears, that the temple had round it a set of chambers, which consisted of three stories one above the other, which were also surrounded by an external wall. The chambers of the lower story were five ells broad, those of the

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middle six, and those of the top, seven ells, because the wall on each floor was lessened in thickness about half an ell. Such a story of side-chambers is called verse 6. יָצוּעַ; but verse 5 this word is taken collectively for the whole division of three stories. The thirty chambers connected by an access from one to the other are called צְלָעוֹת xli. 6. But sometimes צֵלָע *sing.* signifies, as יָצוּעַ *a whole story* or *set of side chambers*, see צֵלָע and the passage of Josephus. Hirt's *Salomo's Tempel*, p. 24 and 25. Rosenmüller's *Comment.* on Ezek. xli. 5. T. II. p. 612. Michaelis imagines galleries, built in three stories one above the other, and open on the outside, but with this idea many things remain obscure.

Hiph. הִצִּיעַ *to spread along, to make use of, as a couch or bed to lie on.* Ps. cxxxix. 8: וַאֲצִיעָה שְׁאוֹל הִנָּךְ *and if I make the subterraneous world my couch, behold thou art there.* Isai. lviii. 5: וְשַׁק וְאֵפֶר יַצִּיעַ *and when one lays himself down on sackcloth and ashes.*

Hoph. יֻצַּע *to be spread.* Esth. iv. 3: שַׂק וָאֵפֶר יֻצַּע לָרַבִּים *sackcloth and ashes were spread under many to lie on.* Isai. xiv. 11. תַּחְתֶּיךָ יֻצַּע רִמָּה *worms shall lie under thee.*

I. יָצַק *fut.* יִצֹּק (once יֵצֶק 1 Kings xxii. 35. *intrans. it ran out*) *imp.* צֹק 2 Kings iv. 41, and יְצֹק Ezek. xxiv. 3; *inf.* צֶקֶת, in two conjugations; in *Kal,*

1. *To pour, pour out,* of fluid substances. Gen. xxviii. 18. xxxv. 14. Exod. xxix. 7. 2 Kings iv. 40, 41, &c. Intrans. Job xxxviii. 38: בְּצֶקֶת עָפָר לַמּוּצָק prop. *when the dust flows to a mass,* i. e. when the dust collects together by the rain.

2. *To cast* (by pouring melted metal, &c. into a mould). Exod. xxv. 12: וְיָצַקְתָּ לוֹ אַרְבַּע טַבְּעֹת זָהָב *and thou shalt cast four rings of gold for it.* xxvi. 37. xxxvi. 36. 1 Kings vii. 46. Hence יָצוּק *cast,* 1 Kings vii. 24, 30; hence, *hard* (as metal) Job xli. 15, 16: יָצוּק כְּמוֹ אֶבֶן *his heart is as firm as a stone.*

Hoph. הוּצַק

1. *To be poured out.* Levit. xxi. 10. Ps. xlv. 3: הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ *grace is poured upon thy lips.*

2. Of metal, *to be cast,* הַיָּם מוּצָק *the molten sea.* 1 Kings vii. 23, 33. Job xxxvii. 18: רְאִי מוּצָק *a molten looking-glass.* Metaph. מֻצָק *firm, fearless.* Job xi. 15: הָיִיתָ מֻצָק וְלֹא תִירָא *be firm and fear not.* Deriv. מוּצָקָה.

II. יָצַק as הִצִּיג *to set, place,* only in *Hiph.* Josh. vii. 23. 2 Sam. xv. 24: וַיַּצִּקוּ אֶת־אֲרוֹן הָאֱלֹהִים *and they set down the ark of God.*

יְצָקָה *f. Act of casting, cast.* 1 Kings vii. 24: יְצֻקִים בְּיִצְקָתוֹ *cast in one mould.*

I. יָצַר *fut.* וַיִּצֶר, also יִצֹּר Isai. xlix. 8. In *Kri* Jer. i. 5. in four conjugations; in *Kal,*

1. *To form; fingere,* e. g. Gen. ii. 7: וַיִּצֶר יְהוָה אֱלֹהִים אֶת הָאָדָם עָפָר *and Jehovah God formed the man out of earth,* (concerning the construction, see the verbs בָּנָה, אָפָה, עָשָׂה, and the prep. אֵת, No. 1. *a.*) ii. 8, 19. Isai. xliv. 10, 12. Especially, of forming by the Creator. Ps. xciv. 9: יוֹצֵר עַיִן *he who formed the eye.* xxxiii. 15. xcv. 5. civ. 26. Isai. xlv. 18; whence, *to make,* generally. Ps. lxxiv. 17: *thou hast made summer and winter.* Isai. xlv. 7. xliv. 21: יְצַרְתִּיךָ עֶבֶד לִי *I have made thee my servant,* comp. xlix. 5. Also of artists, *to form in metal,* Isai. xliv. 10, 12, in which construction the form וַיָּצַר occurs twice (prop. from צוּר q. v.) Part. יוֹצֵר *a potter,* Jer. xix. 1. Isai. lxiv. 7. כְּלִי יוֹצֵר *potter's vessel,* Ps. ii. 9.

2. Metaph. *To frame, devise, intend.* 2 Kings xix. 25. Jer. xviii. 11: הִנֵּה אָנֹכִי יוֹצֵר עֲלֵיכֶם רָעָה *behold I devise, intend evil against you.* Ps. xciv. 20: יוֹצֵר עָמָל עַל חֹק *he who frameth mischief against the law,* i. e. imputes evil to the law. Comp. טָפַל עַל.

Niph. pass. *to be formed,* Isai. xliii. 10 only.

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Pual יֻצַּר *to be arranged, put in order,* Ps. xxxix. 16 only.

Hoph. יוּצַר as *Niph.* Isai. liv. 17 only.

II. יָצַר i. q. צוּר but intrans. *to be straitened, distressed,* in *Kal,* and only in the *fut.* form יֵצַר plur. יִצְרוּ Prov. iv. 12: לֹא יֵצַר צַעֲדֶךָ *thy step shall not be straitened.* Isai. xlix. 19: תֵּצְרִי *thou shalt be straitened.* Job xviii. 7: יֵצְרוּ *they shall be straitened.* Elsewhere, impers. וַיֵּצַר לוֹ *he was distressed,* (for which in the preter is used, צַר לוֹ) and it then signifies,

(*a*) *He was distressed, was in distress,* it went ill with him. Judg. ii. 15: וַיֵּצֶר לָהֶם מְאֹד *and they were very much distressed.* x. 9. Job xx. 22.

(*b*) *He was afraid.* Gen. xxxii. 8: *and Jacob was greatly afraid,* וַיֵּצַר לוֹ *and he was in anxiety.* Also with the *fem.* form as *neut.* 1 Sam. xxx. 6.

(*c*) *He took it to heart, grieved himself.* 2 Sam. xiii. 2: וַיֵּצַר לְאַמְנוֹן *and Amnon took it to heart, so that he became ill,* (comp. the similar impers. phrases under טוֹב, יָטַב; יָרַע, רוּעַ).

יֵצֶר *m.* with suff. יִצְרוֹ

1. *Any thing formed, framed,* (by the artist) Isai. xxix. 16: וְיֵצֶר אָמַר לְיֹצְרוֹ *shall the (thing) framed say to its framer.* Hab. ii. 18. Ps. ciii. 14: כִּי הוּא יָדַע יִצְרֵנוּ *for he knows our frame,* i. e. knows how, or out of what we are framed.

2. Metaph. *Thought, imagination.* Gen. viii. 21: כִּי יֵצֶר לֵב הָאָדָם רַע *for the imagination of the heart of man is evil.* vi. 5. Deut. xxxi. 21. 1 Chron. xxviii. 9. xxix. 18. (The Rabbins in their Theology make mention of a kind of original sin under the name of יֵצֶר הָרָע see *Buxtorf. Lex. Chald.*) Isai. xxvi. 3: יֵצֶר סָמוּךְ *the thought is firm,* i. e. either, the counsel of God is fixed, or, *the confidence, conviction of the people is firm,* comp. Ps. cxii. 8.

יְצָרִים *m.* pl. Job xvii. 7. properly *forms,* for, *form, figure. Coccegus, feature.* Chald. *effigies, species. Vulg. members.* Also, צוּר and צוּרָה from the syn. צוּר have similar significations.

יָצַת in the *fut.* יִצַּת in three conjuguations; in *Kal,*

1. *To kindle, to set on fire,* with בְּ Isai. ix. 17: תִּצַּת בְּסִבְכֵי הַיַּעַר *it shall set on fire the thickets of the forest.*

2. Pass. *to be burnt or consumed by fire,* as *Niph.* Isai. xxxiii. 12. Jer. xlix. 2. li. 58. (The form יִצַּתּוּ has a *dagesh forte euphon.* as יֻחַתּוּ Job xxi. 13.)

Niph. pret. נִצַּת,

1. *To be set on fire,* or *destroyed by fire.* Jer. ii. 15: עָרָיו נִצְּתָה *his cities are destroyed by fire,* (נִצְּתוּ for נִצְּתָה according to the *Kri*) ix. 9, 11.

2. *To kindle itself,* (of anger,) with בְּ *against one,* 2 Kings xxii. 13, 17.

Hiph. הוֹצִית 2 Sam. xiv. 30. in Chethib, elsewhere, only, הִצִּית *to kindle.* הִצִּית אֵשׁ בְּ *to set fire to,* or, *to set on fire,* properly *to put* or *lay fire to,* Jer. xvii. 27. xxi. 14; with עַל Jer. xi. 16, and הִצִּית דָּבָר בָּאֵשׁ Josh. viii. 19. Jer. xxxii. 29. without בָּאֵשׁ Jer. li. 30.

יֶקֶב *m.*

1. *The vat,* or *tub of the wine-press,* ὑπολήνιον, *lacus,* into which runs the juice that is pressed out. Hence, Joel ii. 24: הַיְקָבִים תִּירוֹשׁ *the vats overflow with wine.* iv. 13. Prov. iii. 10. They were commonly dug in the earth, or hewn in stone. Isai. v. 2. Comp. *Jahn's Bibl. Archæol* Th. I. p. 353, and Lowth on the passage. Numb. xviii. 27, 30. Deut. xv. 14.

2. *The wine-press itself.* Job xxiv. 11: דָּרַךְ יְקָבִים *to tread the wine-press.*

יְקַבְצְאֵל (*God shall gather*), Neh. xi. 25: instead of which, Josh. xv. 21. 2 Sam. xxiii. 20, occurs קַבְצְאֵל, the name of a city in the southern part of the tribe of Judah.

יָקַד *fut.* יֵקַד (Isai. x. 16.) and יִקַּד Deut. xxxii.

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22, occurs in two conjugations; in *Kal, to burn,* (as in Syriac and Arabic, where it occurs more frequently,) Isai. lxv. 5.

Hoph. הוּקַד *to be kindled, burning,* Levit. vi. 2. v. 6. Metaph. *applied to anger,* Jer. xv. 14. xvii. 4. Deriv. מוֹקֵד, מוֹקָדָה.

יְקַד Chald. *idem.* Part. *fem.* יְקֵדְתָּא and once יְקִידְתָּא *burning,* Dan. iii. 6, 11, 23, 26.

יְקֵדָה *fem.* Chald. *A blaze, fire.* Dan. vii. 11.

יָקְדְעָם The name of a place in the mountains of the tribe of Judah. Josh. xv. 56. (The root קָדָה signifies in Syriac *Pael, to possess; Ethp. to be collected;* according to this it would be as *appellat. congregabitur populus.*)

יְקֻדָּה *fem.* (with *dag. forte euphon.*) *Obedience,* Gen. xlix. 10. Prov. xxx. 17: וְתָבֻז לִיקֻדַּת אֵם *and refuseth obedience to his mother.* (Root Arabic وَدَعَ to obey).

יְקוֹד *m. A fire-brand.* Isai. x. 16.

יְקוּם *m.* Properly, *existing,* Gen. vii. 4: כָּל הַיְקוּם *all that is existing, every being,* verse 23. Deut. xi. 6. Root קוּם.

יָקוּשׁ Hos. ix. 8. and יָקוּשׁ Ps. xci. 3. Prov. vi. 5. Jer. v. 26. *m. A fowler.* Root יָקַשׁ. The first form is properly a *part. act.* the other is passive (with an active signification).

יָקְטָן The name of a descendant of Shem, the son of Heber. Gen. x. 25, 26. from whom verse 26—30. several tribes of Yemen are derived. In Arabic tradition he is called قحطان Kachtan. See *Bocharti. Phaleg.* III. Cap. 15.

יָקִיר *m. adj. Dear, valuable,* Jer. xxxi. 20. Root יָקַר.

יַקִּיר *adj.* Chald.

1. *Difficult.* Dan. ii. 11: יַקִּירָה ... מִלְּתָא *the thing is difficult.*
2. *Honoured, mighty.* Ezra iv. 10: אָסְנַפַּר רַבָּא וְיַקִּירָא *Asnapher the great and mighty;* it appears to be part of the royal title.

יָקְמְעָם The name of a city in the tribe of Ephraim, 1 Kings iv. 12. 1 Chron. vi. 53.

יָקְנְעָם The name of a district in the tribe of Zebulun, Josh. xii. 22. xix. 11. xxi. 34. (As *appel.* either, *acquiretur populus* after קָנָה, or according to Simonis, *nidus, habitatio populi,* after קֵן, i. q. קוֹן *nest*).

יָקַע *fut.* יִקַּע i. q. נָקַע, in three conjugations; in *Kal,*

1. *To loosen, disjoin itself,* in the *fut.* only, Jer. vi. 8: פֶּן תִּקַּע נַפְשִׁי מִמֵּךְ *lest my soul tear itself from thee,* i. e. forsake thee. So also Ezek. xxiii. 17, 18. (in the last passage, with מֵעַל). Whence
2. *To be put out of joint, luxari.* Gen. xxxii. 26: וַתֵּקַע כַּף־יֶרֶךְ יַעֲקֹב *and Jacob's thigh was put out of joint.*

Hiph. הוֹקִיעַ *to hang a malefactor,* or *to nail him* (on a tree) ἀνασκολοπίζειν (a kind of crucifixion) Numb. xxv. 4. 2 Sam. xxi. 6, 9, 12.

יָקַף see נָקַף.

יָקַץ, in *fut.* only. יִקַץ, יִיקַץ once וַיִּיקַץ Gen. ix. 24. *To awake,* Gen. xxviii. 16. xli. 4, 7. Judg. xvi. 14, 20. and frequently. For the *pret.* is used הֵקִיץ *Hiph.* from קוּץ. Arabic يَقِظَ *idem.*

יָקַר *fut.* יִיקַר, also יֵיקַר Ps. lxxii. 14 and יֵקַר Ps. xlix. 9. (Syriac ܝܩܪ, Arabic وَقَرَ); in two jugations; in *Kal.*

1. *To be hard, difficult.* Metaph. for, *incomprehensible.* Ps. cxxxix. 17: לִי מַה־ יָקְרוּ רֵעֶיךָ אֵל *how hard,* i. e. *how incomprehensible are to me thy thoughts, O God!* Comp. Dan. ii. 11.
2. *To be valuable, dear, precious.* Ps. xlix. 9: וְיִקַר פִּדְיוֹן נַפְשָׁם *for the redemption of their soul is too precious.* 1 Sam. xxvi. 21: אֲשֶׁר יָקְרָה נַפְשִׁי בְּעֵינֶיךָ *because my life was precious to thee,* i. e. thou didst spare it. 2 Kings i. 13, 14. Ps. lxxii. 14: וְיִיקַר דָּמָם בְּעֵינָיו *and their blood is precious in his eyes,* i. e. *he does not let it flow without a cause.* Ps. cxvi. 15. Isai. xliii. 4. Zech. xi. 13: אֶדֶר הַיָּקָר אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם *the price at*

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which I was rated by them. Vulg. *quo ab eis æstimatus sum.*

Hiph. הוֹקִיר *to make rare,* (see *adj.* No. 4.) Isai. xiii. 12. Prov. xxv. 17: הוֹקַר רַגְלְךָ *make thy foot rare in the house of thy friend.*

יָקָר *m.* יְקָרָה *fem. adj.*

1. *Hard, difficult;* of which however no example occurs, see the verb.

2. *Precious, dear, valuable,* אֶבֶן יְקָרָה *collect. precious stones, jewels,* 1 Kings x. 2, 10, 11. 2 Chron. ix. 1, 9, 10. xxxii. 27; but also applied to costly stones for building, perhaps a kind of marble, or the like. 2 Chron. iii. 6. So also אֲבָנִים יְקָרוֹת 1 Kings v. 31. vii. 9, &c. Prov. i. 13. iii. 15. Job xxviii. 16: שֹׁהַם יָקָר *a precious onyx.* Prov. vi. 26: נֶפֶשׁ יְקָרָה *the precious life.* Metaph. Ps. xxxvi. 8: מַה־יָּקָר חַסְדְּךָ אֱלֹהִים *how precious is thy mercy, O God!* cxvi. 15. Comp. lxxii. 14.

3. *Majestic, magnificent.* Job xxxi. 26: וְיָרֵחַ יָקָר הֹלֵךְ *and the moon proceeding majestically.*

4. *Seldom, rare,* 1 Sam. iii. 1.

5. Prov. xvii. 27: יְקַר רוּחַ in *Kri,* perhaps, *a calm mind, a tranquil spirit,* according to the Arabic وقر to be quiet, peaceable. The Chethib has, וְקַר רוּחַ.

יְקָר *m.* (with impure Kametz).

1. *Value, preciousness,* Prov. xx. 15. Concr. כָּל־יְקָר *all that is precious,* Job xxviii. 10. Jer. xx. 5.

2. *Honour, respect.* Ps. xlix. 13, 21. Esth. i. 20: וְכָל־הַנָּשִׁים יִתְּנוּ יְקָר לְבַעְלֵיהֶם *and all the wives shall give due honour to their husbands.* vi. 3, 6. viii. 16.

3. *Glory, pomp.* Esth. i. 4. Ps. xxxvii. 20: יְקָר כָּרִים *the pride of pastures.*

יְקָר *m.* Chald.

1. *Costly things,* Dan. ii. 6. Comp. the Targum on Isai. iii. 17. x. 3.

2. *Honour, majesty, glory.* Dan. ii. 37. iv. 27, 33.

יָקַשׁ 1 pers. יָקַשְׁתִּי i. q. נָקַשׁ and קוּשׁ, in three conjugations; in *Kal, to lay snares,* or *gins.* Ps. cxli. 9: שָׁמְרֵינִי מִיְּדֵי פַּח יָקְשׁוּ לִי *save me from the snares which they have laid for me.* Without פַּח Jer. l. 24: יָקַשְׁתִּי לָךְ וְגַם נִלְכַּדְתְּ בָּבֶל *I have laid a snare for thee, and thou art also taken, O Babylon.* Isai. xxix. 21: יָקְשׁוּן in the future, from קוּשׁ. Part. יוֹקֵשׁ *fowler.*

Niph. נוֹקַשׁ *to be caught, ensnared,* Isai. viii. 15. xxviii. 13. Prov. vi. 2: נוֹקַשְׁתָּ בְּאִמְרֵי פִיךָ *thou art ensnared with thine own words; to entangle one's self,* Ps. ix. 17. Metaph. *to be seduced,* Deut. vii. 25: פֶּן תִּוָּקֵשׁ בּוֹ *lest thou be corrupted by it.*

Pual part. יוּקָשִׁים for מְיוּקָשִׁים or מֻקָּשִׁים Eccles. ix. 12, the מ is dropped, as in לֻקַּח 2 Kings ii. 10 and which appears also to be the case with אֻמְלַל Ps. vi. 3. Deriv. מוֹקֵשׁ.

יָקְתְאֵל

1. The name of a city in the tribe of Judah, Josh. xv. 38.

2. The name which Amaziah gave to the Arabian capital *Selah* taken by him. 2 Kings xiv. 7. As *appell.* perhaps, *præmium Dei* from وقت. *Æthiop. conj.* IV. *constituit præmium.*

יָרֵא *fut.* יִירָא *imp.* יְרָא *inf.* יְרֹא Josh. xxii. 25, and with לְ, לְרֹא for לִירֹא 1 Sam. xviii. 29. elsewhere, constantly, *fem.,* יִרְאָה in three conjugations; in *Kal.*

1. *To fear, to be afraid of,* Gen. iii. 10. xviii. 15. אַל תִּירָאִי, אַל תִּירָא *fear not,* Gen. Gen. xv. 1. xxi. 17. xxvi. 24, &c. With the accus. of the person, Numb. xiv. 9. xxi. 34; with מִן Deut. i. 29, and מִפְּנֵי Josh. xi. 6. Whereas, with לְ of the person or thing, *to be anxious for, to fear for.* Josh. ix. 24: וַנִּירָא מְאֹד לְנַפְשׁוֹתֵנוּ מִפְּנֵיכֶם *we were in fear for our lives on account of you.* Prov. xxxi. 21: לֹא תִירָא לְבֵיתָהּ מִשָּׁלֶג *she feared nothing from the snow for her house.* With לְ and מִן before the *inf. to fear to do* (*a thing*), Gen. xix. 30: כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר

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for he feared to dwell in Zoar. xlvi. 3: אַל תִּירָא מֵרְדָה מִצְרַיְמָה *fear not to go down into Egypt.* Exod. iii. 6. xxxiv. 30, &c.

2. *To have reverence,* a pious respect or awe for somewhat; *revereri,* Levit. xix. 3: אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ *every one shall reverence his mother and his father.* Josh. iv. 14. Levit. xix. 30: וּמִקְדָּשִׁי תִּירָאוּ *and shall reverence my sanctuary;* of reverence for an oath, 1 Sam. xiv. 26. 1 Kings iii. 28. Hence יָרֵא אֶת אֱלֹהִים *to fear God,* and first, of a sensible impression, e. g. occasioned by the sight of miracles. Exod. xiv. 31. 1 Sam. xii. 18, then, *to dread him* (as the chastiser of iniquity), and from this motive, *to be pious, religious, virtuous,* ideas which are identical among the Orientals, e. g. Exod. i. 17: כִּי וַתִּירֶאן הַמְיַלְּדֹת אֶת אֱלֹהִים וְלֹא עָשׂוּ *but the midwives feared God and did not,* &c. ver. 21. comp. (after the moral precepts, Levit. xix. 14, 32. xxv. 17, 36, 43.) the phrase וְיָרֵאתָ מֵאֱלֹהֶיךָ *but thou shalt fear thy God.* Prov. iii. 7: יְרָא אֶת־יְהוָה וְסוּר מֵרָע *fear God and depart from evil.* Job i. 9. (On account of this chain of ideas, words implying fear are also in Syriac and Arabic metonym. applied to religion and piety. See *Michaelis Supplem.* p. 1153. 45). Even without אֱלֹהִים Jer. xliv. 10. In pret. the (..) in the second syllable remains also in the other persons, as יָרֵאתָ, יָרֵאתִי, only in Josh. iv. 24, is used יְרֵאתֶם. For the *imp.* plur. occurs יִרְאוּ Josh. xxiv. 14. Ps. xxxiv. 10. 1 Sam. xii. 24. comp. *Schroeder insti. reg.* 81. *d.*

Niph. נוֹרָא *to be feared.* In the *fut.* Ps. cxxx. 4. It occurs besides this passage only in the part. נוֹרָא.

1. *Terrible, dreadful.* Deut. i. 19. viii. 15, (of the wilderness); Joel ii. 11. iii. 4, (of the day of judgment).
2. *Venerable, awful, holy.* Gen. xxviii. 17: מַה־נּוֹרָא הַמָּקוֹם הַזֶּה *how awful is this place.*
3. i. q. *Amazing, marvellous, excellent, glorious;* Ps. lxvi. 3: מָה נּוֹרָא מַעֲשֶׂיךָ *how excellent are thy works!* verse 5. Exod. xv. 11. Plur. נוֹרָאוֹת *great, marvellous, glorious deeds,* of men, Ps. xlv. 5. especially of God, Deut. x. 21. 2 Sam. vii. 23. and adv. *in a wonderful, glorious manner.* Ps. cxxxix. 14. (as נִפְלָאוֹת).

Piel יֵרֵא *to terrify, to put in fear,* 2 Sam. xiv. 15. Neh. vi. 9, 14, 19. Deriv. מוֹרָא.

יָרֵא *m. st. constr.* יְרֵא a verbal adj. from the preceding.

1. *Fearing.* In conjunction with personal pronouns it expresses the verb by circumlocution, as: יָרֵא אָנֹכִי *I fear,* Gen. xxxii. 12. xlii. 18. Dan. i. 10. יָרֵא אַתָּה *thou fearest,* Judg. vii. 10. אֲנַחְנוּ ... יְרֵאִים *we are afraid,* 1 Sam. xxiii. 3; with a negation, אֵינֶנּוּ יָרֵא *he fears not,* Eccles. viii. 13, comp. 2 Kings xvii. 34. With the case of the verb, יָרֵא, יְרֵאִים אֶת יְהוָה, יָרֵא, *fearing God,* 2 Kings iv. 1. xvii. 32, 34.
2. *Fearful,* Deut. xx. 8. יְרֵאֵי אֱלֹהִים, יָרֵא *fearing God, pious, religious.* In some passages of the later Hebrew, the ancient interpreters took it for, proselytes, Ps. cxv. 13. cxviii. 4, who are called in the New Testament φοβουμενοι τον θεον, but quite against the context.

יִרְאָה *fem.*

1. Prop. *inf.* from יָרֵא (as אַהֲבָה) e. g. Neh. i. 11: לְיִרְאָה אֶת שְׁמֶךָ *to fear thy name,* Deut. iv. 10: לְיִרְאָה אֹתִי כָּל הַיָּמִים *to fear me all their days.* v. 26. vi. 24. x. 12. xiv. 23. 2 Sam. iii. 11: מִיִּרְאָתוֹ אֹתוֹ *because he feared him.*
2. *subst. Fear.* Ps. lv. 6. Ezek. xxx. 13. Jonah i. 10: וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה *and the men were afraid exceedingly.* With *suff.* יִרְאָתְךָ *the fear of thee,* Deut. ii. 25. with an active signification, Job iv. 6.
3. *Sacred awe, reverence.* Ps. ii. 11. v. 8. יִרְאַת יְהוָה *the fear of God,* whence, *piety, religiousness.* Prov. i. 7: יִרְאַת יְהוָה רֵאשִׁית דָּעַת *the fear of the Lord is the beginning of knowledge* or wisdom. ix. 10. xv. 33. xvi.

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6. Job xxviii. 28: יִרְאַת יְהוָה הִיא חָכְמָה *fear of Jehovah is wisdom.* Prov. xxxi. 30. and also objectively, *religious instruction.* Ps. xix. 10. Without יְהוָה Job iv. 6. xv. 4.

4. *Dreadfulness,* Ezek. i. 18.

יִרְאוֹן Josh. xix. 38, a place in the tribe of Naphtali.

יָרָב *m.* i. q. יָרִיב *an opposer, adversary,* מֶלֶךְ יָרֵב Hos. v. 13. x. 6, *the hostile king.* According to others, *revenger,* for, אֲשֶׁר יָרִיב לוֹ *he that avenges his cause. Vulg. ultor.* Chald. *id.* Others, *the great, mighty king,* (comp. ربّ to be great, powerful), as a title of the Assyrian kings; comp. 2 Kings xviii. 19.

יְרֻבַּעַל *m.* (for יָרוֹב בַּעַל *let Baal contend,* see Judg. vi. 32). The name given to Gideon, Judg. vi. 32. and by which he is afterwards always called, instead of which occurs יְרֻבֹּשֶׁת *m.* (*let the idol contend*) 2 Sam. xi. 21. according to a mode of translation; LXX. Ἰερβααλ. Comp. אִישׁ־בֹּשֶׁת and אֶשְׁבַּעַל.

יָרְבְעָם *m.* for יָרֹב עָם (*the people increase*).

1. The son of Nebat, first king of the ten tribes, and first beginner of the worship of the calf in Israel, 1 Kings xii. 15.

2. Son of Joash, likewise king of Israel, 2 Kings xiv. 23—29.

יָרַד *fut.* יֵרֵד and יֵרַד with ו consequently וַיֵּרֶד seldom וַיֵּרַד. *Imp.* רֵד, רְדָה. רָדָה only Gen. xlv. 9. *Inf. absol.* יָרֹד (Gen. xliii. 20.) *Inf. constr.* always רֶדֶת with suff. רִדְתִּי, in three conjugations; in *Kal.*

1. *To descend, to go down, come down.* Often, to go from a higher district or country into a lower one. Hence always of the journey into Egypt, Gen. xii. 10. xxvi. 2, &c.; to Philistia and to the countries situated on the sea, 1 Sam. xiii. 20. xxiii. 4, 8, 11. Jonah i. 3. Ps. cvii. 23; of the journey towards the south, 1 Sam. xxv. 1. xxvi. 2. xxx. 15; of the going out of a town (considered likewise as higher), Ruth iii. 3, 6. 1 Sam. ix. 27. The place to which one goes down, has the preposition לְ, אֶל, before it, or the הָ *locale* after it, also with the accusative. Ps. lv. 16: יֵרְדוּ שְׁאוֹל חַיִּים *let them go down alive into hell.* Job vii. 9. xvii. 16. xxxiii. 24. Hence, part. יֹרְדֵי בוֹר *they who go down into the grave,* Prov. i. 12.

2. Of inanimate things, e. g. of the way, *to lead down,* Prov. vii. 27; of confines, *to descend,* or, *extend towards the south.* Numb. xxxiv. 11, 12. Josh. xviii. 13, &c. Of the day, *to decline,* Judg. xix. 11; of a river, *to flow,* or *run down,* Deut. ix. 12. According to a frequent Hebraism, it is also used of objects from which something descends, flows down. Lam. iii. 48: פַּלְגֵי מַיִם תֵּרֵד עֵינִי *my eye runs down with rivers of water,* i. e. melts into tears. i. 16. Jer. ix. 17: תֵּרַדְנָה עֵינֵינוּ דִמְעָה *our eyes flow down with tears.* xiii. 17. xiv. 17. Ps. cxix. 136. The phrase is also found in Arabic, العين وردت البكي (See *Schultens' Origg. Hebr.* p. 97. *ed.* 1761.) and is there indisputably to be explained in the same way, not with Schultens: *oculus aquatum descendit in fletum.* Comp. however the passage of the Hamasa (in *Schultens, ad* Prov. xx. 5. p. 223:) وكنت اذود العين ان ترد البكا وقد وردت *repuli oculum, ne fletum descenderet, sed tamen descendit.* Somewhat different is Isai. xv. 3: יֵרֵד בַּבֶּכִי *he* (the weeper) *shall melt into tears,* so in Arabic ورد البكا is applied to the person weeping.

3. *To fall, fall down,* of a wall, Deut. xxviii. 52; of a wood felled, Isai. xxxii. 19. Zech. xi. 2; of the surrender of a besieged city, Deut. xx. 20. Exod. xv. 5: יָרְדוּ בְמְצוֹלוֹת כְּמוֹ אָבֶן *they sunk into the depths as a stone.* Metaph. *to come down,* i. e. to be reduced (in property, dignity). Deut. xxviii. 43.

Hiph. הוֹרִיד

1. *To cause to go down, to carry, bring down,* of persons and things. Gen. xxxvii.

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25. xliii. 10, 21. and frequently; *to let down* (with a rope). Josh. ii. 15, 18; *to take, fetch down;* Gen. xxiv. 18, 46. xliv. 11, e. g. ornaments, Exod. xxxiii. 5. Amos iii. 11: וְהוֹרִיד מִמְּךָ עֻזֶּךָ *and he shall bring down thy strength;* of the taking down of the tabernacle, Numb. i. 51. iv. 5.

2. *To throw, cast down,* Hos. vii. 12, whence *to overthrow* (a fortification), Prov. xxi. 22.

3. *To make submissive,* 2 Sam. xxii. 48: מוֹרִיד עַמִּים תַּחְתֵּנִי *he that made the people subject to me.* Comp. also Deut. xx. 20. xxviii. 52.

Hoph. הוּרַד passive of *Hiph.* Gen. xxxix. 1. Isai. xiv. 11, &c.

יַרְדֵּן *The Jordan.* The name of the greatest river in Palestine, commonly with the Art., Greek Ἰορδάνης. Root יָרַד *to descend,* comp. ירד lake. Its source is in the lake Phiala at the foot of Antilibanus, it runs through the lake Samochon, and the sea of Tiberias, and loses itself in the Dead sea, אֶרֶץ יַרְדֵּן *the neighbourhood of the Jordan.* Ps. xlii. 7. The Arabs call it at present *el Scharia,* i. e. the ford.

I. יָרָה *inf.* יָרֹה, יְרוֹת and יְרוֹא 2 Chron. xxvi. 15. *imp.* יְרֵה *fut.* יֵרֶה, in three conjugations; in *Kal,*

1. *To cast,* Exod. xv. 4; the lot, Josh. xviii. 6, the arrow, 1 Sam. xx. 36, 37. Ps. xi. 2: לִירֹת בְּמוֹ אֹפֶל לְיִשְׁרֵי לֵב *to shoot in darkness at the righteous.* Ps. lxiv. 5. Part. יֹרֶה *the archer,* 1 Chron. x. 3.

2. (*Fundamenta*) *jacere,* Job xxxviii. 6: מִי יָרָה אֶבֶן פִּנָּתָהּ *who laid the corner stone thereof.* Gen. xxxi. 51: הִנֵּה הַמַּצֵּבָה אֲשֶׁר יָרִיתִי *behold the pillar which I have erected, founded,* (So ܝܪܐ signifies in Syriac to cast, throw, and, to lay foundations. See Pesh. Hebr. vi. 1. Whence ܡܘܪܝܐ foundation, Matt. xiii. 35. xxv. 34. and frequently.)

3. *To wet, sprinkle.* Hos. vi. 3: כְּמַלְקוֹשׁ יוֹרֶה הָאָרֶץ *as the latter rain, which watereth the earth.* (Several words, e. g. זָרַק, signify, to throw, and, to sprinkle). Part. יוֹרֶה *the early rain,* see above.

Niph. To be shot by arrows. Fut. יֵרֶה Exod. xix. 13 only.

Hiph. הוֹרָה.

1. As *Kal. To cast,* Job xxx. 19: הוֹרַנִי לַחֹמֶר *he has cast me in the mire.* Especially of casting arrows, 1 Sam. xx. 20, 36. 2 Kings xix. 32. Ps. lxiv. 8. Fut. apoc. וַיּוֹר 2 Kings xiii. 17. Part. מוֹרֶה *archer,* 1 Sam. xxxi. 3. 1 Chron. x. 3. According to the Aram. manner of writing, 2 Sam. xi. 24: וַיֹּרְאוּ הַמֹּרִאִים *the archers shot,* comp. 2 Chron. xxvi. 15.

2. *To besprinkle, wet.* Part. מוֹרֶה, as יוֹרֶה *the early rain,* Joel ii. 23. Ps. lxxxiv. 7.

II. יָרָה only in *Hiph.*

1. *To announce, inform,* Gen. xlvi. 28: לְהוֹרוֹת לְפָנָיו *to inform him of it beforehand.* Prov. vi. 13. מֹרֶה בְּאֶצְבְּעֹתָיו *giving signs with the fingers.* With double accus. Exod. xv. 25: וַיּוֹרֵהוּ יְהוָה עֵץ *and Jehovah shewed him a tree.*

2. *To instruct, teach.* Exod. xxxv. 34. Micah iii. 11: כֹּהֲנֶיהָ בִּמְחִיר יוֹרוּ *and the priests thereof teach for hire.* Hab. ii. 19. with the accus. of the pers. Job vi. 24: הוֹרוּנִי וַאֲנִי אַחֲרִישׁ *teach me and I will be silent.* viii. 10. xii. 7, 8. xxxiv. 32. 2 Kings xii. 3. Ps. cxix. 102; with the accusative of the thing, Isai. ix. 14: מוֹרֶה שֶׁקֶר *he that teacheth lies.* Hab. ii. 18. Hence with a double accusative, of the person and thing, Ps. xxvii. 11: הוֹרֵנִי יְהוָה דַּרְכֶּךָ *Jehovah teach me thy way.* lxxxvi. 11. cxix. 33. Sometimes with בְּ of the thing, Job xxvii. 11: אוֹרֶה אֶתְכֶם בְּיַד אֵל *I will instruct you in the power of God.* Ps. xxv. 8, 12. xxxii. 8. Prov. iv. 11. 1 Sam. xii. 23; more rarely with אֶל, 2 Chron. vi. 27. (comp. 1 Kings viii. 36.) or מִן, Isai. ii. 3. Micah iv. 2. With the dative of the person and accusative of the thing, Deut. xxxiii. 10: יוֹרוּ

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מִשְׁפָּטֶיךָ לְיַעֲקֹב *they teach Jacob thy laws,* Hos. x. 12.

יְרוּאֵל The name of a wilderness, which occurs only 2 Chron. xx. 16. Properly the habitation of God, see יְרוּשָׁלַיִם.

יָרוֹק *m. That which is green, verdure,* Job xxxix. 8. see יָרַק.

יְרוּשָׁלַם and יְרוּשָׁלַיִם *Jerusalem.* The name of the capital of Palestine, situated on the confines of Judah and Benjamin, so that one part of the city belonged to Judah, another to Benjamin. It was built on two hills, on the mount Sion, (צִיּוֹן) which included the upper town, and the royal castle, and on the mount Akra. The second form (which prevails in the later writings) originated, by lengthening the sound of the first, which is to be read with other vowels, as יְרוּשָׁלֵם (comp. the Chald.) So from שִׁמְרוֹן, שָׁמְרַיִן, comes שֹׁמְרַיִן, from עֶפְרוֹן, עֶפְרַיִן. The Massorites, who only knew the latter form, pointed the former with the same vowels. (On the Hebrew coins both forms occur.) The signification is, *people* or *habitation of peace,* יְרוּ signifies i. q. وِي in Arabic, i. e. מְתִים *people,* but in Hebrew, rather *habitation,* (hence יְרוּאֵל *habitation of God,* comp. اهل men, properly, tent, habitation). שָׁלֵם *concr.* peace. The abbreviation שָׁלֵם (q. v.) may be older and poetical. Greek Ἱερουσαλημ and Ἱεροσολυμα.

יְרוּשְׁלֵם and יְרוּשְׁלֵם Chald. *id.* Dan. v. 2. vi. 11. Ezra iv. 8.

יָרֵחַ *m. The moon.* Gen. xxxvii. 9. Deut. iv. 19. Ps. lxxii. 5: לִפְנֵי יָרֵחַ *before the moon was,* comp. verse 7. lxxxix. 38.

יֶרַח *m.*

1. *A month,* the lunar month, according to the calculation of the Jews, 1 Kings vi. 37, 38. viii. 2. יֶרַח יָמִים *a month long.* Deut. xxi. 13. 2 Kings xv. 13. (Comp. יָמִים, No. 2.)
2. Gen. x. 26. a district of Arabia. See *Bochart. Phaleg.* lib. iii. cap. 19. p. 124. *J. D. Michaelis Spicileg. Geogr. Hebr. exteræ.* T. II. p. 160.

יָרַח Chald. *The moon,* Ezra vi. 15.

יְרֵחוֹ Numb. xxii. 1. Deut. xxxiv. 3. Neh. iii. 2. יְרִיחוֹ Josh. ii. 1, 3. and יְרִיחֹה 1 Kings xvi. 34. *Jericho,* the name of a well known city in Palestine, near the Jordan and the Dead sea, in the territory of the Benjamites. It was extremely fertile, noted for palm-trees, balm and honey. Josephus calls it θεῖον χώριον. See *Relandi Palæstina,* p. 383. and 829. &c.

יָרַט only in *Kal,* probably, *to be destructive.* (Arabic رط to precipitate into ruin) Numb xxii. 32: כִּי יָרַט הַדֶּרֶךְ לְנֶגְדִּי *for the way is destructive in my eyes,* οὐκ ἀστεία ἡ ὁδός σου ἐναντίον μου. Vulg. *quia perversa est via tua, mihique contraria.* The Samaritan has (from a Gloss,) הרע.

יָרִיב *m. An adversary, opposer,* Ps. xxxv. 1. Jer. xviii. 19. Root רִיב.

יְרִיעָה *f. A cover, curtain,* especially

1. *Tent-cloth,* Isai. liv. 2. Jer. iv. 20. xlix. 29. x. 20: מֵקִים יְרִיעוֹתַי *he that erects my tent-cloth,* or *cover;* frequently applied to the curtains of the tent of the congregation (tabernacle) Exod. xxvi. 1, &c. xxxvi. 8, &c.
2. *A carpet,* Cant. i. 5. (Syriac ܝܪܝܥܬܐ *id.* perhaps, from ירע II. to keep off something, IV. with נון to make a distinction between).

יָרֵךְ *st. constr.* יֶרֶךְ. With *suff.* יְרֵכִי *m. fem.*

1. *The loins,* Gen. xxiv. 2, 9. xxxii. 26, 32, 33. Exod. i. 5: יֹצְאֵי יֶרֶךְ יַעֲקֹב *that came out of the loins of Jacob.* Gen. xlvi. 26. Judg. viii. 30. Comp. (Kor.) Sur. iv. 27. vi. 98.
2. *A side,* Cant. iii. 8: אִישׁ חַרְבּוֹ עַל יְרֵכוֹ *every one with his sword on his side,* Ps. xlv. 4. Judg. iii. 16, 21. hence, applied to the side of things, e. g. of the tent. Exod. xl. 22, 24; Numb. iii. 29, 35; of the altar, Levit. i. 11. 2 Kings xvi. 14. (Generally in the

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feminine form יֵרָכָה or יְרֵכָה; comp. the Greek μηρός and the Hebrew צֶלַע).

3. That part of the candlestick where the shaft (קָנֶה) divides into three feet; Exod. xxv. 31. xxxvii. 17.

Dual יְרֵכַיִם Exod. xxviii. 42: מִמָּתְנַיִם וְעַד יְרֵכַיִם *from the hips unto the thighs.* The word denotes here, and always, the lower hip including the back part, (Gen. xxiv. 29.) and the part where the thighs divide themselves, whereas מָתְנַיִם denotes the upper hip, including the reins where the girdle is put on ὀσφύς, *coxa.* Cant. vii. 2: חֲמוּקֵי יְרֵכַיִךְ signifies rarely any thing else, than, *the circumference of thy kips,* how little soever agreeable to our taste.

יְרֵכָה or יַרְכָה *fem.* applied only to inanimate things. *The side,* of a district, Gen. xlix. 13: וְיַרְכָתוֹ עַל צִידֹן *and his side reaches to Sidon.* (In Arabic جَنْب signifies, a side, a tract of land).

Dual יַרְכָתַיִם *st. constr.* יַרְכְתֵי.

1. *The side,* (without regard to its dual signification, as אֲפַיִם) e. g. Ps. xlviii. 3: יַרְכְתֵי צָפוֹן *the north side.* Especially, *the hinderpart,* hence, *the west-side,* e. g. of the tabernacle, Exod. xxvi. 23: יַרְכָתַיִם, or יַרְכְתֵי הַמִּשְׁכָּן יָמָּה verse 22, comp. 27. (So likewise, xxxvi. 27, 28, 32.) whereas the other sides are called צְלָעוֹת. Of the temple, 1 Kings vi. 16: *twenty ells* מִיַּרְכְתֵי הַבַּיִת *of the back part of the temple.* Ezek. xlvi. 19: בְּיַרְכָתַיִם יָמָּה *behind, on the western side.* Similar is جَنْب whence, especially جَنُوب the south side, south.

2. Generally, *the hindmost,* innermost, deepest place, *recessus, extremum.* 1 Sam. xxiv. 4: יַרְכְתֵי הַמְּעָרָה *the back of the cave,* Isai. xiv. 15, and Ezek. xxxii. 23: יַרְכְתֵי בוֹר *the innermost depths of the grave,* of Orcus. Amos vi. 10. Ps. cxxviii. 3: יַרְכְתֵי הַבַּיִת *the inner part of the house.* Jonah i. 5: יַרְכְתֵי הַסְּפִינָה *the inner part of the ship.* Judg. xix. 1, 18: יַרְכְתֵי הַר אֶפְרַיִם probably *the innermost territories of mount Ephraim,* as 2 Kings xix. 23. Isai. xxxvii. 24: יַרְכְתֵי לְבָנוֹן *recessus Libani.*

3. *The most distant countries.* יַרְכְתֵי צָפוֹן *the farthest countries of the north,* Isai. xiv. 13. Ezek. xxxviii. 6, 15. xxxix. 2. יַרְכְתֵי אֶרֶץ *the most distant parts or countries of the earth,* Jer. vi. 22. xxv. 32. xxxi. 8. l. 41. (Comp. כַּנְפוֹת הָאָרֶץ).

יְרֵכָה *fem.* Chald. *The loin,* Dan. ii. 32.

יַרְמוּת A proper name

1. Of a city in the plain country of the tribe of Judah, formerly the residence of a Canaanitish king. Josh. x. 3. xii. 11. xv. 35. Neh. xi. 29. According to Jerome (Jarmuth); it was four miles distant from Eleutheropolis.

2. Different from this must be the place mentioned, Josh. xxi. 29, which was a town of the priests in the tribe of Issachar. In the parallel passage xix. 21, רֵמֶת occurs instead of it, both times in conjunction with *En gannim.* But it is singular that also in Josh. xv. 34, 35. *En-gannim* and *Jarmuth* as cities of Judah occur together.

יִרְמְיָה and יִרְמְיָהוּ (for יִרְמֶה יָהּ properly *Jehovah casts* or *throws* e. g. lightning.) The name of a well known prophet, son of Hilkiah. Jer. i. 1. xxvii. 1. Dan. ix. 2. and LXX. Ἱερεμιας.

I. יָרַע as רוּעַ in the fut. *Kal,* only.

1. *To be ill.* יֵרַע (which is wanting in רוּעַ), the pret. *Kal* רָע, and *Hiph.* הֵרַע borrow their form from רוּעַ and רָעַע. The following phrases are formed from it;

(*a*) יֵרַע לִי *it will go ill with me,* Ps. cvi. 32 only.

(*b*) יֵרַע בְּעֵינַי *it appears bad* or *ill to me, displeases me.* Gen. xxi. 11: וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם *and the word displeased Abraham very much,* ver. 12. xxxviii. 10. xlviii. 17. 1 Sam. viii. 6. xviii. 8. 2 Sam. xi. 25, 27. Also with לְ Neh. xiii. 8: וַיֵּרַע לִי מְאֹד *and it dis-*

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pleased me much, and with the emphatical addition רָעָה גְדוֹלָה, Neh. ii. 10: וַיֵּרַע לָהֶם רָעָה גְדוֹלָה *and it was very unpleasant to them.* (As an opposition, compare טוֹב, יִיטַב בְּעֵינַי, and יִיטַב לִי.) The last construction appears to be more peculiar to the later Hebraism, and is also in the Aramaic language, as בְּאֵשׁ לְ *displicuit,* e. g. in the Targum on Gen. xxi. 11. and Peshito on Matt. xxi. 15. Still different is the phrase 1 Chron. xxi. 7: וַיֵּרַע בְּעֵינֵי הָאֱלֹהִים עַל הַדָּבָר הַזֶּה *and God was displeased with this thing.*

(c) With עַיִן *to be envious,* or, *to grudge,* Deut. xxviii. 54: *so that the man that is tender and delicate among you,* תֵּרַע עֵינוֹ בְּאָחִיו *shall grudge his brother,* &c. ver. 56. This phrase is used with the pret. רָע xv. 9.

2. *To be mournful, sad,* (in opposition to טוֹב, יָטַב *to be joyful, pleased*). Neh. ii. 3: מַדּוּעַ לֹא יֵרְעוּ פָנַי *why should not my countenance be sad?* see פָּנִים רָעִים. 1 Sam. i. 8: לָמָּה יֵרַע לְבָבֵךְ *why is thy heart grieved?* Deut. xv. 10: לֹא יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ *let not thy heart grieve when thou givest unto him;* in verse 9, it is expressed with עַיִן, hence closely connected with the notion of envy.

3. With לְ *to be injurious, hurtful.* 2 Sam. xx. 6: יֵרַע לָנוּ שֶׁבַע ··· מִן אַבְשָׁלוֹם *Sheba will be more hurtful to us than Absalom.*

II. יָרַע (Arabic) ورع and يرع only in *Kal, to be fearful, anxious.* Isai. xv. 4: נַפְשׁוֹ יָרְעָה לוֹ *his heart trembles for fear.* This verb is distinguished from the preceding by the usage of the preterite.

יִרְפְּאֵל (*God shall heal*). The name of a city in the tribe of Benjamin, Josh. xviii. 27.

יָרַק only in *Kal, to spit.* In the pret. Numb. xii. 14. Deut. xxv. 9. *Inf. absol.* Numb. *ibid.* The *fut.* is formed from רָקַק. In the Chald. the form רוּק prevails, and in Æthiop. ורק.

יָרָק *m. That which is green,* 2 Kings xix. 26. Especially cabbage, vegetables. גַּן הַיָּרָק *kitchen garden,* or *garden for vegetables.* Deut. xi. 10. 1 Kings xxi. 2. אַרְחַת יָרָק *a dish of vegetables,* Prov. xv. 17. (Syr. ܝܪܩܘܢܐ ܝܪܩܐ cabbage.)

יֶרֶק *m. Verdure, foliage,* Exod. x. 15. Numb. xxii. 4: כָּל־יֶרֶק עֵשֶׂב *all green herbs,* Gen. i. 30. ix. 3.

יֵרָקוֹן *m.*

1. *The paleness of the face,* properly a greenish yellow, or yellow livid colour, sallowness, like that of a dead body, which also in the Greek is called χλωρός. Comp. ὠχρός. Jer. xxx. 6.

2. *The yellow jaundice, the state of turning yellow, fading,* of trees and plants. Deut. xxviii. 22. 1 Kings viii. 37. Amos iv. 9. (Arabic يرقان the yellow jaundice, applied to human beings as well as to corn. The *Rubigo,* which the Arabic Lexicographers confound with it, is a well known kind of red adhesive dust which settles on the corn, and cannot be here understood. Forskal was informed by the Jew Muri, that it is a mild breeze dangerous to the corn, by which the ears are turned yellow. See *Niebuhr's Beschreibung von Arabien,* p. 42.

יְרַקְרַק *m.*

1. *Of a greenish* or *yellowish colour,* χλωρίζων, of the colour of the garment-leprosy, Lev. xiii. 49. xiv. 37.

2. *Yellow,* the yellow colour of gold. Ps. lxviii. 14.

יָרַשׁ and יָרֵשׁ *fut.* יִירַשׁ *imp.* רֵשׁ and רָשׁ, *inf.* רֶשֶׁת *suff.* רִשְׁתּוֹ in four conjugations; in *Kal,*

1. *To take something in possession,* with the accusative of the thing, Gen. xv. 7, 8. Levit. xx. 24. Deut. i. 8: בֹּאוּ וּרְשׁוּ אֶת הָאָרֶץ *go ye and take the land in possession.* ver. 21. ii. 24: הָחֵל רָשׁ *begin to take in possession,* ver. 31. iii. 18, and often. Ps. lxxxiii. 13: נִירְשָׁה־לָּנוּ אֶת נְאוֹת אֱלֹהִים *we*

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will conquer or *take in possession the habitations of God.*

2. *To possess.* Lev. xxv. 46. Deut. xix. 14. xxi. 1, יָרַשׁ אֶרֶץ *to possess the land* (*in peace*), which expression with the Hebrews conveys the notion, of being happy, rewarded. Ps. xxv. 13. xxxvii. 9, 11, 22, 29. Comp. Matt. v. 5. The application of this phrase is taken from the promises of the Pentateuch, e. g. Lev. xxvi. 3. &c.

3. *To inherit,* Gen. xxi. 10. Part. יוֹרֵשׁ *the inheritant, heir,* Jer. xlix. 1. With the accus. of the thing, Numb. xxvii. 11. xxxvi. 8: כָּל־בַּת יֹרֶשֶׁת נַחֲלָה *every daughter that inherits a possession.* With the accusative of the person, *to be heir to one.* Gen. xv. 3, 4.

4. *To dispossess one, to turn him out of the possession* of his estates. Deut. ii. 12: וּבְנֵי עֵשָׂו יִירָשׁוּם וַיַּשְׁמִידוּם מִפְּנֵיהֶם *and the sons of Esau turned them out of their possessions, and exterminated them from before them,* ver. 21, 22. ix. 1: לָרֶשֶׁת גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמֶּךָּ *in order to dispossess nations greater and mightier than thou.* xi. 23. xii. 2, 29. xviii. 14. xix. 1. xxxi. 3. Prov. xxx. 23: וְשִׁפְחָה כִּי תִירַשׁ גְּבִרְתָּהּ *and a hand-maid who hath driven away her mistress,* supplieth her place. Isai. liv. 3. Jer. xlix. 2. יָרַשׁ יִשְׂרָאֵל אֶת יְרָשָׁיו *Israel shall dispossess his dispossessors,* or, *Israel shall drive away those, by whom he was driven away before.* (This is akin to the construction, to be heir to one, (No. 3.), whence here, to take one's property in possession, to turn him or her out of it, to inherit to a person as it were, while alive. Comp. however Deut. xxxi. 3: *Jehovah shall destroy these nations before thee,* וִירִשְׁתָּם *and thou shalt take their property into possession.* Judg. xi. 23: *Jehovah has driven away the Ammonites from before his people,* וְאַתָּה תִּירָשֶׁנּוּ *and thou wilt now take their land in possession.*

Niph. *To be deprived of possessions,* (pass. of *Kal,* No. 4.) *to grow,* or *become poor,* in the *fut.* only. Gen. xlv. 11. Prov. xx. 13. xxiii. 21. xxx. 9. Cognate herewith is רוּשׁ *to be poor.*

Piel יֵרֵשׁ.

1. *To take possession of,* as *Kal,* Deut. xxviii. 42.

2. As *Kal,* No. 4. *To make one's self master of a man's property,* or, *to make him poor.* Judg. xiv. 15: הֲלְיָרְשֵׁנוּ קְרָאתֶם לָנוּ *have ye invited us to impoverish us?* The placing of יְרֵשֵׁנוּ under *Piel* rests on the Meteg. after Kametz, otherwise it would belong to *Kal,* No. 4.

Hiph. הוֹרִישׁ

1. *To give one a thing in possession,* with double accusative, Judg. xi. 24: אֵת אֲשֶׁר יוֹרִישְׁךָ כְּמוֹשׁ אֱלֹהֶיךָ *that which Chemosh thy god giveth thee to possess.* 2 Chron. xx. 11. Job xiii. 26: וְתוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרָי *and* (*that*) *thou makest me to possess the iniquities of my youth,* i. e. makest me accountable for them now. With לְ Ezra ix. 12: וְהוֹרַשְׁתֶּם לִבְנֵיכֶם עַד־עוֹלָם *and* (*in order*) *that ye may leave it as an inheritance to your sons for ever.*

2. As *Kal,* No. 1. *To seize, take possession of,* e. g. the land. Numb. xiv. 24, 33, 53; a city, Josh. viii. 7. xvii. 12; a mountain, Judg. i. 19.

3. *To drive one away from his possessions,* and simply *to drive away,* (see *Kal,* No. 4.) Exod. xxxiv. 24: כִּי אוֹרִישׁ גּוֹיִם מִפָּנֶיךָ *for I will drive away the nations from before thee.* Numb xxxii. 21. xxxiii. 52. Deut. iv. 38. Judg. i. 27, &c. xi. 23, 24. Even of inanimate things, Job xx. 15: מִבִּטְנוֹ יוֹרְשֶׁנּוּ אֵל *God shall cast it out of his belly.* Hence

4. *To deprive one of possessions, to make poor,* (see *Niph.*) 1 Sam. ii. 7: יְהוָה מוֹרִישׁ וּמַעֲשִׁיר *Jehovah makes poor and rich.*

5. *To extirpate.* (Also the verbs דָּמַם and כָּרַת include both significations, to drive

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away and to extirpate). Numb. xiv. 12. *I will smite it with pestilence,* וְאוֹרִישֶׁנּוּ *and extirpate it.*

יְרֻשָׁה *fem.* Numb. xxiv. 18, and יְרֻשָּׁה *fem. possession,* Deut. ii. 5, 9, 19. Josh. xii. 6, 7, and frequently.

יָשַׁם i. q. שׂוּם only in *Kal,* but *intrans. to be set, laid,* (comp. יָצַר and צוּר). *Fut.* וַיִּישֶׂם Gen. l. xxvi. xxiv. 33. Judg. xii. 3. (in the two last passages only in Chethib). The form וַיִּישֵׂם Gen. xxiv. 33. is placed by others in *Hoph.* according to the *Kri* under שׂוּם.

יִשְׂרָאֵל, (*A combatant of God,* compound of שָׂרָה and אֵל, according to Gen. xxxii. 29. and Hos. xii. 4,) Israel, the later name of Jacob, usually applied as the name of the people, whereas Jacob more as that of the person. Hence בְּנֵי יִשְׂרָאֵל and יִשְׂרְאֵל *m.*

1. *Israelites,* generally; אֶרֶץ יִשְׂרָאֵל for, *Palestine,* 1 Sam. xiii. 19. 2 Kings vi. 23. Ezek. xxvii. 17, also simply יִשְׂרָאֵל as *fem.* Isai. xix. 24.
2. On the division of the empire, it included only the ten tribes, in opposition to the kingdom of Judah.
3. After the captivity, especially in the times of the Maccabees it became again customary, to call this kingdom also, Israel, (1 Maccab. iii. 35. iv. 11. xxx. 31. and on the Jewish coinage), hence the book of Chronicles uses Israel also for the kingdom of Judah. 2 Chron. xii. 1. xv. 17. xix. 8. xxi. 2, 4. xxiii. 2. xxiv. 5. The *nom. gent.* is יִשְׂרְאֵלִי 2 Sam. xvii. 25. and *fem.* יִשְׂרְאֵלִית Levit. xxiv. 10. *an Israelite.*

יִשָּׂשכָר *Issachar,* the name of the fifth son of Jacob, progenitor of the tribe named after him, whose territories and boundaries are described in Josh. xix. 17, 23. An etymological signification of that name is given Gen. xxx. 18. *Simonis* (*Anal. Lect. Massoreth.* P. 5.) supposes with probability, that according to the consonants it ought to be pronounced יְשָׂשְׂכָר and that on these vowels is founded a perpetual *Keri,* יְשָׂכָר.

יֵשׁ (Aram. אִיתַי, Arabic ايس) with Makk. יֶשׁ־, with suffix יֶשְׁךָ, יֶשְׁכֶם, יֶשְׁנוֹ.

1. *It is, it was.* (Comp. the negation אֵין i. e. לֹא יֵשׁ). Mostly before the noun, Gen. xxviii. 16: יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה *the Lord is in this place.* Deut. xxix. 17. Judg. xviii. 14. xix. 19. Seldom at the end, as 1 Sam. xxi. 5: כִּי־אִם לֶחֶם קֹדֶשׁ יֵשׁ *except holy bread is there.* Isai. xliii. 8. Numb. ix. 20: וְיֵשׁ אֲשֶׁר יִהְיֶה הֶעָנָן וג׳ *and it happened, that the cloud was,* &c. i. e. when the cloud was &c. Verse 21. In connexion with a part. it expresses by circumlocution the finite verb. Judg. vi. 36: אִם יֶשְׁךָ מוֹשִׁיעַ *if thou wilt save.* Gen. xxiv. 42, 49: אִם יֶשְׁכֶם עֹשִׂים *if ye will act* or *deal.* Combined with plurals *there are, there were as,* 2 Kings ii. 16. Ezra x. 44. יֵשׁ וְיֵשׁ *it is surely so,* 2 Kings x. 15. יֵשׁ לִי *I have* (i. q. הָיָה לִי) Gen. xliii. 7, hence כָּל אֲשֶׁר יֵשׁ לוֹ *all that he had,* Gen. xxxix. 5. Prov. viii. 21: לְהַנְחִיל אֹהֲבַי יֵשׁ *est (mihi), quod dem diligentibus me.* Comp. 2 Chron. xxv. 9: יֵשׁ לַיהוָה לָתֶת לְךָ *est Jehovah quod det tibi.*

2. Especially, *there is extant, exists;* Ruth iii. 12: יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי *there is a kinsman nearer than I.* Jer. v. 1. comp. above 1 Sam. xxi. 5. In Proverbs and Ecclesiastes it is used in making common observations, e. g. Eccles. i. 10: יֵשׁ דָּבָר שֶׁיֹּאמַר *there are things whereof it may be said,* ii. 21: יֵשׁ אָדָם *there are men.* &c. vii. 15. viii. 14: יֵשׁ צַדִּיקִים אֲשֶׁר *there are just men, to whom.* &c. Prov. xiii. 7: יֵשׁ מִתְעַשֵּׁר *there are some who pretend to be rich,* &c. xi. 24. xviii. 24. Hereto belongs the phrase: יֵשׁ־אֲשֶׁר *fuerunt qui,* for, *quidam,* especially when repeated, for, *some, others.* Neh. v. 2, 3, 4. Comp. the Syriac ܐܝܬ Matt. xiii. 8. and often for ὁ μεν, ὁ δε. Prov. xi. 24. xiii. 7. it might also be rendered by, *the one, the other.*

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3. Lastly, it is rendered by, *property, riches,* ὑπαρξεις, citing Prov. viii. 21. xiii. 23. Respecting the first passage, comp. above in No. 1, Gen. xliii. 7. xliv. 20, &c. but the other passage is perhaps to be interpreted: *a new field yields much food* (properly, *novale*) *to the poor,* וְיֵשׁ נִסָּפֶה בְּלֹא מִשְׁפָּט, *whereas* (וְ) *others perish by disorder,* see יֵשׁ, No. 2.

The word وشي *consolidatus est,* or, ܐܫܬ, being, existence, (Heb. i. 3, *Pesh.*) cited from the dialects, proves evidently nothing: such a use ought to be established from the corresponding word אִיתַי, ايس. The only possible justification of the meaning would be, to take יֵשׁ for לוֹ יֵשׁ אֲשֶׁר *quod alieni est.* The negation of יֵשׁ is אֵין (q. v.) however sometimes יֵשׁ is joined with it, 1 Sam. xxi. 9. Ps. cxxxv. 17, in which case אֵין merely signifies, not.

The enumeration of the passages wherein it occurs, (not however quite complete,) as a Supplement to Buxtorf's Concordance is to be found in *Nolde-Tympius,* p. 346.

יָשַׁב *fut.* יֵשֵׁב *inf. absol.* יָשׂוֹב, (1 Kings xx. 5), otherwise שָׁבַת, with suffix שְׁבָתִי, *imp.* שֵׁב, שְׁבָה in three conjugations; in *Kal,*

1. *To sit, sit down,* Gen. xxvii. 19. xlviii. 2. and frequently, with a superfluous dative. Gen. xxi. 16: וַתֵּלֶךְ וַתֵּשֶׁב לָהּ *she went and sat down.* The place on which one sits, is construed with בְּ, עַל, with the *accus.* Ps. ix. 12: יֹשֵׁב צִיּוֹן *he that sitteth enthroned in Zion.* lxxx. 2: יֹשֵׁב הַכְּרוּבִים *he that dwells above the Cherubim.* xcix. 1. Isai. xxxvii. 16. Peculiar constructions are:

(*a*) *To sit, preside as judge,* hence sometimes, i. q. *to judge, govern.* Ps. ix. 8: יְהוָה לְעוֹלָם יֵשֵׁב *Jehovah sitteth enthroned for ever.* lv. 20. Hence perhaps שֶׁבֶת־חָמָס *unjust judgment,* Amos vi. 3. So also جلس *sedit* has this peculiar signification, see conj. V. and several derivatives.

(*b*) *To lie in wait,* or, *in ambush for,* Ps. x. 8. xvii. 12. Job xxxviii. 40. Hence with לְ, *insidiari.* Jer. iii. 2: עַל דְּרָכִים יָשַׁבְתְּ לָהֶם *in the roads thou liest in wait for them.* In Greek λοχος signifies, ambush, and its derivatives λοχιζω, λοχαω, from λεγω to lie, lie down. (The Arab. نَبَ conveys the notion, to rush on the prey, which perhaps enters here, whereas the notion, to sit, is more rare.)

(*c*) With עִם, *to have intercourse, to converse,* or, *maintain a familiarity with one,* Ps. xxvi. 4, 5. Comp. Ch. i. 1, and הָלַךְ עִם, p. 175. בּוֹא עִם, p. 76.

(*d*) Ps. cxxii. 5: כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לַמִּשְׁפָּט *for there stand the thrones for judgment.* יָשְׁבוּ is here applied to inanimate things, where we apply, simply, to stand.

2. *To remain,* Gen. xxiv. 55. xxix. 19; also with the accus. xxv. 27: אִישׁ תָּם יֹשֵׁב אֹהָלִים *a pious man who remained in his tents,* i. e. *at home.* xxii. 5: שְׁבוּ לָכֶם פֹּה *abide here.* Hos. iii. 3: תֵּשְׁבִי לִי *abide with me, devote thyself to me only.* Also of inanimate things, Gen. xlix. 24: וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ *his bow abode in strength.*

3. *To dwell,* most frequently, (so נשב signifies to sit, dwell), Gen. xiii. 6, 7, 12. xix. 29, 30. With the accus. *to inhabit,* Gen. iv. 20. Ps. xxii. 4: יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל *dwelling among the praises of Israel.* cvii. 10.

4. Passive of a city or country, *to be inhabited, inhabitable.* Isai. xiii. 20: לֹא תֵשֵׁב לָנֶצַח *it shall never be inhabited.* Jer. xvii. 6, 25. l. 13, 39. Ezek. xxvi. 20. xxix. 11. Zech. vii. 7: בִּהְיוֹת יְרוּשָׁלַם יֹשֶׁבֶת *when Jerusalem was yet inhabited.* ix. 5. xiv. 10. Job xv. 28: בָּתִּים לֹא יֵשְׁבוּ לָמוֹ *houses that are not inhabited,* לָמוֹ is a redundant pronoun dative, (comp. ναίω, ναιεταω, in Homer).

Niph. נוֹשַׁב *to be inhabited,* Exod. xvi. 35. Jer. vi. 8. xxii. 6.

Hiph. הוֹשִׁיב,

1. *To cause one to sit, dwell,* Ps. lxviii. 7. cxiii. 9. 1 Sam. ii. 8, and frequently.

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2. *To cause to be inhabited,* causative of *Kal,* No. 4. Ezek. xxxvi. 33: הוֹשַׁבְתִּי אֶת־הֶעָרִים *I will make the cities inhabited, people them.*

3. *To let a woman dwell with one, to marry.* Ezra x. 2: תֵּשֵׁב נָשִׁים נָכְרִיּוֹת מֵעַמֵּי הָאָרֶץ *and have taken* or *married foreign women from the people of the land,* x. 14, 17, 18. Neh. xiii. 23, 27. ושב in Æthiopic, conj. IV. signifies, the same. Comp. Æthiopic translation, Matt. xix. 9, 10. xxii. 25. and in Spanish, *casarse.*

Obs. Jer. xlii. 10, שׁוּב תֵּשְׁבוּ occurs for יָשׁוֹב תֵּשְׁבוּ, comp. שׁוּא, Ps. lxxxix. 10, for נָשׂא, and רד, Judg. xix. 11, for יָרַד.

יֵשׁוּעַ the later name for יְהוֹשֻׁעַ, from which it is contracted, which was used after the captivity. Hence,

1. Applied to Joshua, successor of Moses, Neh. viii. 17.

2. To the high priest, Ezra ii. 2. iii. 2. Neh. vii. 7. Greek Ἰησοῦς.

יְשׁוּעָה *fem.*

1. *Help, salvation,* יְשׁוּעַת יְהוָה *the help granted or sent by Jehovah.* Exod. xiv. 13. xv. 2: וַיְהִי לִי לִישׁוּעָה *he became my Saviour.* 2 Sam. x. 11. Ps. cxviii. 14, 21. xxxv. 3. xxxviii. 23. As *concr.* the thing saved; Isai. xxvi. 18: יְשׁוּעוֹת בַּל נַעֲשֶׂה אֶרֶץ *we could not save the land.* Comp. e. g. בְּרָכָה, Gen. xii. 2. Ps. xxi. 7.

2. *Victory,* (vid. הוֹשִׁיעַ, No. I. *a.*) 1 Sam. xiv. 45. 2 Chron. xx. 17. Hab. iii. 8.

3. *Blessing, happiness.* Job xxx. 15: כֶּעָב עָבְרָה יְשֻׁעָתִי *as a cloud vanished my happiness.* Ps. iii. 3. lxxx. 3. Jon. ii. 10, occurs the Syriac article form יְשׁוּעָתָה.

יֵשַׁח, Micah vi. 14 only, *an empty stomach, the emptiness of the belly.* (In Arab. transp. وحش IV. to be empty in the stomach with hunger).

יָשַׁט only in *Hiph.* הוֹשִׁיט, *to stretch out,* Esth. iv. 11. v. 2. viii. 4. (In Syr. ܐܫܛ, Chald. אוֹשֵׁט, *idem.* e. g. Targ. on Gen. iii. 22.)

יְשִׁימוֹן *m. A wilderness, desart,* Ps. lxviii. 8. lxxviii. 40. cvi. 14. Isai. xliii. 20, and frequently. Root יָשַׁם, (Syr. ܐܫܡ, *idem.*)

יְשִׁימוֹת *plur. fem. Destruction.* Ps. lv. 16, in Chethib. Root יָשַׁם. Comp. בֵּית־הַיְשִׁימוֹת (house of the wilderness), Numb. xxxiii. 49. Josh. xii. 3. xiii. 20. Ezek. xxv. 9, a place not far from the Dead sea, which according to Joshua as cited, belonged to the tribe of Reuben, but afterwards, according to Ezekiel, to the district of Moab.

יָשִׁישׁ *m. An old, grey-headed man,* Job xii. 12. xv. 10. xxix. 8. xxxii. 6. Also יָשִׁישׁ, q. v.

יָשַׁם i. q. שָׁמַם *to be laid waste, destroyed,* it occurs in *Kal,* and only in *fut.* תִּשַּׁם, Gen. xlvii. 19. Ezek. xii. 19. xix. 7. *plur.* תִּישַׁמְנָה, Ezek. vi. 6. Deriv. יְשִׁימוֹן.

יִשְׁמָעֵאל (*God hears*). Ismael, the name of the son of Abraham, by Hagar, afterwards the progenitor of the Arabian nation. Vid. Gen. xxv. 12, 17. (Comp. 1 Sam. xv. 16). Whence יִשְׁמְעֵאלִים the Ismaelites, Arabs, Gen. xxxvii. 25, 28. xxxix. 1. Judg. viii. 24. (Comp. ver. 22. Ps. lxxxiii. 7.)

I. יָשַׁן *to be old.* Only in *Niph.* נוֹשַׁן as it were *to be fixed by age.*

(*a*) *To have become old in a land,* Deut. iv. 25.

(*b*) *To be inveterate,* of the leprosy, Levit. xiii. 11.

(*c*) Of corn, *to have become old.* Levit. xxvi. 10: יָשָׁן נוֹשָׁן *the old corn of the preceding year.*

II. יָשַׁן, *fut.* יִישַׁן, *inf.* יְשׁוֹן, in two conjugations; in *Kal, to sleep, fall asleep.* Gen. ii. 21. xli. 5. Of the sleep of death. Ps. xiii. 4: פֶּן אִישַׁן הַמָּוֶת *lest I sleep the sleep of death.*

Piel, to let sleep, Judg. xvi. 19. Deriv. יָשֵׁן, שֵׁנָה.

יָשָׁן *m.* יְשָׁנָה *fem. adj. Old,* opposed to, *fresh, new, recens,* applied only to things, e. g. to corn of the last year, Levit. xxv. 22.

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xxvi. 10. Cant. vii. 14. (Luther, *firne*); to the old gate, Neh. iii. 6. xii. 39; to the old brook, Isai. xxii. 11.

יָשֵׁן *m.* יְשֵׁנָה *fem.* Plur. const. יְשֵׁנֵי, a verbal adjective, *sleeping*. With a *pron.* or *subst.* it expresses the verb by circumlocution. 1 Kings iii. 20: אֲמָתְךָ יְשֵׁנָה *thy maid-servant slept*. Cant. v. 2: אֲנִי יְשֵׁנָה *I slept*. 1 Sam. xxvi. 7, 12.

יְשָׁנָה (*the old*), the name of a city in the kingdom of Judah, 2 Chron. xiii. 19, only.

יָשַׁע, in Arab. وسع to be wide, broad; which in the Semitic languages is a metaphor of salvation, happiness. In two conjugations; in

Hiph. הוֹשִׁיעַ,

1. *To help, assist one,* with the accus. Exod. ii. 17: וַיָּקָם מֹשֶׁה וַיּוֹשִׁעָן *but Moses stood up and helped them.* 2 Sam. x. 19. with the *dat.* Josh. x. 6. Ezek. xxxiv. 22. Frequently applied to the assistance of God, with the *accus.* Ps. iii. 8. vi. 5. xxxi. 17; with the *dat.* Ps. lxxii. 4. lxxxvi. 16. cxvi. 6. But as Jehovah by his assistance procures victory to warriors, it signifies therefore, *to give, grant victory,* (comp. יְשׁוּעָה.) Deut. xx. 4. Josh. xxii. 22. 2 Sam. viii. 6, 14. 1 Chron. xi. 14: וַיּוֹשַׁע יְהוָה תְּשׁוּעָה גְדוֹלָה *and Jehovah gave a great victory.* Worthy of notice here is the phrase: הוֹשִׁיעָה לִי יָדִי *my hand has helped me,* or obtained victory, (mostly with the notion, without the help of another), Judg. vii. 2. Job xl. 14. Ps. xcviii. 1: הוֹשִׁיעַ לוֹ יְמִינוֹ *his right hand has obtained, got him the victory.* The same phrase with זְרוֹעַ, Ps. xliv. 4. Isai. lix. 16. lxiii. 5. Once, with the accessory notion: *I have helped myself with my own strength.* 1 Sam. xxv. 26, 33. Comp. 31.

2. *To save, deliver one,* with מִן, Ps. vii. 2. xxxiv. 7. xliv. 8, or מִיַּד, Judg. ii. 16, 18. iii. 31. vi. 14, 15, 31, 36, and frequently.

Niph. נוֹשַׁע,

1. *To be supported by help, to be presented with victory.* Deut. xxxiii. 29: עַם נוֹשָׁע בַּיהוָה *a people that Jehovah helpeth.* Part. נוֹשָׁע, Zech. ix. 9. Ps. xxxiii. 16, *victorious.*

2. *To be saved, delivered.* Numb. x. 9.

יֶשַׁע and יֵשַׁע, with *suffix* יְשָׁעִי, (once יְשָׁעֲךָ, Ps. lxxxv. 8).

1. *Help, salvation, deliverance,* Ps. xx. 7. l. 23. As *verbale,* with the *accus.* Hab. iii. 13: לְיֶשַׁע אֶת מְשִׁיחֶךָ *to the deliverance of thine anointed.* אֱלֹהֵי יִשְׁעִי *God of my help, God my helper, deliverer,* Ps. xviii. 47. xxv. 5. xxvii. 9. Micah vii. 7.

2. *Blessing, happiness,* Job v. 4, 11: קְדֻרִים שָׁגְבוּ יֶשַׁע *the mournful are exalted unto happiness.* Isai. lxi. 10: כִּי הִלְבִּישַׁנִי בִּגְדֵי יֶשַׁע *he has clothed me with happiness.* The same metaphor, Ps. cxxxii. 16.

יְשַׁעְיָהוּ (*the salvation of Jehovah*), Isaiah; the most well-known person under that name is the prophet, Isai. i. 1. 2 Kings xix. 20. LXX. Ἡσαίας. *Vulg. Isaias.*

יָשְׁפֵה Exod. xxviii. 20. xxxix. 13, and יָשְׁפֶה, Ezek. xxviii. 13, *jasper,* a precious stone of different colours.

יָשַׁר *fut* יִישַׁר, (once יִשַׁר, 1 Sam. vi. 12.) in three conjugations; in *Kal,*

1. *To be straight, even,* 1 Sam. vi. 12: וַתִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ, properly, *the cows were straight on the road,* i. e. went their way straight forward. Respecting the form יִשַּׁרְנָה, instead of תִּשַּׁרְנָה, vid. יָחַם. According to these vowel points, it is another form of the future, to distinguish its signification from that of the *fut.* יִישַׁר; but perhaps it is to be read וַיְיַשְּׁרָנָה as the *fut. Piel,* with the omission of לֶכֶת or דַּרְכֵּיהֶן, comp. Prov. ix. 15. xv. 21. It is perhaps also allied to אָשַׁר.

2. Metaph. *to be right, proper,* only in the connexion יָשַׁר בְּעֵינַי *he, it, is right in mine eyes, I find it proper, it pleases me,* Numb. xxiii. 27. Judg. xiv. 3: כִּי הִיא יָשְׁרָה בְעֵינָי *for she pleases me.* Ver. 7. 1 Sam. xviii. 20: וַיִּשַׁר הַדָּבָר בְּעֵינָיו *and the thing was right to*

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him, or *pleased him*. Verse 26. 2 Sam. xvii. 4, 6. 1 Kings ix. 12. 1 Chron. xiii. 4. Jer. xviii. 4: כַּאֲשֶׁר יָשַׁר בְּעֵינֵי הַיּוֹצֵר לַעֲשׂוֹת *as the potter pleased to make it.*

3. Perhaps, *to be happy*. (Arab. يسر *id.* comp. טוֹב, No. 4). Hab. ii. 4: הִנֵּה עֻפְּלָה לֹא יָשְׁרָה נַפְשׁוֹ בּוֹ *behold! whose soul is unbelieving, it is therefore not happy*. Others, behold his disposition is audacious, not peaceable, properly, *tumidus, non planus est animus in eo*.

Piel יִשֵּׁר.

1. *To make straight, even*, e. g. יִשַּׁר מְסִלָּה לְ *to level*, or *make plain the way*, Isai. xl. 3. xlv. 13. Metaph. *to make happy, to bless*. Prov. iii. 6: *in all thy ways think on him*, וְהוּא יְיַשֵּׁר אֹרְחֹתֶיךָ *and he will bless thy ways*, i. e. will render thy way smooth. Prov. ix. 15: הַמְיַשְּׁרִים אֹרְחוֹתָם *they who make straight their paths*, i. e. walk in the right road. xv. 21: *the wise man* יְיַשֵּׁר־לָכֶת *goes straight forward*.

2. *To conduct*, e. g. an aqueduct, 2 Chron. xxxii. 30. Poet. of thunder, Job xxxvii. 3.

3. *To consider right*, or, *to observe exactly*, Ps. cxix. 128.

Pual part. מְיֻשָּׁר זָהָב *beaten, thin gold*, or, *gold in leaves*, 1 Kings vi. 35 only.

Hiph. fut. יְיַשֵּׁר, Prov. iv. 25 only: וְעַפְעַפֶּיךָ יְיַשִּׁירוּ נֶגְדֶּךָ *and let thy eye-lashes be directed straight before thee*, לִרְאוֹת or לְהַבִּיט is to be supplied. (Comp. *Kal*, No. 1.) Ps. v. 9, this form occurs in *Kri*, the Chethib has הַיְשַׁר.

יָשָׁר *adj. fem.* יְשָׁרָה,

1. *Straight; rectus*. Ezek. i. 7, 23, especially of the way, Jer. xxxi. 9. Ps. cvii. 7. Job xxxiii. 27: וְיָשָׁר הֶעֱוִיתִי *and* (*that which was*) *straight I have made crooked*.

2. *Right, proper*, especially with בְּעֵינֵי, Judg. xvii. 6: אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה *every man did that which appeared right to him*. xxi. 25. Josh. ix. 25. Deut. xii. 25, 28: הַיָּשָׁר בְּעֵינֵי יְהוָה *that which pleaseth God*. xiii. 19. xxi. 9. 1 Kings xi. 33, 38. xiv. 8. and frequently. 2 Sam. xix. 7: כִּי אָז יָשָׁר בְּעֵינֶיךָ *then it would be pleasant unto thee*. With לְפָנַי, Prov. xiv. 12. xvi. 25.

3. *Upright, honest*, Job i. 1, 8. Ps. xi. 7. cvii. 42. cxi. 1. cxii. 2. יִשְׁרֵי־לֵב *idem*. Ps. vii. 11. xxxii. 11. xxxvii. 11, and יִשְׁרֵי דֶרֶךְ, xxxvii. 14. the Jews are by way of preference so called, (comp. צַדִּיק). יָשָׁר as neuter, *the right*, Ps. xxxvii. 37.

4. *Just, true*, (applied to God), Deut. xxxii. 4. Ps. xcii. 16. xxxiii. 4: כִּי יָשָׁר דְּבַר יְהוָה *for true is the word of Jehovah*. Ps. cxix. 137: יָשָׁר מִשְׁפָּטֶיךָ *just are thy judgments*. Comp. Neh. ix. 13. Ps. xix. 9.

5. *Happy*, Ezra viii. 21: דֶּרֶךְ יְשָׁרָה *a happy journey*.

6. יְשָׁרִים Dan. xi. 17. perhaps, as מֵישָׁרִים xi. 6. *Equity, justness*, equivalent to *peace*, if we read: וְיִשָּׁרִים עִמּוֹ יַעֲשֶׂה *and he will make peace with him*. (So *Theod.* LXX. *Vulg.* comp. *Michaelis Supplem.*).

7. סֵפֶר הַיָּשָׁר Josh. x. 13. 2 Sam. i. 18. *the book of the righteous*, Luther *des Frommen* a (lost) collection of Hebrew national songs. So the Syriac version in Josh. x. 3.

יֹשֶׁר *m.*

1. *Straightness, rectitude*, Prov. ii. 13: אָרְחוֹת יֹשֶׁר *straight paths*. iv. 11.

2. *Right, justice*, Job vi. 25: אִמְרֵי־יֹשֶׁר *correct, true words*. Prov. xi. 24. חֹשֵׂךְ מִיֹּשֶׁר *he that saves more than his right*. Also *obligation, duty*, Job xxxiii. 23: לְהַגִּיד לְאָדָם יָשְׁרוֹ *to declare to man his duty*, Prov. xiv. 2. xvii. 26.

3. *Uprightness*, mostly with לֵב or לֵבָב Deut. ix. 5: בְּיֹשֶׁר לְבָבְךָ *with uprightness*, or *innocence of heart*. Ps. xxv. 21. cxix. 7. Job xxxiii. 3. 1 Chron. xxix. 17.

יְשָׁרָה or יְשָׁרָה *st. constr.* יְשֹׁרַת *fem. idem*. 1 Kings iii. 6.

יְשֻׁרוּן *m. Jeshurun*, a poetical name instead of Israel, Deut. xxxii. 15. xxxiii. 5, 26. Isai. xliv. 2. The signification is very

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very uncertain. The LXX. render it by ἠγαπημένος. Vulg. *dilectus* (in Isai. *rectissimus*) and it appears they had before them the phrase: יָשָׁר בְּעֵינַי *quod mihi placet*; hence the same as יְדִיד יְהוָה *the favourite of God*. But most probably it signifies: *the just, pious*, from יָשָׁר, after the form זְבוּלוֹן, at the same time with an allusion to יִשְׂרָאֵל. ן appears to be *terminatio diminutiva*, here *charitativa*. Others take it directly for *dimin.* of יִשְׂרָאֵל Greek Venet. Ἰσραελισκος.

יָשִׁישׁ *m.* i. q. יָשִׁישׁ *old*, 2 Chron. xxxvi. 17.

יַת Chald. i. q. אֵת in Hebrew, the sign of the accusative, Dan. iii. 2.

יְתַב Chald. i. q. יָשַׁב.

1. *To sit down.* Dan. vii. 9, 10, 26.
2. *To dwell.* Ezra iv. 17. *Aph.* הוֹתֵב *id.* Ezra iv. 10.

יָתֵד *st. constr.* יְתַד pl. יְתֵדוֹת *fem.*

1. *A pin* or *peg* driven into the wall, Ezek. xv. 3. especially *tent-pin*, Exod. xxvii. 19. xxxv. 18. xxxviii. 31. Judg. iv. 21, 22. Isai. xxxiii. 20. liv. 2. The driving in of such a peg is a Hebrew image of a settled, lasting habitation. Isai. xxii. 23: תְּקַעְתִּיו יָתֵד בְּמָקוֹם נֶאֱמָן *I will drive it in as a nail in a sure place*, i. e. make its station durable, lasting, (comp. نو الوتد *dominus clavorum*, i e. *regno stabili præditus Cast.* from the *Cor. Sur.* xxxviii. 13. lxxxix. 10. in which however the interpreters express their doubts). Hence, metaphorically applied
2. To *a sure, safe place.* Ezra ix. 8: לָתֵת־לָנוּ יָתֵד בִּמְקוֹם קָדְשׁוֹ *that he has given us a sure habitation in his holy place.* Verse 9, נָדַר is used instead of it. (Comp. the roots נָטַע, נָתַשׁ). According to another metaphor,
3. *A commander, a man in power; princeps civitatis.* Zech. x. 4. comp. פִּנָּה.
4. *A spade, shovel*, Deut. xxiii. 13. יְתַד־דָּאֶרֶג Judges xvi. 14. *spatha textoris* (comp. *Schneider* s. v. σπάδη and the *ind. ad Scriptt.* R. R. Brann *de vestitu sacerd. Hebr.* p. 253).

יָתוֹם *m. An orphan*, Exod. xxii. 22, 24. Deut. x. 18. xiv. 29. Also for, *the fatherless*, merely, Job xxiv. 9. (Arabic يَتِم to be an orphan).

יְתוּר *m.* (from תּוּר, No. II. after the form יְקוּם) *that which one discovers, finds.* Job xxxix. 8: יְתוּר הָרִים *that which he finds on the mountains. Exploratum montibus, Jun.* and *Trem.*

יַתִּיר Chald.

1. *adj. Very great, excellent, extraordinary.* Dan. ii. 31. v. 12, 14.
2. *Adv.* יַתִּירָה *very.* Dan. iii. 22. vii. 7, 19.

יַתִּיר The name of a city of the priests on the mountains of the tribe of Judah. Josh. xv. 48. xxi. 14. 1 Sam. xxx. 27. 1 Chron. vi. 42.

יִתְלָה The name of a city in the tribe of Dan. Josh. xix. 42.

יָתַם, concerning the future, אִיתָּם *I shall be blameless*, Ps. xix. 14. see the Analysis.

יִתְנָן The name of a place in the tribe of Judah, on the confines of Edom. Josh. xv. 23 only.

יָתַר *To be left*, or *to remain*, in three conjugations; in *Kal*, only as *part.* יוֹתֵר 1 Sam. xv. 15, *that which is left*, or *remains.* See several other significations of this form under יוֹתֵר and יוֹתֶרֶת.

Hiph. הוֹתִיר

1. *To leave a rest*, or *remainder*, Exod. x. 15. xii. 10. xvi. 19, 20, and frequently. Exod. xxxvi. 7: *and there was sufficient stuff for all sorts of work* לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר *to finish it, and there was still left.* Isai. i. 9. Ruth ii. 18. Ps. lxxix. 11: הוֹתֵר בְּנֵי תְמוּתָה *preserve*, (prop. *superstites fac*) *the sons of death*, those who are condemned to death.
2. *To give abundantly*, with the accusative of the person, and בְּ of the thing, Deut. xxviii. 11: וְהוֹתִרְךָ יְהוָה לְטוֹבָה בִּפְרִי בִטְנְךָ *and God shall grant or give thee abundance in the fruit of thy womb*, &c. לְטוֹבָה

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does not belong to the construction of הוֹתִיר, but signifies, *as a blessing*, and is an addition which is made particularly to a phrase of double meaning, which might also be taken in a bad sense, (see Ps. lxxxvi. 17. Ezra viii. 22. Jer. xiv. 11. xxiv. 6; otherwise לְרָעָה וְלֹא לְטוֹבָה Jer. xxi. 10. xxxix. 16. xliv. 27. Amos ix. 4). Hence, Deut. xxx. 9: וְהוֹתִירְךָ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה־יָדֶךָ ... לְטוֹבָה *and Jehovah thy God will give thee abundance in all thy work ... for a blessing.*

3. Intrans. *To obtain a preference.* Gen. xlix. 4: אַל תּוֹתַר *thou shalt not obtain the preference*, (of the first-born, or birth-right). In Syriac *idem*.

Niph. נוֹתַר

1. *To be left.* Exod. x. 15. Part. נוֹתָר, *fem.* נוֹתֶרֶת *that which is left, remaineth.* Gen. xxx. 36. Exod. xxviii. 10. xxix. 34. Lev. ii. 3, 10.

2. *To remain, behind, back.* Gen. xxxii. 25: וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ *and Jacob remained behind alone.* Josh. xviii. 2. Prov. ii. 21.

3. *To obtain the preference, victory.* (In Syriac *Ethpa. præstans, excellens fuit*). This gives a very applicable signification to the usual reading of the passage, Dan. x. 13: וַאֲנִי נוֹתַרְתִּי שָׁם אֵצֶל מַלְכֵי־פָּרָס *and I obtained there the preference, (victory) among the kings of Persia.* The ancients translate as if they had read הוֹתַרְתִּיו Deriv. מוֹתָר, יוֹתֶרֶת, יוֹתֵר.

I. יֶתֶר *m.* with *suff.* יִתְרוֹ.

1. *The remaining part, rest, remnant,* e. g. יֶתֶר הָעָם *the rest of the people,* Judg. vii. 6. 2 Sam. x. 10. xii. 28. מִיֶּתֶר הָרְפָאִים *of the remnant of the giants,* Deut. iii. 11. Josh. xii. 4. xiii. 12. יֶתֶר דִּבְרֵי שְׁלֹמֹה *and the remainder of the history of Solomon,* 1 Kings xi. 41. comp. xiv. 19, 29. xv. 7, 23, 31, &c. Joel i. 4: יֶתֶר הָאַרְבֶּה literally, *the leavings of the locust,* that which the locust has left.

2. *Abundance,* עַל־יֶתֶר *superabundance.* Ps. xxxi. 24. יִתְרָם *their affluence.* Job iv. 21. xxii. 20.

3. *The preference, prerogative, dignity,* שְׂפַת יֶתֶר *a dignified, noble speech,* Prov. xvii. 7. As *concr.* Gen. xlix. 3: יֶתֶר שְׂאֵת וְיֶתֶר עָז *the first in dignity, the first in strength.*

4. Adv. *Preferably,* Isai. lvi. 12. Dan. viii. 9, otherwise יַתִּיר.

5. *Besides, except,* Numb. xxxi. 32. See יוֹתֵר, No. 4.

II. יֶתֶר *m. A rope.* Judg. xvi. 7, &c.; the string of a bow, Ps. xi. 2; *a bridle* (in the parallel member of the passage occurs רֶסֶן) Job xxx. 11 in Chethib: יִתְרוֹ פָּתַח *he looseth his bridle,* i. e. they cast off their reins, behave unruly. According to the Kri: *he* (God) *looseth my cord,* i. e. disarms me, against the parallelism. Comp. מֵיתָר.

יִתְרָה *fem. The rest.* Isai. xv. 7. Jer. xlviii. 36.

יִתְרוֹ The name of the father-in-law of Moses, also called יֶתֶר and חוֹבָב. Exod. iii. 1. iv. 18.

יִתְרוֹן *m.* (Syriac ܝܬܪܘܢ) only in Ecclesiastes.

1. *Profit, gain, advantage,* i. 3. ii. 11. iii. 9. v. 8, 15. x. 10.

2. *Preference,* ii. 13: שֶׁיֶּשׁ יִתְרוֹן לַחָכְמָה מִן הַסִּכְלוּת כְּיִתְרוֹן הָאוֹר מִן הַחֹשֶׁךְ *that the preference of wisdom before folly, is as the preference of light before darkness.* כְּיִתְרוֹן is used for, כִּיתְרוֹן.

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כ

כַּף **Caph** (*the hollow of the hand*), the eleventh letter of the alphabet, as numeral, 20. It is a palatal letter of a middle hardness, and interchanges

(*a*) With the softer ג, see p. 108.

(*b*) With the harder ק see *ibid.* No. 2. comp. also דָּכַךְ and דָּקַק *to be crushed in pieces;* מָכַךְ and מָקַק, No. 2. *to sink, to decline;* רָכַךְ and רָקַק *to be thin, slender;* כָּפַל, קָפַל *to double;* תִּכֵּן, תִּקֵּן *to arrange;* כָּרְסֵם Chald. קָרְסֵם *to devour, consume;* בֹּקֶר *morning,* comp. בָּכַר بكر *to do a thing early,* and the derivatives in Hebrew; in Arabic حزك and حزق to gird, &c. See also *Schultens Clav. Dialectorum,* p. 295, 296.

(*c*) But in some instances, the י as consonant, on account of a certain hard pronunciation, is interchanged with כ (Comp. in German *gagen* for *jagen,* common in the district of Erfurt). To which, probably belong: יָשַׁר and כָּשַׁר, *to be right, happy,* &c. יָאָה especially in Syriac, to be *beautiful, excellent;* and נָאָה, ܢܐܐ *to be shining, glorious;* יָשִׁישׁ, Syriac ܥܬܝܩܐ, Arabic قسيس the old man. This indeed appears no more strange than the permutation of ו with ב or פ, e. g. ابان, اوان, and اتان time. See also *Eichhorn's Abhandlung über die Arab. Mundarten,* p. 30. Less frequently כ assimilates itself in pronunciation to the gutturals ח, (especially خ,) and ע, (especially غ.)

(*a*) ח e. g. חֹלֶד, Arabic خلد and كلد a mole; חָרִיץ, كريص cheese: כְּבָר, ܟܒܪ and חָבוֹר, خابور the river Chaboras; כֶּלַח probably also חֶלַח an Assyrian town; כָּבָה Arabic خبا to extinguish; סֹחֵרָה ܣܟܪܐ shield; מָחִיר the price, comp. מָכַר to sell. The Jews and Syrian Christians, when they write Arabic with Hebrew and Syriac letters, express خ by כ and ܟ. See *Michaëlis's* Arabic Grammar, p. 51.

(*b*) ע e. g. כְּפִיר Arabic غفر a young lion; כָּפַר غفر to cover, to forgive; perhaps כָּסָה and غشي to cover (comp. עָשָׂו Gen. xxv. 25.); כָּתַר, עָטַר to surround, to crown.

The Greeks, especially the LXX. express it in words, wherein it is retained, sometimes by χ, sometimes by κ, e. g. כָּנָן *καυὼν* and *χαυὼν* an offering-cake; כִּנּוֹר *κινύρα* guitar; כְּתֹנֶת *χιτὼν* coat; כְּנַעַן Χανααν, &c.

כְּ A prefixed *prepos.* and *conj.* (instead of which also כְּמוֹ and כְּדֵי, see דֵּי).

1. *As,* e. g. כֵּאלֹהִים *as God,* Gen. iii. 5. Dan. x. 18: וַיֹּסֶף וַיִּגַּע בִּי כְּמַרְאֵה אָדָם *and something touched me again like the appearance of man.* כְּ—כְּ *as—so, as well as.* Levit. vii. 7: כַּחַטָּאת כָּאָשָׁם *as well* the sin-offering, *as the* trespass-offering. xxiv. 16: כַּגֵּר כָּאֶזְרָח *as well* the stranger, *as the* native. Hos. iv. 9. Eccles. ix. 2. Gen. xliv. 18: כָּמוֹךָ כְּפַרְעֹה *as thou, so Pharaoh,* i. e. thou art as Pharaoh. Sometimes however וְ intervenes. Dan. xi. 29: וְלֹא יִהְיֶה כָּרִאשֹׁנָה וְכָאַחֲרֹנָה *but it shall not be as the former or as the latter.* Josh. xiv. 11. Ezek. xviii. 4.

2. *According to,* after (*secundum; selon*). 2 Kings i. 17: כִּדְבַר־יְהוָה *according to the command of God.* 1 Sam. xiii. 14: אִישׁ כִּלְבָבוֹ a man *after* his own heart. 2 Sam. iii. 39: Jehovah shall reward the evil doer כְּרָעָתוֹ *according to his wickedness.* Prov. xxiv. 12. Jer. xvii. 10. Lam. iii. 64. Ps. vii. 18: אוֹדֶה יְהוָה כְּצִדְקוֹ *I will praise Jehovah according to his righteousness.* Numb. xiv. 19: כְּגֹדֶל חַסְדֶּךָ *according to thy great mercy.*

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3. *About,* (prefixed to numerals, words of measure, time), Ruth i. 4: כְּעֶשֶׂר שָׁנִים *about ten years.* 1 Kings xxii. 6. Dan. vi. 1. Ruth ii. 17: כְּאֵיפָה שְׂעֹרִים *about an epha of barley.* 1 Kings xviii. 32. Numb. xi. 31: כְּדֶרֶךְ יוֹם *about a day's journey.* Gen. xxxix. 11: כְּהַיּוֹם הַזֶּה *about this time.* Dan. ix. 21: כְּעֵת־מִנְחַת־עֶרֶב *about the time of the evening oblation.* Exod. xi. 4: כַּחֲצוֹת הַלַּיְלָה *about midnight.* Exod. ix. 18: כָּעֵת מָחָר properly, *about this time to-morrow, to-morrow.* Gen. xviii. 10. כָּעֵת חַיָּה (*about this time*) *next year,* (see חַי). כַּיּוֹם *now, at present,* Gen. xxv. 31. כִּמְעַט *but a little,* i. e. little is wanting, (see מְעַט). Isai. xxiii. 5: כְּשֶׁמַע צֹר *concerning,* or, *about the report of Tyre,* on account of the report of Tyre.

4. Prefixed to the infinitive: *as, when,* Gen. xxxix. 18: כַּהֲרִימִי קוֹלִי *as I lifted up my voice.* Exod. xxxi. 18: כְּכַלּוֹתוֹ לְדַבֵּר אִתּוֹ *when he had left off speaking to him.* Deut. xvi. 6: כְּבוֹא הַשֶּׁמֶשׁ *when the sun is gone down.* xxiv. 13. 1 Sam. v. 10: וַיְהִי כְּבוֹא אֲרוֹן הָאֱלֹהִים עֶקְרוֹן *and when the ark of God came unto Ekron.* 1 Kings i. 21. 2 Kings ii. 9. Esth. i. 2. v. 2. כְּחָזְקָתוֹ *when he had gained strength,* 2 Chron. xii. 1. xxvi. 16, and כְּחָזְקָתוֹ בְּעָשְׂרוֹ *as he relied on his riches.* Seldom with the part. as Gen. xxxviii. 29: וַיְהִי כְּמֵשִׁיב יָדוֹ *and when he withdrew his hand.* xl. 10. Comp. Numb. xi. 1: וַיְהִי הָעָם כְּמִתְאֹנְנִים *and when the people complained, God was displeased.* Sometimes i. q. *if.* Gen. xliv. 30: וְעַתָּה כְּבֹאִי and now *if* I come, &c.

5. *Caph veritatis.* The Grammarians call the כְּ so in certain constructions, where we, in our languages, may omit it. e. g. Neh. vii. 2: הוּא כְּאִישׁ אֱמֶת *he was a true man,* properly, *he was as a true man generally is.* Job xxiv. 14: בַּלַּיְלָה יְהִי כַּגַּנָּב *at night he is a thief,* properly, *he acts as a thief.* Hos. iv. 4. v. 10. Isai. i. 7. xiii. 6.

Before suffixes occur only: כָּכֶם כָּהֶם *as,* or, *like you, like them,* (the rest take the form כָּמוֹ, כְּמוֹ).

כָּאַב *fut.* יִכְאַב in two conjugations; in *Kal, to feel pain.*

(*a*) In a physical sense, Gen. xxxiv. 25.

(*b*) In a moral sense, Ps. lxix. 30: וַאֲנִי עָנִי וְכֹאֵב *and I am miserable and sorrowful.* Prov. xiv. 13: *even in laughter* יִכְאַב לֵב *the heart mourns.* Job xiv. 22. Deriv.

Hiph. הִכְאִיב.

1. *To cause pain,* Job v. 18. Ezek. xxviii. 14; with the accusative of the person, Ezek. xiii. 22. Deriv. מַכְאֹב.

2. 2 Kings iii. 19: וְכָל חֶלְקָה טוֹבָה תַּכְאִבוּ בָאֲבָנִים *and ye shall mar every good field of land with stones.* This the context requires. LXX. ἀχρειώσετε (ye shall make useless) Vulg. *operietis.* Syriac *implebitis.* Chald. תְּטוּמוּן *obturabitis, obstruetis.* Arabic يطمرون ye shall spoil. Simonis with the most probability considers תַּכְאִבוּ as a Syriasm instead of תַּכְבִּיבוּ, from כב *nocuit,* Arabic كب *perdidit, destruxit,* as e. g. יַכְאֵם Job vii. 5. for יְכַסֵּם.

כְּאֵב *m.* (with an impure tzere) *Pain,* Job ii. 13. xvi. 6. Isai. xvii. 11. lxv. 14: כְּאֵב לֵב *the sorrow of the heart.*

כָּאָה *To despond, despair,* in two conjugations; in

Hiph. To make disheartened, to afflict, with לֵב Ezek. xiii. 22 only.

Niph. נִכְאָה *to be humbled, dejected.* Dan. xi. 30. Ps. cix. 16: נִכְאֵה לֵבָב *the humbled,* Syriac ܟܐ to accost one vehemently, hence, to make one low-spirited. Cognate with כָּהָה, as לָאָה with לָהָה.

כָּאֶה *m. Dejected, unhappy.* Plur. כָּאִים Ps. x. 10, in *Kri.* But the Chethib is to be preferred. See חֶלְכָּה.

כָּבֵד and כָּבַד *fut.* יִכְבַּד in six conjugations; in *Kal,*

1. *To be heavy,* Job vi. 3; of a crime, Gen. xviii. 20.

2. With עַל: *to lie heavy upon one, to be*

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troublesome. Isai. xxiv. 20: כָּבֵד עָלֶיהָ פִּשְׁעָהּ *her sin lies heavy upon her.* Neh. v. 18: כִּי כָבְדָה הָעֲבֹדָה עַל הָעָם הַזֶּה *for the service was heavy on the people,* comp. Exod. v. 9. 2 Sam. xiii. 25: וְלֹא נִכְבַּד עָלֶיךָ *lest we be troublesome to thee,* comp. xiv. 26. (In Arabic several verbs of that signification are construed with على and signify also i. q. to be troublesome. On the contrary, הֵקֵל מִן is construed, *to ease or lessen one's burden*). Here belongs the phrase, כָּבְדָה יַד יְהוָה עַל *the hand of God lies heavy on a person,* i. e. God imposes on him many troubles, afflictions. 1 Sam. v. 11. Ps. xxxii. 4. Job xxiii. 2: יָדִי כָּבְדָה עַל־אַנְחָתִי *the hand* (of God), *which rests upon me presses heavier than my groaning,* perhaps also xxxiii. 7. (where it is very probable that אַכָּפִי signifies *my hand,* comp. the exact parallelism, xiii. 21.) With אֶל 1 Sam. v. 6.

3. *To be dull,* applied to the senses of seeing, hearing. Gen. xlviii. 10: וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן *and the eyes of Israel were weak with age.* Isai. lix. 1. (So the Arabs apply ثقل to be heavy, to the hearing, and the Syriac ܟܒܕ, to weakness of the eyes, e. g. Matt. xxvi. 43.)

4. With לֵב *to be hard,* i. e. *obstinate,* Exod. ix. 7.

5. *Gravem esse, to be honoured, respected, mighty.* Job xiv. 21: יִכְבְּדוּ בָנָיו וְלֹא יֵדָע *his sons are powerful, he does not know it.*

6. *To become vehement, violent.* Judg. xx. 34: וְהַמִּלְחָמָה כָּבְדָה *and the battle became vehement;* with אֶל, 1 Sam. xxxi. 3.

Piel כִּבֵּד

1. Causative of *Kal,* No. 4. *To harden his heart,* 1 Sam. vi. 6. Otherwise constantly,

2. *To honour.* Judg. xiii. 17. 2 Sam. x. 3. Exod. xx. 12: כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ *honour thy father and thy mother.* In reference to the Deity, Isai. xxix. 13; with ל, Ps. lxxxvi. 9. Dan. xi. 33: וֵאלֹהַּ . . . יְכַבֵּד בְּזָהָב *and a God he honours with gold,* &c. Isai. xliii. 23: זְבָחֶיךָ לֹא כִבַּדְתָּנִי *thou hast not honoured me with thy sacrifices.* Also i. q. *to bring to, to confer honour,* Prov. iv. 8: *she shall bring thee to honour, when thou dost embrace her.*

Pual, To be honoured. Prov. xiii. 18. xxvii. 18. Part. מְכֻבָּד Isai. lviii. 13.

Hiph. הִכְבִּיד

1. *To make heavy.* 1 Kings xii. 10: אָבִיךָ הִכְבִּיד אֶת עֻלֵּנוּ *thy father has made our yoke heavy.* Verse 14. Isai. xlvii. 6. Lam. iii. 7.

2. With עַל, *to oppress.* Neh. v. 15: *the first governors . . .* הִכְבִּידוּ עַל הָעָם *have oppressed the people.*

3. *To harden, render heavy, obstinate,* e. g. *the ears,* Isai. vi. 10: וְאָזְנָיו הַכְבֵּד *and make heavy his ears.* Zech. vii. 11. With לֵב: *to harden the heart.* Exod. ix. 34: וַיַּכְבֵּד לִבּוֹ *and he hardened his heart.* x. 1.

4. *To make powerful, honoured, respected.* Jer. xxx. 19. Isai. viii. 23: וְהָאַחֲרוֹן הִכְבִּיד דֶּרֶךְ הַיָּם *and he shall also make glorious the way of the sea in the time to come,* &c. Intrans. *to acquire fame,* 2 Chron. xxv. 19: וּנְשָׂאֲךָ לִבְּךָ לְהַכְבִּיד *and now thy heart lifteth itself up,* (properly lifteth thee up) *to acquire fame.*

Niph. נִכְבַּד.

1. *To be rich,* (in something) Part. Prov. viii. 24: מַעְיָנוֹת נִכְבַּדֵי־מָיִם *fountains rich in water.*

2. Passive of *Piel,* No. 2. *To be honoured,* Gen. xxxiv. 19. 1 Sam. ix. 6. 2 Sam. xxiii. 19, 23. נִכְבַּדֵי אֶרֶץ *the respected (men) of the land,* Isai. xxiii. 8, 9. Nah. iii. 10. Ps. cxlix. 8. 2 Kings xiv. 10: הִכָּבֵד *be honoured, respected,* i. e. enjoy thine honour, be contented with thy acquired respect. Deut. xxviii. 58: שֵׁם נִכְבָּד *the glorious name.* Plur. *fem.* נִכְבָּדוֹת *glorious things.* Ps. lxxxvii. 3.

3. *Reflect. To show one's self great, power-*

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ful, glorious, Hag. i. 8. With בְּ, towards, upon, one. Exod. xiv. 4: אִכָּבְדָה בְּפַרְעֹה *I will show myself powerful upon Pharaoh,* i. e. will exercise my power against him, verse 17, 18. (Comp. הִתְעַלֵּל). Levit. x. 3. Ezek. xxxix. 13. The form נִכְבַּדִי for נִכְבָּדִי Prov. viii. 24. Isai. xxiii. 8, 9. Nah. iii. 10. appears to belong to the analogies under תָּחַל, p. 185.

Hithp.

1. *To multiply one's self,* hence, *to increase in number.* Nah. iii. 15.
2. *To give honour to one's self, to look big.* Prov. xii. 9.

כָּבֵד *st. constr.* כִּבַד Exod iv. 10, and כֶּבֶד Isai i. 4.

(*A*) *Adj.*

1. *Heavy, grievous.* Prov. xxvii. 3: of a business, Exod. xviii. 18. Numb. xi. 14; of a crime, Isai. i. 4; of a famine, Gen. xii. 10. xli. 31.
2. *Heavy,* (of the tongue), Exod. iv. 10: כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי *I am of a heavy speech, and of a heavy tongue,* hence, *unintelligible* (of language), Ezek. iii. 5.
3. *Great, numerous,* חַיִל כָּבֵד *a numerous army,* 1 Kings x. 2. עָרֹב כָּבֵד *a numerous swarm of flies,* Exod. viii. 20. comp. x. 14. xii. 38. מַחֲנֶה כָּבֵד *a great* or *heavy train.* Gen. l. 9.
4. *Rich, possessing property.* Gen. xiii. 2: וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב *and Abram was very rich in cattle, silver, and gold.*

(*B*) *subst. The liver,* (Arabic كَبِدٌ), properly, the noblest part, comp. כָּבוֹד, No. 4. *the heart.* Exod. xxix. 13, 22. Levit. iii. 4, 10. Lam. ii. 11: נִשְׁפַּךְ לָאָרֶץ כְּבֵדִי *my liver is poured on the earth,* an expression of great lamentation.

כָּבֵד *adj.* only *fem.* כְּבֵדָה *excellent,* Ezek. xxiii. 41. Ps. xlv. 14. As *neut. pomp, precious things,* Judg. xviii. 21.

כֹּבֶד *m.*

1. *Heaviness, burden,* Prov. xxvii. 3.
2. *Grievousness,* (of battle) Isai. xxi. 15. comp. 1 Sam. xxxi. 3.
3. *Multitude,* Nah. iii. 3.

כְּבֵדוּת *fem. Difficulty, trouble,* Exod. xiv. 25.

כָּבָה in two conjugations; in *Kal, to be extinct;* of fire, Levit. vi. 5, 6; of light, 1 Sam. iii. 3. Prov. xxxi. 18. Metaphorically applied to the wrath of God. 2 Kings xxii. 17: וְנִצְּתָה חֲמָתִי בַּמָּקוֹם הַזֶּה וְלֹא תִכְבֶּה *therefore my wrath is kindled against this place, and will not be extinguished.* By a different metaphor, Isai. xliii. 17: דָּעֲכוּ כְּפִשְׁתָּה כָּבוּ *they are extinct as an expired wick.*

Piel כִּבָּה *trans. To extinguish,* Isai. i. 31. xlii. 3. Jer. iv. 4. xxi. 12. 2 Sam. xxi. 17: וְלֹא תְכַבֶּה אֶת־נֵר יִשְׂרָאֵל *lest thou extinguish the light in Israel.* (In Arabic كبا has this signification among others, *cineres injecit igni, non autem extinxit.* But the proper word for this notion is خبا, which may also be compared, see כ).

כָּבוֹד *m.*

1. *Honour, fame, glory.* Ps. xix. 2: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל *the heavens declare the glory of God.* xxix. 1: הָבוּ לַיהוָה כָּבוֹד וָעֹז *give unto Jehovah honour and glory.* lxxix. 9: עַל דְּבַר כְּבוֹד שְׁמֶךָ *for the honour of thy name.* xcvi. 8. civ. 31. cxxxviii. 5. cxlv. 5. viii. 6: *with honour and fame thou hast crowned him,* in opposition to Job xix. 9: *he has stripped me of my honour.* 1 Sam. iv. 21: נָלְתָה כָבוֹד מִיִּשְׂרָאֵל *glory is vanished from Israel,* (by the loss of the ark of the covenant). כְּבוֹד יִשְׂרָאֵל *the most noble of Israel.* Micah i. 15. comp. Isai. v. 13. viii. 7. xvii. 3, 4.
2. *Glory, majesty,* מֶלֶךְ הַכָּבוֹד *the king of glory, majesty,* Ps. xxiv. 7, 8, 9. כִּסֵּא הַכָּבוֹד *the throne of majesty,* 1 Sam. ii. 8. כְּבוֹד לְבָנוֹן *the ornament of Lebanon,* Isai. xxxv. 2. lx. 13, comp. x. 18. Especially כְּבוֹד יְהוָה *the glory of the Lord.* (LXX. δόξα Κυρίου) i. e. the refulgent light, which shines

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around the appearance of the Deity. Exod. xxiv. 16. xl. 34. 1 Kings viii. 10, 11. 2 Chron. vii. 1. Isai. vi. 3, 4. Ezek. i. 28. iii. 12, 23. viii. 4. x. 4, 18, xi. 22. comp. in the New Testament, Luke ii. 9. The Hebrews consider it as a bright shining fire, Exod. xxiv. 17. xxxiii. 18, from which lightnings proceed, (Levit. ix. 23, 24. Numb. xvi. 35. Ps. xviii. 13.) and which is usually enveloped in smoke, (1 Kings viii. 10, 11.) The same is the pillar of fire and pillar of smoke that used to appear above the tabernacle, עַמּוּד עָשָׁן, עַמּוּד אֵשׁ. The Rabbins call it שְׁכִינָה (See *Buxtorf's Lex.* s. h. v.)

3. *Abundance, riches,* Ps. xlix. 17. Isai. x. 3. lxvi. 12.

4. The most noble part of man, a poetical expression for: *soul, heart,* (hence, in parallelism with נֶפֶשׁ and לֵב) properly perhaps, *the liver,* as כָּבֵד *B.* Gen. xlix. 6: בְּקָהָלָם אַל־תֵּחַד כְּבוֹדִי *my heart took no part in their congregation.* Ps. xvi. 9: וַיָּגֶל כְּבוֹדִי *and my soul rejoiced.* lvii. 9. cviii. 2.

כְּבוּדָה see כָּבֹד.

כָּבוּל The name of a district of twenty cities in Galilæa of which Solomon made a present to Hiram. 1 Kings ix. 13. The occasion of the name is given by the author: 1 Kings ix. 12. as thus: "And Hiram went out to inspect the cities, and they did not please him; and he said, What cities are these, which thou hast given me, my brother? and he called them the land of *Cabul* until this day." The following account of Josephus is applicable, whose authority may however be dubious, since the word is not to be found in the cognate dialects. (*Archæol.* viii. 5. §. 3.): *μεθερμηνευόμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκων σημαίνει.* LXX. ὅριον. Syriac ܟܘܒܠ. Arabic قري الشوك *urbs spinarum,* which still does not explain the reason of the interpretation. In Joshua xix. 27, a place occurs under that name, in the tribe of Asher, by which the same may be meant.

כַּבּוֹן The name of a town in the plain of the tribe of Judah, Josh. xv. 40 only.

כַּבִּיר *m. adj.*

1. *Great, mighty,* Job xxxiv. 17: אִם צַדִּיק כַּבִּיר תַּרְשִׁיעַ *wilt thou condemn the just, the mighty,* verse 24: יָרֹעַ כַּבִּירִים לֹא־חֵקֶר *he shall hurl down the mighty without investigation.* xxxvi. 5. רוּחַ כַּבִּיר *a violent storm,* viii. 2. מַיִם כַּבִּירִים *great water,* Isai. xvii. 12. xxviii. 2. כַּבִּיר וָמִים *grandævus.* Job xv. 10. (the same in Arabic).

2. *Much,* Job xxxi. 25: וְכִי־כַבִּיר מָצְאָה יָדִי *and that my hand has acquired much.* Isai. xvi. 14. See the root כָּבַר.

כְּבִיר *m. Plaiting, matting.* 1 Sam. xix. 13, 16: כְּבִיר הָעִזִּים *a mattress of goat's hair.* So Kimchi explains it, and in his favour are the cognate words: מִכְבָּר *plaited* or *braided work, lattice-work,* מַכְבֵּר *net, cover,* and כְּבָרָה *a sieve.* The Syriac, Arabic, and Vulgate express it, by goat's-skin. Cognate are the forms מִכְמָר, מַכְמוֹר *net:* In Aramaic ܟܒܪܝܬܐ, כַּבְרִיתָא *honey-cells,* on account of their reticulated form.

כֶּבֶל *m. A foot-iron, fetter.* Ps. cv. 18. cxlix. 8. (Arabic كبل كبل Syriac ܟܒܠ).

כָּבַס in four conjugations; in *Kal, to wash, cleanse,* applied only to cloth, as *πλύνειν* (for washing the body is used רָחַץ, *λούειν*). In *Kal,* as *part.* only כּוֹבֵס, Isai. vii. 3. xxxvi. 2, *a washer, fuller, πλύντηρ, κναφεύς, fullo,* who (especially with lye, and by treading in a trough) cleanses dirty cloth, and prepares that which is new. (See *Schneider in Ind. ad scriptt. rei rust.* p. 385. A. Th. *Hartman's Hebräerinn,* Th. I. p. 159, &c.)

Piel כִּבֵּס

1. As *Kal,* Gen. xlix. 11. Exod. xix. 10. *Part.* מְכַבֵּס i. q. כֹּבֵס. Mal. iii. 2. Metaphorically applied to the purifying of the

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heart. Ps. li. 4: כַּבְּסֵנִי מֵעֲוֹנִי *cleanse me from my sins,* verse 9: תְּכַבְּסֵנִי וּמִשֶּׁלֶג אַלְבִּין *wash me and I shall be whiter than snow,* Jer. iv. 14. Sometimes with the image of soap and nitre. Jer. ii. 22. Mal. iii. 2. The Turks call a sincere repentance: the soap of sins.

Pual כֻּבַּס *pass.* Lev. xiii. 58. xv. 17.

Hothpa. pass. הִכָּבֵס Levit. xiii. 55: אַחֲרֵי הֻכַּבַּס אֶת הַנָּגַע *after the mark, blemish, is washed,* verse 56.

כָּבַר *To be great,* (comp. כַּבִּיר) only in *Hiph. to multiply, increase,* Job xxxv. 16: בְּלִי־דַעַת מִלִּין יַכְבִּיר *he multiplies words without knowledge.* Part. מַכְבִּיר, xxxvi. 31: יִתֵּן־אֹכֶל לְמַכְבִּיר *he gives meat in abundance.*

I. כְּבָר *adv.* only in Ecclesiastes.

1. *Already, before, long since.* i. 10. iii. 15: וַאֲשֶׁר לִהְיוֹת כְּבָר הָיָה *and that which is to be has been long since.* iv. 2: שֶׁכְּבָר מֵתוּ *who are already dead.* ix. 6.

2. *Now, so,* ix. 7. In Syriac ܟܒܪ signifies, formerly, now, already.

II. כְּבָר *Chaboras,* the name of a river in Mesopotamia, otherwise, חָבוֹר as Ezek. i. 3. iii. 15, 23. x. 15, 22. Syriac ܟܒܪ ܟܒܪ.

כְּבָרָה *fem. A sieve,* Amos ix. 9. Also in Talmud. See *Buxtorf. Lex. Chald.* p. 1008.

כְּבָרָה *fem.* with the addition of אֶרֶץ: a measure of length, whose magnitude is not fixed. Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19. In all the three passages the Syrian has ܦܪܣܐ Parasang. Arabic ميل a mile. Chald. כְּרוּב אַרְעָא *aratio terræ;* from כָּרַב *aravit,* and then i. q. *jugerum;* it might be supposed, that the Hebrew word itself was transposed therefrom. The LXX. retain it, but add, Gen. xxxviii. 7. ἱππόδρομος, a common measure among the Arabs, which J. D. Michaëlis endeavours to determine by a French mile. The Vulg. has, in Gen. as quoted, *verno tempore,* and 2 Kings, *electo terræ tempore,* an inapplicable conjecture.

כֶּבֶשׂ *m. An he-lamb,* of one year old and above; hence, the frequent addition: בֶּן שְׁנָתוֹ *son of his year,* a year old. Numb. vii. 15, 21, 39, 45, 51, 57, 63, 69, 75, and in plur. בְּנֵי שָׁנָה *idem.* vii. 17, 23, 29, 35, 41. The Hebrews and Arabs, who were better acquainted with the breeding of cattle than we, have generally a greater number, and more distinct expressions for these subjects. They distinguish, טָלֶה *a suckling lamb;* כֶּבֶשׂ *a lamb of one year old and above;* אַיִל *a ram of three years and above.* Other names are: רָחֵל a female sheep which breeds, an ewe; שֶׂה one head of small cattle, (sheep or goat); צֹאן collect. the flock, (sheep and goats); כָּר lamb, perhaps of a foreign breed, see *Bochart's Hieroz.* P. I. p. 421, &c. (Arabic كبش *idem.*)

כִּבְשָׂה 2 Sam. xii. 3. and כַּבְשָׂה Levit. xiv. 10. Numb. vi. 14. *fem.* of the preceding; *an ewe-lamb about a year old.* Somewhat more rarely occurs the transposed, כֶּשֶׂב, כַּשְׂבָה.

כָּבַשׁ *fut.* יִכְבּוֹשׁ in three conjugations; in *Kal,*

1. *To trample, to tread under foot.* Metaph. Zech. ix. 15: וְכָבְשׁוּ אַבְנֵי־קָלַע *and they shall tread under foot the sling-stones,* i. e. these shall not harm them. (Comp. Job xli. 20, 21.) Micah vii. 19: יִכְבּוֹשׁ עֲוֹנֹתֵינוּ *he will subdue our iniquities,* properly, trample on them.

2. *To bring into subjection,* Gen. i. 28. Jer. xxxiv. 16; with the addition: לַעֲבָדִים. 2 Chron. xxviii. 10. Jer. xxxiv. 11. Neh. v. 5.

3. Esther vii. 8, probably, *vim inferre feminæ, subigere feminam.* (So كبس in Arabic and كبس *coitus.*)

Piel כִּבֵּשׁ *to subdue, subject,* as *Kal,* No. 2. 2 Sam. viii. 11.

Niph.

1. *Pass.* of *Kal,* No. 2. Numb. xxxii. 22: וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה *and the land shall be subdued before him,* verse 29. Josh. xviii. 1.

2. *Pass.* of No. 3. Neh. v. 5, at the end.

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כֶּבֶשׁ *m. A foot-stool.* 2 Chron. ix. 18. Syriac ܟܘܒܣܐ *idem.*

כִּבְשָׁן *m. An oven;* according to Kimchi, properly, *a furnace,* different from תַּנּוּר a kind of oven for baking. Gen. xix. 28. Exod. ix. 8, 10. xix. 18. (Arabic قبس to kindle).

כַּד *fem.* pl. כַּדִּים, *κάδος, cadus,* a pail for carrying water. Gen. xxiv. 14, &c. Eccles. xii. 6. 1 Kings xviii. 34; also for the keeping of flour, 1 Kings xvii. 12, 14, 16. It was carried on the shoulders, (1 Kings as cited). (Arabic كد to empty a well.)

כְּדַב *fem.* כִּדְבָה Chald. *adj.* i. q. כָּזָב Hebrew, *lying, false, untrue,* Dan. ii. 9.

כְּדֵי see דַּי.

כְּדִי see דַּי.

כַּדְכֹּד *m.* Ezek. xxvii. 16. Isai. liv. 12. *a precious stone,* most probably of a red colour, comp. כַּרְכֻּם *rubedo maxima,* and כִּידוֹד a spark. In Chald. כַּדְכְּדָנָא, כַּדְכְּדוֹנִין Exod. xxxix. 11. *idem.* See *Buxtorf. Lex.* Chald. and Thalmud, p. 1014.

כֹּה *Adv.*

1. *So,* Gen. xxxii. 5. Exod. iii. 15. כֹּה אָמַר יְהוָה *so,* or, *thus saith the Lord,* Jer. ii. 2. vii. 20. ix. 16, 22, &c. בְּכֹה . . . בְּכֹה *so . . . . otherwise.* 1 Kings xxii, 20: וַיֹּאמֶר זֶה בְּכֹה וְזֶה אֹמֵר בְּכֹה *the one said so, the other thus.*

2. As *adv.* of place, *here,* Gen. xxxi. 37, but less frequently. Repeated, *here, there.* Numb. xi. 31: עַד־כֹּה *hither,* or rather, *thither.* Gen. xxii. 5. Exod. ii. 12: כֹּה וָכֹה *hither,* and *thither.*

3. *Adv.* of time: *now, at present,* עַד־כֹּה *until now,* Exod. vii. 16. Josh. xvii. 14. 1 Kings xviii. 45: עַד־כֹּה וְעַד־כֹּה *so and so long,* (i. e. a very short time).

כָּה Chald. i. q. the preceding, No. 3. Dan. vii. 28 only: עַד־כָּה *until now.* Comp. in Hebrew אֵיכָה.

כָּהָה in two conjugations; in *Kal,*

1. *To fade, to diminish, become weak, dim,* (of light). See the *adj.* Isai. xlii. 3.

2. *To grow weak, dim,* (of the eyes) e. g. through age, Deut. xxxiv, 7: לֹא־כָהֲתָה עֵינוֹ *his eye was not dim.* Zech. xi. 17. Gen. xxvii. 1; or, through sorrow, Job xvii. 7: וַתֵּכַהּ מִכַּעַס עֵינִי *my eye is dim with sorrow.*

3. *To despair, despond, give over,* Isai. xlii. 4.

Piel כִּהָה and כֵּהָה, mostly intrans.

1. *To grow paler, disappear,* of the spots of leprosy. Levit. xiii. 6, 21, 26, 28, 56.

2. In a moral sense, *To be discouraged, dejected, cast down.* Ezek. xxi. 12: וְכֹהֲתָה כָּל־רוּחַ *and every heart was discouraged.* Comp. Isai. lxi. 3.

3. Trans. *to dishearten one,* i. e. to chide, rebuke one, *increpare aliquem.* 1 Sam. iii. 13: וְלֹא כִהָה בָם *and he restrained them not,* properly, did not chide them for it. Comp. נָעַר.

כֵּהֶה *adj. fem.* only, כֵּהָה.

1. *Expiring, fading,* of a lamp, Isai. xlii. 3.

2. *Dim,* of the eyes. 1 Sam. iii. 2: וַעֵינָיו הֵחֵלּוּ כֵהוֹת *and his eyes began to wax dim.* The construction is the same as Gen. ii. 20: וַיָּחֶל נֹחַ *and Noah began to be,* &c.

3. *Decreasing,* of the spots of leprosy. Levit. xiii. 39.

4. *Disheartened.* רוּחַ כֵּהָה *a desponding heart,* Isai. lxi. 3.

כֵּהָה *fem. The act of extinguishing, quenching,* i. q. mitigation, relief. Nahum iii. 19. Comp. גֵּהָה.

כְּהַל Chald. *To be able,* with לְ before the *inf.* Dan. ii. 26. iv. 15. v. 8, 15.

כֹּהֵן *m. Priest,* very frequently, כֹּהֵן רֹאשׁ, 2 Chron. xix. 11. xxiv. 11. xxvi. 20. and הַכֹּהֵן הַגָּדוֹל, Levit. xxi. 10. Numb. xxxv. 25, 28. Josh. xx. 6. *the high priest,* also הַכֹּהֵן הַמָּשִׁיחַ *the anointed priest,* Levit. iv. 3, 5. The Chald. renders it in some passages, (Gen. xli. 45. Ps. cx. 4.) in a general sense by *princeps.* Hither is usually referred, 2 Sam. viii. 18, in which the sons

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of David are called כֹּהֲנִים, instead of which we find in the parallel passage, 1 Chron. xviii. 17: וּבְנֵי דָוִד הָרִאשׁוֹנִים לְיַד הַמֶּלֶךְ *and the sons of David were the first about the king*. Comp. 1 Kings iv. 5. 2 Kings x. 11. But that exegetical parallel is no sure proof of this signification. By כֹּהֲנִים in 2 Sam. as cited, is certainly meant priests, as it were, ecclesiastical counsellors and high priests, but not the Levitical priesthood. However the Chronicles, which acknowledge, in the earlier history, no other priests than the Levitical, gave that passage (from partiality,) another signification. See *de Wette's Beyträge zur Einleitung in das A. T.* Tom. I. p. 81, 82. The Author's History of the Hebrew language, p. 41. Whence the *denom.* in *Piel.*

כָּהֵן, only in *Piel.*

1. *To serve as priest, to minister to the office of priest,* Exod. xxxi. 10, commonly with לְ, Exod. xxviii. 41. xl. 13, 15. Hos. iv. 5.
2. *To become a priest,* Deut. x. 6.
3. Isai. lxi. 10: פְּאֵר יְכַהֵן פְּאֵר probably, *as the bridegroom puts on a priestly head-dress,* a head-dress adorned with priestly ornaments. Others, *as the bridegroom makes his head-dress rich,* comp. the Syr. ܟܗܢ *Pe.* and *Ethpa.* to be, or become rich, happy. ܟܗܢܘܬܐ pomp, ornament.

כָּהֵן *stat. emphat.* כַּהֲנָא *plur.* כַּהֲנִין Chald. *A priest,* Ezra vii. 12, 16, 21.

כְּהֻנָּה *fem. Priesthood, priest's office.* Exod. xxix. 9. xl. 15. Numb. xvi. 2. xxv. 13.

כַּו *plur.* כַּוִּין Chald. *a window,* Dan. vi. 10. (In Syr. and Arab. *idem.*)

כּוּב Ezek. xxx. 5, only, a country in the South, which occurs in connexion with Egypt and Cush. Authors compare with it *Cobe* a sea-port in Æthiopia, or *Cobium* a district in Mareotis. More applicable would be, the conjecture נוּב *Nubia,* according to the Arabs. Comp. Rosenmuller's Comment. on Ezek. T. II. p. 379.

כּוֹבַע *plur.* כּוֹבָעִים *m. A helmet,* among the Hebrews mostly of metal, 1 Sam. xvii. 5. Ezek. xxvii. 10. xxxviii. 5. Otherwise also קוֹבַע.

כָּוָה in *Niph.* only; *to burn one's-self* (in the fire). Prov. vi. 28: וְרַגְלָיו לֹא תִכָּוֶינָה *without his feet burning.* Isai. xliii. 2. Derivat. מִכְוָה, כִּי, כְּוִיָּה.

כּוֹחַ, Dan. xi. 6, more commonly כֹּחַ,

1. *Strength,* Ezra x. 13: *but the people are many, the weather rainy,* וְאֵין כֹּחַ לַעֲמֹד בַּחוּץ *and it is not possible to stand without.* Comp. also עָצַר כֹּחַ. Job xxvi. 2: לְלֹא־כֹחַ *unto the weak.* Of the power of God. Numb. xiv. 17. Job xxiii. 6. xxx. 18.
2. *Capacity, ability,* (for something). Dan. i. 4: אֲשֶׁר כֹּחַ בָּהֶם לַעֲמֹד בְּהֵיכַל הַמֶּלֶךְ *who are able to perform the service in the king's palace.*
3. *Fortune, property, possessions.* Job vi. 22. xxxvi. 19. Prov. v. 10. Comp. Ezra ii. 69.
4. *The strength of the earth,* poet. for, its fruit, its produce, Gen. iv. 12. Job xxxi. 39.

כְּוִיָּה *fem. A mark, from burning,* Exod. xxi. 25. Root כָּוָה.

כּוֹכָב *m. A star,* Gen. xxxvii. 9. Ps. viii. 4. (Arab. and Syr. *idem.*)

כּוּל in four conjugations; in *Kal, to measure,* (as in Syriac, Arabic, and Chaldee). Isai. xl. 12 only: וְכָל בַּשָּׁלִישׁ *and measured with a shalish.*

Pilp. כִּלְכֵּל,

1. *To contain, to hold, measure,* (of a vessel), 1 Kings viii. 27. 2 Chron. vi. 18.
2. *To keep, support one, to provide with sustenance.* Gen. xlv. 11. xlvii. 12. l. 21. 2 Sam. xix. 33, 34. 1 Kings iv. 7: וְכִלְכְּלוּ אֶת הַמֶּלֶךְ וְאֶת בֵּיתוֹ *they provided for the king, and his house.* xvii. 4: וְאֶת הָעֹרְבִים צִוִּיתִי לְכַלְכְּלְךָ שָׁם *and I will command the ravens to sustain thee there,* to feed thee. Verse 9: *and I will command a widow there to support thee.* Neh. ix. 21. Ruth iv. 15. With a double accusative, *to provide one with*

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something. Gen. xlvii. 12. 1 Kings xviii. 4: וְכִלְכְּלָם לֶחֶם וָמָיִם *and provided them with bread and water*. Verse 13.

3. *To endure, to bear*. Mal. iii. 2: מִי מְכַלְכֵּל אֶת־יוֹם בּוֹאוֹ *who can endure the day of his coming*. Prov. xviii. 14: רוּחַ אִישׁ יְכַלְכֵּל מַחֲלֵהוּ *a manly spirit will sustain his infirmity*.

4. *To keep up, maintain*. Ps. cxii. 5: יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט *he maintains his cause before the tribunal*. Ps. lv. 23: וְהוּא יְכַלְכֶּלְךָ *he will support thee*.

5. *To forbear*. Jer. xx. 9: נִלְאֵיתִי כַלְכֵּל *I endeavoured to forbear*.

Pass. כָּלְכַל *to be provided with victuals*. 1 Kings xx. 27.

Hiph. הֵכִיל.

1. As *Piel*, No. 1. 1 Kings vii. 26: אַלְפַּיִם בַּת יָכִיל *it contained two thousand baths*. Verse 38. 2 Chron. iv. 5. vii. 7. Amos vii. 10. Ezek. xxiii. 32: מְרֻבָּה לְהָכִיל *to contain much*.

2. As *Pi*, No. 3. *To endure, bear up*, Jer. vi. 11. x. 10. Joel ii. 11: *for the day of Jehovah is great, and very terrible,* וּמִי יְכִילֶנּוּ *who can abide it?* All these significations, however different they appear, can yet be expressed in Latin and in German by the compounds of *tenere* and *halten*,—(in English,—*to hold*) with certain particles. Thus also the notions, 'to measure' and 'to contain' are in the above sense closely connected.

כּוֹמָז *m.* Exod. xxxv. 22. Numb. xxxi. 50. A golden ornament of the Israelites in the wilderness, and of the Midianites, perhaps *a bracelet*, or, *neck-lace* of little golden balls, (found pure in Arabia); (comp. كمز *conglobavit*, and *Diod. Sic.* iii. 45.)

כּוּן in six conjugations; in *Kal*, properly, to stand upright, in an erect posture, obsolete, but whence, כֵּן. In Arabic كان signifies, to be, as *existere, esse*.

Pilel כּוֹנֵן

1. *To set up, erect, to put in a certain place*, e. g. the throne, Ps. ix. 8: כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ *he sets up his throne for judgement*, 2 Sam. vii. 13: כּוֹנַנְתִּי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד עוֹלָם *I will establish the throne of his kingdom for ever*, especially, to place in the former stable condition, *to re-establish* (something giving way); hence, *to secure, strengthen*. Ps. vii. 10. xl. 3. lxviii. 10.

2. *To found*, or *establish* e. g. a city. Ps. cvii. 36; the earth, Ps. xxiv. 2. cxix. 90; the heavens, Prov. iii. 19.

3. *To direct*, e. g. the arrow against something, Ps. vii. 13. xi. 2. Used ellipt. for כּוֹנֵן לֵב (comp. הֵכִין לֵב, No. 4.) *to direct one's heart to a thing, to weigh, consider*, Job viii. 8: כּוֹנֵן לְחֵקֶר אֲבוֹתָם *apply to the search of their fathers*. Isai. li. 13: כַּאֲשֶׁר כּוֹנֵן לְהַשְׁחִית *when he devises ruin*.

4. *To prepare, form*, Deut. xxxii. 6. Ps. viii. 4.

Pass. כּוֹנַן

1. *To be prepared*, Ezek. xxviii. 13.

2. *To be strengthened, secured*, Ps. xxxvii. 23.

Hiph. הֵכִין as *Piel*.

1. *To erect, to set, place*, e. g. the seat. Job xxix. 7. Ps. ciii. 19, hence, *to place secure*, Ps. lxxxix. 5. 2 Sam. vii. 12: וַהֲכִינוֹתִי אֶת־מַמְלַכְתּוֹ *and I will establish his kingdom; to strengthen*, Ps. x. 17.

2. *To ordain*. 2 Sam. v. 12: כִּי־הֲכִינוֹ יְהוָה לְמֶלֶךְ *that Jehovah had ordained him king over Israel*. 1 Chron. xiv. 2. Josh. iv. 4: *the twelve men* אֲשֶׁר הֵכִין מִבְּנֵי יִשְׂרָאֵל *whom he had appointed*, or *prepared out of the children of Israel*. 2 Chron. ii. 8.

3. *To found*, 1 Kings vi. 19. Ps. lxv. 7.

4. *To direct*, arrows, Ps. vii. 14; the countenance, face, Ezek. iv. 3; the way, 2 Chron. xxvii. 6. Especially הֵכִין לֵב לְ *to direct his heart, animum componere ad aliquid*, 2 Chron xii. 14. xxx. 19, and elliptically without לֵב 1 Sam. xxiii. 22. Judg. xii. 6. 1 Chron. xxviii. 2. Also

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הֵכִין לֵב אֶל יְהוָֹה *to turn his heart unto God.* 1 Sam. vii. 3. Job xi. 13.

5. *To prepare, dress, make ready,* in the most extensive sense, e. g. of food, Gen. xlv. 16.

Hoph. הוּכַן *pass.* of No. 1. Nah. ii. 6. Prov. xxi. 31; of No. 3. Isai. xvi. 5; of No. 5. Isai. xxx. 33.

Niph. pass. of *Piel* and *Hiph.* but used rather more metaphorically.

1. *To be erect, standing.* Ps. xciii. 2. נָכוֹן הַיּוֹם properly, *erectum diei, high noon,* when the sun is perpendicularly over us, σταθερὸν ἦμαρ. Prov. iv. 18. Especially, *to stand firm, abide.* Ps. ci. 7: *he that telleth lies shall not abide in my sight.* Job xxi. 8. Metaphorically,

(*a*) *To be becoming, right, proper,* Exod. viii. 22. Job xlii. 7, 8. Ps. v. 10.

(*b*) *To be upright,* Ps. lxxviii. 37: לִבָּם לֹא נָכוֹן עִמּוֹ *for their heart was not upright with him.* (comp. שָׁלֵם).

(*c*) *To be firm, determined,* רוּחַ נָכוֹן *a firm spirit,* Ps. li. 12. Gen. xli. 32: נָכוֹן הַדָּבָר מֵעִם הָאֱלֹהִים *the thing is firmly determined by God.*

(*d*) *To be confident, fearless,* with לֵב Ps. lvii. 8. cviii. 2. cxii. 7.

(*e*) *To be certain.* אֶל נָכוֹן *with certainty.* 1 Sam. xxvi. 4. xxiii. 23.

2. *To be prepared, ready.* Prov. xix. 29. Neh. viii. 10. Job xv. 23. *Imp.* הָכוֹן *be prepared,* Ezek. xxxviii. 7. Amos iv. 12.

Hithp. הִתְכּוֹנֵן Prov. xxiv. 3 only; otherwise הִכּוֹנֵן

1. *To be founded, established.* Prov. xxiv. 3. Numb. xxi. 27.

2. *To prepare, arm one's self,* Ps. lix. 5. Deriv. תְּכוּנָה, מְכוֹנָה, כִּיּוֹן, כֵּן, בֵּן.

כֹּון 1 Chron xviii. 8. The name of a Phœnician city, which in the parallel passage, 2 Sam. viii. 8. is called בֵּרֹתַי *Berytus.* Michaelis endeavours ingeniously to connect them together, by observing, that in Stephanus (*De Urbibus,* p. 164.) this city is said to be founded by *Kronos,* and comparing כֹּון with כִּיּוּן *Saturnus.* See *Michaelis Supp.* p. 1233.

כַּוָּן *m.* A kind of small cakes for oblation, *liba,* πόπανα. Jer. vii. 18. xliv. 19. Greek χανῶνες, χαβῶνες. Root כון in *Piel* כִּוֵּן (Chald. כַּוֵּן) to prepare. According to others, improperly, from כָּוָה.

כּוֹס pl. כּוֹסוֹת (Jer. xxxv. 5.) *fem.*

1. *A cup.* (In Syriac and Arabic *idem.*) Gen. xl. 11, 13, 21. Ps. cxvi. 13: כּוֹס יְשׁוּעוֹת אֶשָּׂא *I will take the cup of salvation,* i. e. consecrate unto Jehovah a cup of thanks for salvation. We very frequently meet with the metaphor which represents the Deity as holding a cup in his hand, out of which he suffers men to drink, and to become intoxicated, so that they stumble and perish. Isai. li. 17, 22. Jer. xxv. 15. xlix. 12. li. 7. Lam. iv. 21. Hab. ii. 16. Ezek xxiii. 31, 32, 33. The same among the Arabian Poets. Ps. xvi. 5: יְהוָֹה מְנָת חֶלְקִי וְכוֹסִי *Jehovah is my portion and my cup,* i. e. my inheritance, property. Comp. Deut. iv. 19.

II. Levit. xi. 17. Deut. xiv. 16. Ps. cii. 7. according to the versions: *owl.* According to Bochart. (*Hieroz.* P. II. p. 267.) pelican, from כּוֹס *cup,* which he refers to the bag in its crop, comp. in Latin *truo* from *trua.*

כּוּר *m. Oven, furnace,* of the metallurgist. Ezek. xxii. 18, 20, 22. Prov. xvii. 3. xxvii. 21. Metaphorical, Isai. xlviii. 10: *I have tried thee in the furnace of affliction.* Deut. iv. 20: *and he has brought you forth out of the iron furnace of Egypt.* 1 Kings viii. 51. (Arabic and Syriac *idem.* perhaps from כָּרַר to be round).

כּוּר עָשָׁן (*A smoking furnace*) the name of a city in the tribe of Simeon. 1 Sam. xxx. 30. elsewhere simply עָשָׁן Josh. xv. 42. xix. 7. 1 Chron. iv. 32. vi. 44.

כּוֹר i. q. כֹּר q. v.

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כּוּשׁ *fem. Æthiopia,* but in a more extensive sense, to which belongs also the southern part of Arabia, whence the African Æthiopians first descended. Arabian Æthiopia is to be understood, Gen. x. 7, 8. Numb. xii. 1. 2 Chron. xiv. 8. xxi. 16. Hab. iii. 7; whereas African Æthiopia is mentioned, Jer. xiii. 23. Isai. xviii. 1. Zeph. iii. 10; passages rather less defined, are Job xxviii. 19. Amos ix. 7. Jer. xxxviii. 7, 10, 12. xxxix. 16. Also by Gen. ii. 13, is most probably meant simply, Æthiopia, but in the most extensive sense, the south country inhabited by blacks, as the land of Æthiopia in Homer. It is at least contrary to the old notions of geography, to consider it as another כּוּשׁ, as كوث in Chowarasmia, as Michaelis has done. See *Bochart. Phaleg.* lib. iv. cap. 2. but especially *Michaelis Spicileg. Geogr. Hebræorum exteræ,* Part I. S. 143, &c. comp. also *Ludolfi Comment. Hist. Æthiop.* p. 57. *Eichhorn: Verosimilia de Cuschæis.* 1774. 4. *Vater's Comment on the Pentateuch,* Th. I. p. 114. *Niebuhr's Description of Arabia,* p. 289—294. *Nom. gent.* כּוּשִׁי *fem.* כּוּשִׁית plur. כּוּשִׁיִּם *Æthiopians.* Jer. xxxviii. 7. x. 12. Numb. xii. 1.

כּוּשָׁן *fem.* Hab. iii. 7. i. q. the preceding.

כּוּשָׁרָה *fem. Happiness, abundance, prosperity.* Ps. lxviii. 7. Root כָּשַׁר, No. 2.

כּוּת 2 Kings xvii. 30, &c. כּוּתָה verse 24, the land belonging to a people, transplanted by the Assyrian king into the depopulated kingdom of Israel. This people formed by intermixture with those that were left, the tribe of Samaritans, whence in Chald. and Thalmud they are still called כּוּתִים. The situation is uncertain. Josephus (*Archæolog.* IX. 14. §. 3.) places it in Persia. According to the opinions of others, it is a country round about Sidon, since it is reported among the Samaritans themselves, that they are descendants of the Sidonians. (*Jos. Archæol.* XI. 8. §. 6. XII. 5. §. 5.) See *Michaelis Spicileg. Geogr. Hebræorum exteræ,* Part I. S. 104. &c.

כּוֹתֶרֶת see כֹּתֶרֶת.

כָּזַב in four conjugations; in *Kal,* only as part. כֹּזֵב Ps. cxvi. 11. more frequently in

Piel כִּזֵּב

1. *To lie,* Job vi. 28. xxxiv. 6. Prov. xiv. 5. with לְ *to tell one a lie,* to flatter, deceive him. Ps. lxxviii. 36. lxxxix. 36: אִם לְדָוִד אֲכַזֵּב *shall I lie unto David,* break my divine promise, (comp. Numb. xxiii. 19.) Ezek. xiii. 19; with בְּ *idem.* 2 Kings iv. 16.
2. Metaphorically of water, which dries up, and thereby deceives the expectation of the traveller, Isai. lviii. 11. Comp. אַכְזָב.

Hiph. To give one the lie, in the *fut.* and Job xxiv. 25 only.

Niph. passive of *Hiph. to be belied.* Job xli. 1: הֵן תּוֹחַלְתּוֹ נִכְזָבָה *behold! his hope is deceived.*

כָּזָב *m.*

1. *A lie, deception,* Ps. iv. 3. v. 7. Prov. vi. 19. xiv. 5, 25. xix. 5, 9.
2. *Something deceiving, a deceiving thing,* e. g. of idols. Ps. xl. 5. Amos ii. 4.

כֻּזְבָא 1 Chron. iv. 22. probably the same with כְּזִיב Gen. xxxviii. 5, and both with אַכְזִיב a place in the tribe of Judah. Comp. Josh. xv. 44.

כַּח *Power,* see נוֹחַ.

כָּחַד *To be concealed, invisible,* in three conjugations; in

Piel כִּחֵד

1. *To conceal,* Job xxvii. 11. Ps. xl. 11. With מִן from one. Josh. vii. 19: אַל תְּכַחֵד מִמֶּנִּי *conceal nothing from me.* 1 Sam. iii. 17, 18, and more fully, Jer. xxxviii. 14: אַל תְּכַחֵד מִמֶּנִּי דָבָר. Verse 25. 2 Sam. xiv. 18.
2. *To deny, disown.* Isai. iii. 9. Job vi. 10. (In Æthiop. כחד signifies, to renounce (Jesus, Satan). Matt. x. 33. Luke vii. 23. as the Arabic جحد.

Hiph. הִכְחִיד.

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1. *To conceal,* Job xx. 12.
2. *To extirpate, destroy,* e. g. a people. Exod. xxiii. 23. Zech. xi. 8. 2 Chron. xxxii. 21. Ps. lxxxiii. 5. 1 Kings xiii. 34. (Both significations include the notion ἀφανιζειν).

Niph. נִכְחַד

1. Passive of *Piel,* No. 1. *To be concealed.* 2 Sam. xviii. 13. Ps. lxix. 6. cxxxix. 15. Hos. v. 3.
2. Passive of *Hiph.* No. 2. *To be extirpated,* Job iv. 7: אֵיפֹה יְשָׁרִים נִכְחָדוּ *where are the righteous extirpated.* xv. 28. xxii. 20; with the addition, *from the earth,* Exod. ix. 15.

כָּחַל, Arabic كحل, *to paint the eyes* with Stibium (Alcohol) Ezek. xxiii. 40. This black paint used for the eyes by the Hebrew women, (otherwise פּוּךְ, Greek στίμμι) is a fine mineral powder, mostly a combination of leaden ore and zink, mixed with a liquid substance, with which the women paint the inner part of their eye-lids, so that a narrow black edge is visible. See *Hartman's Hebräerinn am Putztische.* Th. II. p. 149, &c. *Böttiger's Sabina,* p. 22. 48. *Schröder de vestitu mulier.* p. 392.

כָּחַשׁ Properly, *to lie,* (see *Pi*), in four conjugations; in *Kal,* used metaphorically only, (as כָּזַב, No. 2.) *deficere, to decline, to fail,* Ps. cix. 24: בְּשָׂרִי כָּחַשׁ מִשָּׁמֶן *my flesh declines from fatness, becomes lean, falls away.* Comp. כַּחַשׁ.

Piel כִּחֵשׁ

1. *To lie.* Levit. xix. 11, (combined with שָׁקַר). Hos. iv. 2: אָלֹה וְכַחֵשׁ *to swear and to lie.* 1 Kings xiii. 18: כִּחֵשׁ לוֹ *he lied unto him.*
2. *To deny,* Gen. xviii. 15. Josh. vii. 11; with בְּ of person and thing: *to deny something.* Levit. v. 21: וְכִחֵשׁ בַּעֲמִיתוֹ בְּפִקָּדוֹן *and denies to his neighbour that which he has entrusted to him.* Verse 22. Job viii. 18: וְכִחֵשׁ בּוֹ לֹא רְאִיתִיךָ *and it* (the place) *shall deny him: 'I have not seen thee.'* Hence, כִּחֵשׁ בַּיהוָה *to deny God,* Isai. lix. 13. Jer. v. 12; with ל Job xxxi. 28; without any addition, *idem.* Prov. xxx. 9: פֶּן אֶשְׂבַּע וְכִחַשְׁתִּי *lest I be satiated and deny* (*God*).
3. *To coax, flatter,* applied to a vanquished enemy, that feigns humility and acquiescence. Ps. xviii. 45: בְּנֵי נֵכָר יְכַחֲשׁוּ לִי *strangers flatter me.* lxvi. 3. lxxxi. 16.
4. *To deceive,* (expectation) also i. q. *to diminish,* Hos. ix. 2. Hab. iii. 17. Comp. in Latin, *spem mentita seges, fundus mendax.*

Niph. Deut. xxxiii. 29. and

Hithp. 2 Sam. xxii. 45. i. q. *Piel,* No. 3. *to flatter* the conqueror.

כַּחַשׁ

1. *A lie, deception, flattery.* Nahum iii. 1. Hos. xii. 1.
2. *Leanness,* Job xvi. 8. See verb in *Kal.*

כֶּחָשׁ *m.* (*forma dagess.*) *a liar,* Isai. xxx. 9.

I. כִּי *m. subst.* for כִּוִּי *a mark of burning,* stigma, Isai. iii. 24. (Root כָּוָה *to burn one's self,* whence, also, Arabic كي *idem.*)

II. כִּי properly, probably, *pron. relat.* i. q. אֲשֶׁר, Gen. iii. 14. iv. 25. Deut. xiv. 29. Ps. xc. 4. (although this signification is not absolutely necessary in any of these passages). Hence, (as ὅτι, *quod*) *conj.*

1. *That,* (*quod*) Gen. i. 4. וַיְהִי כִּי *and it came to pass, that.* Job i. 5; *that* (*ut, ita ut*), then with the *fut.* (as subjunctive). Deut. xiv. 24. Lam. iii. 28. Judg. ix. 28. הֲכִי properly, is it *that,* (*est-ce que*) hence, *an,* Job vi. 22. 2 Sam. ix. 1. Also: is it not, *that,* (*n'est-ce pas, que*), hence, *nonne? vere,* Gen. xxix. 15. xxvii. 36. 2 Sam. xxiii. 19.
2. *Because, for,* Gen. iii. 14, 17. Deut. xxxii. 9. Gen. xli. 49. Comp. כִּי יַעַן כִּי, עַל כִּי *because.*
3. *When, if,* Exod. iii. 21. Levit. xxi. 9. 1 Sam. xxiv. 20.
4. *As, since,* (*quum*). Hos. xi. 1. Isai. xlviii. 2.
5. *Notwithstanding, although,* Ps. cxvi. 10. Exod. v. 11, also נַם־כִּי and גַּם כִּי Eccles. iv. 14.

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6. i. q. כִּי אִם *but,* Gen. xlv. 8. Exod. xvi. 8. 1 Kings xxi. 15.

7. *Immo! nay, but,* Ps. xliv. 23. xlix. 11. cxxx. 4.

8. In the beginning of a speech, *yea, indeed!* and often not to be translated, as Isai. i. 29. Zech. iii. 9. 2 Sam. xix. 23. Thus always before the direct speech of a person, as ὅτι in Greek. Ruth i. 10. Josh. ii. 24. 1 Sam. x. 19, and after an oath: 1 Sam. xxvi. 16. xiv. 44. xxv. 34. 2 Chron. xviii. 13.

9. In the beginning of a second proposition: *so, thus,* Gen. xxii. 16. xxxi. 42. Numb. xxii. 33. Job viii. 6. xxxvii. 20.

כִּי אִם signifies,

1. i. q. אִם *if,* with the omission of כִּי, 1 Sam. xx. 9. Exod. xxii. 22.

2. *That.* Gen. xlvii. 18.

3. *If not,* (comp. אִם, No. 5.) Gen. xxxii. 27. Levit. xxii. 6. Hence, with an oath, i. q. אִם לֹא 2 Kings v. 20. 2 Sam. xv. 21. Jer. li. 14. Judg. xv. 7.

4. After a negative: *except, but; nisi.* Gen. xxviii. 17. Esth. ii. 15.

5. *But,* Gen. xl. 14. more frequently, *only.* 1 Sam. viii. 19. Gen. xxxii. 29.

כִּיד *m. Ruin, mishap,* Job xxi. 20. (Arabic كيد properly, *insidiæ,* also, ruin).

כִּידוֹד *m. A spark,* Job xli. 11 only. (Arabic كيد the striking of fire).

כִּידוֹן *m.*

1. *A javelin,* Job xli. 21: יִשְׂחַק לְרַעַשׁ כִּידוֹן *he smiles at the brandishing of the javelin.* Different from חֲנִית *a spear.* 1 Sam. xvii. 6, 45. Josh. viii. 18, 26. Jer. vi. 23. l. 42. The etymology is unknown, comp. כִּיד *ruin,* (as חֶרֶב from חָרַב); probably, קְתִין قتين spear, lance.

2. The proper name of a country, 1 Chron. xiii. 9: גֹּרֶן כִּידוֹן which in the parallel passage, 2 Sam. vi. 6. is called, גֹּרֶן נָכוֹן.

כִּידוֹר *m.* Probably, *the tumult of war,* Job xv. 24 only. Vulg. *prælium,* Syriac, Arabic *bellum.* (Root כדר Arabic, *turbari.*)

כִּיוּן Amos v. 26 only: כִּיוּן צַלְמֵיכֶם Vulg. *imaginem idolorum vestrorum, the image of your idol statues.* Root כּוּן, whence *Piel* כִּוֵּן, כִּיֵּן *to erect,* or *to prepare, form* (see כֵּן). Others compare כִּיוּן according to the Syriac and several Hebrew commentaries, with the Arabic كيوان i. e. the planet Saturn, hence *Saturn your image,* צַלְמֵיכֶם is taken as *plur.* poet. but against the more proper parallelism.

כִּיּוֹר and כִּיר *m.*

1. *A basin,* especially for washing, Exod. xxx. 18, 28. xxxi. 9. xxxv. 16. xxxix. 39. 1 Kings vii. 38: כִּיּוֹר אֵשׁ *a fire-pan.* Zech. xii. 6.

2 *A round scaffold* on which Solomon stood praying at the consecration of the temple, 2 Chron. vi. 13. Plur. כִּיּוֹרִים 2 Chron. iv. 6. and כִּיּוֹרוֹת 1 Kings vii. 38, 40, 43. (Root probably כור כּוּר to be round).

כִּילִי Isai. xxxii. 5. and כֵּלַי verse 7. *an impostor, deceiver.* Vulg. *fraudulentus,* probably for נִכְלִי from נָכַל. The form ־ִי is a Chald. adj. termination, as ־ִי in Hebrew.

כֵּילַפּוֹת pl. *fem.* Ps. lxxiv. 6. *A hammer,* or, *hatchet, axe;* an instrument used for striking in pieces, (Chald. קוֹלָפָא *a club, cudgel.*)

כִּימָה *fem. The Pleiades,* or the seven stars. Amos v. 8. Job ix. 9. xxxviii. 31. Properly *a little heap,* from the Root כּוּם, Arabic كام II. to heap, كومة a heap. The Asiatic poets speak often of the *bands* of the Pleiades, whence is to be explained the passage in Job xxxviii. 31: הִתְקַשֵּׁר מַעֲדַנּוֹת כִּימָה *bindest thou the bands of the Pleiades?*

כִּיס *m. A bag.* (In Syriac and Arabic *idem.*)

1. *For money,* Prov. i. 14. Isai. xlvi. 6.

2. *For weights,* which Oriental merchants used to carry in the girdle-bag. Deut. xxv. 13. Micah vi. 11. Hence: אַבְנֵי כִּיס Prov. xvi. 11.

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כִּירַיִם *dual*, Levit. xi. 35 only. LXX. χυτρόποδες, probably, bricks which are still in use by the Bedouines, upon which they place their pots over the fire, and which form their hearth.

כִּישׁוֹר Prov. xxxi. 19 only, according to the Hebrew commentators, *a distaff*, the staff on the extremity of which the tow or hemp is fastened for spinning.

כָּכָה *adv.* i. q. כָּהּ or כֹּה *thus, so*. Exod. xii. 11. xxix. 35. Numb. viii. 26. Comp. אֵיכָכָה *how?*

כִּכָּר *fem.* properly, *a circle*, probably for כרכר, from the root כור Arabic, to be round, Hence,

1. *A circuit*, the surrounding country, Neh. xii. 28: וּמִן הַכִּכָּר סְבִיבוֹת יְרוּשָׁלָיִם *and out of the surrounding country round about Jerusalem*. כִּכַּר הַיַּרְדֵּן *the circuit of the Jordan*. Gen. xiii. 10, 11. 1 Kings vii. 46; elsewhere, by way of eminence, הַכִּכָּר Gen. xiii. 12. ix. 17.

2. With לֶחֶם *a round cake, bread; placenta*, Exod. xxix. 23. 1 Sam. ii. 36, the usual form of bread among the ancients. Prov. vi. 26. Plur. כִּכָּרוֹת לֶחֶם Judg. viii. 5. 1 Sam. x. 3.

3. As a weight: *talent*, Syriac ܟܟܪܐ. It amounted, as may be calculated from Exod. xxxviii. 25, 26, to 3000 holy shekels. Zech. v. 7: כִּכַּר זָהָב *a talent of gold*. 1 Kings ix. 14. x. 10, 14. Dual כִּכָּרַיִם *two talents*, and even before the genitive, as כִּכְּרֵי כֶסֶף 2 Kings v. 23. Plur. כִּכָּרִים *fem.* 1 Chron. xxii. 14. xxix. 7. Ezra viii. 26.

כִּכַּר pl. כִּכְּרִין Chald. *idem*. Ezra vii. 22.

כֹּל, כּוֹל (Jer. xxxiii. 8. Chethib), with makkaph כָּל־ *m.* a noun collective, (from כלל).

1. As plur. *all; omnes, omnia*, with the sing. e. g. כָּל־הָאָדָם *all mankind*, properly, the collection of men; כָּל־הַחַיָּה *all beasts*, or with plur. כָּל־בְּנֵי־שֵׁת *all the sons of Seth*. כָּל־רְשָׁעִים *all wicked ones*. With suffix כֻּלָּנוּ *we all*, כֻּלְּכֶם *ye all*, כֻּלָּם *they all*.

2. *Every; omnis*. בְּכָל שָׁנָה *every man*. *every year*, Esth. ix. 21. הַכֹּל כַּאֲשֶׁר הַכֹּל *every one like the other*, all alike, Eccles. ix. 2.

3. *Whole*, כָּל־הַיּוֹם *the whole day*. Isai. xxviii. 24. כָּל־עַמִּי *my whole people*, Gen. xli. 40. כָּל־הָאַיִל *the whole ram*, Exod. xxix. 18. With suff. כֻּלְּךָ, כֻּלָּךְ *thou wholly*. Isai. xxii. 1. Micah ii. 12. מִצְרַיִם כֻּלָּהּ *all Egypt*. Ezek. xxix. 2. In these three fixed significations it has the article after it, (see Gram. p. 156). Whereas it is wanting in the two following.

4. *Any one, something*, כֹּל דָּבָר *any thing*, Ruth iv. 7. לֹא כֹל *nothing*, Numb. xi. 6.

5. *Sundry, divers, various*. Levit. xix. 23: כָּל־עֵץ *various trees*. Neh. xiii. 16. 1 Chron. xxix. 2. It is used also in combination with some particles, e. g. כָּל־עוֹד *as long only*, Job xxvii. 3. כָּל־עַמַּת שֶׁ *just as*, Eccles. v. 15.

כֹּל Chald. *idem*. With makkaph כָּל־, more frequently with ה parag. כֻּלָּא e. g. Dan. ii. 40. iv. 9. xviii. 25.

כָּלָא (almost synonymous with עָצַר) in three conjugations; in *Kal*,

1. *To keep back, stop, hinder*. Numb. xi. 28: אֲדֹנִי מֹשֶׁה כְּלָאֵם *my lord Moses stop them*, forbid them. Isai. xliii. 6. Eccles. viii. 8. Ps. xl. 10. With מִן of the action: *to keep back from something*. 1 Sam. xxv. 33: אֲשֶׁר כִּלַּתְנִי הַיּוֹם הַזֶּה מִבּוֹא בְדָמִים *that thou hast kept me to-day from shedding blood*. Ps. cxix. 101: מִכָּל־אֹרַח רָע כָּלֵאתִי *I have withheld my feet from every evil way*. With מִן of the person: *to withhold a thing from one*, to deny it to him. Gen. xxiii. 6: אִישׁ מִמֶּנּוּ אֶת־קִבְרוֹ לֹא־יִכְלֶה מִמְּךָ *none of us shall withhold from thee his sepulchre*. Ps. xl. 12; comp. Hag. i. 10: הָאָרֶץ כָּלְאָה יְבוּלָהּ *the earth keeps back its fruit*, refuses it.

2. *To lock up, in, to confine*, Jer. xxxii. 2, 3.

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Ps. lxxxviii. 9. Intrans. *to lock, shut one's self up.* Haggai i. 10: כָּלְאוּ שָׁמַיִם מִטָּל *the heavens shut themselves up, so that no dew falls.*

Niph. To be kept back, stopped, hence, also: *to cease,* Gen. viii. 2: וַיִּכָּלֵא הַגֶּשֶׁם *and the rain ceased.* Exod. xxxvi. 6.

The verb often borrows its form from כָּלָה. Hence: כָּלִתָנִי 1 Sam. xxv. 33; כָּלוּ 1 Sam. vi. 10; יִכְלֶה Gen. xxiii. 6, and כָּלְאתִי Ps. cxix. 101. But the inf. *Piel* כַּלֵּא Dan. ix. 24. has the signification of כַּלּוֹת or כַּלּוֹת. Deriv. מִכְלָאוֹת, מִכְלָה.

כֶּלֶא *m. A prison,* with suff. כִּלְאוֹ Jer. lii. 33. and 2 Kings xxv. 29, elsewhere usually בֵּית כֶּלֶא, בֵּית הַכֶּלֶא 2 Kings xvii. 4. 1 Kings xxii. 27. Plur. בָּתֵּי כְלָאִים Isai. xlii. 22.

כִּלְאַיִם *Dual. Two different kinds,* or *sorts.* (Arabic كلا two, Æthiop. two sorts) Levit. xix. 19: לֹא־תַרְבִּיעַ כִּלְאַיִם שָׂדְךָ לֹא־תִזְרַע כִּלְאָיִם וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ *thou shalt not let thy cattle gender with a diverse kind,* (comp. Deut. xxii. 10.) *thou shalt not sow thy field with seed of two sorts, neither put on a garment of threads of divers kinds.* Deut. xxii. 9, 11.

כָּלֵב אֶפְרָתָה The name of a place, 1 Chron. ii. 24 only.

כֶּלֶב *m.*

1. *A dog,* which in Oriental countries runs about in a wild manner, and feeds upon dead bodies. 1 Kings xvi. 4. comp. Hom. Il. i. 3; on account of their wild state they are not improperly mentioned in Ps. xxii. 17, 21, 22, with bulls and lions, as an image of dreadful enemies. As an unclean and odious beast, it is among the Hebrews as in Homer, a term of reproach: 2 Kings viii. 13, especially, dead dog. 1 Sam. xxiv. 15. 2 Sam. ix. 8. xvi. 9, and dog's head, 2 Sam. iii. 8.
2. *Puer mollis, scortum virile* (κύνες Rev. xii. 15.) Deut. xxiii. 18, otherwise, קָדֵשׁ. Several interpreters retain very improperly the signification, *dog,* since the context favours evidently in a great degree the preceding signification. See *Jo. Spencer de legibus ritualibus Hebræorum,* lib. xi. cap. 35. p. 561. *Rosenmuller's Note zu Bocharti Hieroz.* T. I. p. 796. *Leipzig ed.*

כָּלֵב A proper name, *Caleb,* associate of Joshua. Numb. xiii. 7. xiv. 6, &c. Josh. xv. 14.

כָּלְבִּי According to the *Kri,* 1 Sam. xxv. 3. *a Calebite,* a descendant of Caleb, (See *Simonis Onomast.* T. V. p. 369.) Chald. מדבית כלב Jerome, *de genere Caleb.* Several authors consider it as a noun appellative. LXX. ἄνθρωπος κυνικός. Syriac ܟܠܒ *rabiosus* (so also *Michaelis* in his *Supplem.*). Arabic *cani similis in actionibus suis.* But the form is quite that of the *Nomina patronymica,* and hence the explanation of the Chaldee, and Jerome is to be preferred.

כָּלָה in three conjugations; in *Kal,*

1. *To be finished, completed.* Exod. xxxix. 32. 1 Kings vi. 38.
2. *To be past, over,* Gen. xli. 53. אִם כָּלָה בָצִיר *when the vintage is over,* Isai. xxiv. 13. xxxii. 10. x. 25: וְכָלָה זַעַם *and the anger* (of God) *is ended.* xvi. 4.
3. *To be prepared for one,* especially, of some unhappy thing, Prov. xxii. 8: וְשֵׁבֶט עֶבְרָתוֹ יִכְלֶה *and the rod of his chastisement is prepared for him.* With מֵאֵת, מֵעִם *by one,* Esth. vii. 7. 1 Sam. xx. 7, 9. comp. xxv. 17.
4. *To be consumed, spent.* Gen. xxi. 15. 1 Kings xvii. 16.
5. *To pass away, vanish,* e. g. of a cloud, Job vii. 9; of smoke. Ps. xxxvii. 20; of time, Job vii. 6. Ps. xxxi. 11. Lam. ii. 11: כָּלוּ בַדְּמָעוֹת עֵינָי *my eyes waste away with tears.* The Hebrews often make use of the expression: כָּלְתָה נַפְשִׁי Ps. lxxxiv. 3. כָּלְתָה רוּחִי Ps. cxliii. 7, and כָּלוּ עֵינַי Ps. lxix. 4. *my soul, my spirit, languishes* or *pines away, mine eyes languish,* instead of, *I languish after some object;* also for, *to pine.*

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faint, (through disappointed hopes). Job xi. 20. xvii. 5. Jer. xiv. 6. Lam. iv. 17. Comp. the similar construction with חוּם.

6. *To be swept away, destroyed,* of men, e. g. Jer. xvi. 4. Ezek. v. 13. Ps. xxxix. 11.

7. *To be accomplished, fulfilled* (of a prophecy), Ezra i. 1. Dan. xii. 7. (The *Fut.* has once תִּכְלֶה 1 Kings xvii. 4. according to the analogy of לֹא).

Piel כִּלָּה

1. *To end.* Gen. ii. 2. vi. 16. With לְ before the infinitive, *to finish,* i. e. *to cease to do.* Gen. xxiv. 15: הוּא טֶרֶם כִּלָּה לְדַבֵּר *he had not yet ceased to speak,* had not yet done speaking. xliii. 2. Numb. vii. 1. Deut. xxxi. 24; with מִן Exod. xxxiv. 33. Levit. xvi. 20. Ezek xliii. 23. 1 Sam. x. 13.

2. *To prepare,* Prov. xvi. 30: כִּלָּה רָעָה *he prepares evil,* thinks on evil. See *Kal,* No. 3.

3. *To cause to pass away, vanish,* e. g. of time, Ps. lxxviii. 33: *he causes their days to pass away like a breath.* xc. 9. Job xxxvi. 11. Isai. xlix. 4: לְתֹהוּ וְהֶבֶל כֹּחִי כִּלֵּיתִי *I have spent my strength for nought, and in vain,* כִּלָּה עֵינַי כַּלְנִי *to cause one's eye to languish,* for, to let him languish, pine away. Job xxxi. 16: וְעֵינֵי אַלְמָנָה אֲכַלֶּה *and when I caused the widow to languish,* 1 Sam. ii. 33. Levit. xxvi. 16.

4. *To sweep away, destroy,* of men; nations, e. g. through famine, Gen. xli. 30. Jer. xiv. 12; also generally 2 Sam. xxi. 5: הָאִישׁ אֲשֶׁר כִּלָּנוּ *the man who would destroy us.* Josh. xxiv. 20. Job ix. 22. עַד כַּלֵּה 2 Kings xiii. 17, 19, and עַד לְכַלֵּה 2 Chron. xxxi. 1, *unto destruction.* עַד כַּלּוֹתָם *until they are destroyed,* 1 Sam. xv. 18.

5. *To fulfil, accomplish,* a prophecy, Ezra i. 1.

Pual כֻּלָּה and כֻּלֶּה *to be finished, ended.* Gen. ii. 1. Ps. lxxii. 20. Deriv. כְּלִי, כְּלָיוֹן, תִּכְלָה, תַּכְלִית, מְכֻלּוֹת.

Obs. Some forms of כָּלָה receive their signification from כָּלָא, q. v.

כָּלֶה *adj. fem.* כָּלָה *languishing* (of the eye), See *Kal,* No. 5, and *Piel,* No. 3. Deut. xxviii. 32: עֵינֶיךָ רֹאוֹת וְכָלוֹת אֲלֵיהֶם *thine eyes shall see and languish after them.*

כָּלָה *fem.*

1. *Extermination.* So in the phrase: עָשָׂה כָּלָה Luther: *das Garaus machen, to ruin entirely.* Jer. iv. 27: *the whole land shall become a desert,* וְכָלָה לֹא אֶעֱשֶׂה *and I will yet not ruin it entirely.* v. 10. Neh. ix. 31. Nah. i. 8, 9. Zeph. i. 18. Construed with בְּ Jer. xxx. 11, and אֶת of the person. Jer. v. 18. xlvi. 28. Ezek. xi. 13. xx. 17.

2. *Adv. Totally, completely,* Gen. xviii. 21: הַכְּצַעֲקָתָהּ ... עָשׂוּ כָּלָה *whether they have completely done according to the cry concerning it,* (Sodom). Exod. xi. 1. Instead of which לְכָלָה 2 Chron. xii. 12. Ezek. xiii. 13.

כַּלָּה *fem.*

1. *A bride.* Cant. iv. 8. &c. Jer. ii. 32. vii. 34. xvi. 9. xxv. 10. (Root כלל, Syr. *Pa.* ܟܠܠ to crown, to adorn with a wreath of flowers, to put on the nuptial wreath).

2. *Daughter-in-law.* Gen. xxxviii. 11, 24. Levit. xviii. 15. Ruth iv. 15. Comp. חָתָן.

כְּלוּא *m.* According to the *Kri,* Jer. xxxvii. 4. lii. 31, *a prison,* as כֶּלֶא. The Chethib has כְּלִיא.

כְּלוּב *m. A woven basket;* in particular,

1. *A fruit basket.* Amos viii. 1, 2.

2. *A bird-cage,* Jer. v. 27. Syriac *idem.* Greek κλωβός, κλουβός, κλοβός, cage, which are apparently derived from the Oriental languages.

כְּלוּלוֹת *fem.* pl. (from כַּלָּה) *bridal state, espousals,* Jer. ii. 2.

I. כֶּלַח *m. Health, full vigour,* as the Syriac ܟܠܚ. Job v. 26: תָּבוֹא בְכֶלַח אֶל־קֶבֶר *thou shalt enter the grave in full vigour,* (in a vigorous old age) Chald. בִּשְׁלִימוּת שְׁנָיִךְ *in completione annorum tuorum.* Jerome, *in abundantia.* xxx. 2: עָלֵימוֹ אָבַד כֶּלַח *whose vigour has perished.* Syriac, *super quibus omne robur periit.* So also the Arab. and Alex. See *Edm. Cast. in Heptagl.* and

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Rosenmüller on the passage. Others apply the signification of chap. v. 26. *senectus*, and translate: *among whom even old age has perished;* the latter against the whole context.

II. כֶּלַח Gen. x. 11 only. The name of a city, mentioned among other Assyrian cities, perhaps synonymous with חַלַח q. v. (as כֶּבֶר and חָבוֹר). See *Michaelis Supplem.* p. 767.

כְּלִי *m.* in Pausa כֶּלִי pl. כֵּלִים *st.constr.* כְּלֵי (from כלה *to be finished*).

1. *A vessel, utensil.* Gen. xxxi. 37. xlv. 20. כְּלֵי זָהָב, כְּלֵי כֶסֶף *golden, silver vessels.* Exod. iii. 22. xi. 2. כְּלֵי בֵּית יְהוָה Jer. xxvii. 16, and כְּלֵי יְהוָה Isai. lii. 11, *the vessels of the temple.* כְּלֵי גוֹלָה *travelling utensils.* Jer. xlvi. 19.

2. *Stuff, cloth.* כְּלֵי גֶבֶר *men's clothes, dress.* Deut. xxii. 5.

3. *An instrument, tool.* כְּלֵי שִׁיר *musical instruments,* 2 Chron. xxxiv. 12. Amos vi. 5. and without שִׁיר *idem.* Ps. lxxi. 22. Metaph. כְּלֵי זַעַם יְהוָה *the instruments of divine wrath.* Isai. xiii. 5. Jer. l. 25.

4. Any vessel that goes upon water (boat), כְּלֵי גֹמֶא *vessels of papyrus.* Isai. xviii. 2.

5. *Arms, weapons.* Gen. xxvii. 3, frequently with מִלְחָמָה Judg. xviii. 11, 16. כְּלֵי־מָוֶת *deadly weapons,* Ps. vii. 14. נֹשְׂאֵי כֵלִים *bearers of arms,* 1 Sam. xiv. 1, 6, 7, &c. xxxi. 4, 5, 6.

כֵּלַי see כִּילַי.

כְּלִיא *m. A prison.* Jer. xxxvii. 4. lii. 31. in Chethib.

כְּלָיוֹן *st. constr.* כִּלְיוֹן *m.*

1. *Languishing,* with עֵינַיִם properly, *the languishing of the eyes,* instead of, pining away, starving, generally. Deut. xxviii. 65. See כָּלָה, No. 5.

2. *Destruction,* Isai. x. 22.

כְּלָיוֹת *st. constr.* כִּלְיוֹת plur. *fem.*

1. *The kidneys.* Exod. xxix. 13, 22. Job xvi. 13. חֵלֶב כִּלְיוֹת אֵילִים *the fat of the kidneys of rams,* Isai. xxxiv. 6. Comp. Deut. xxxii. 14.

2 Meton. for, *the inmost, innermost,* as לֵב with which it is frequently combined. Jer. xi. 20: בֹּחֵן כְּלָיוֹת וָלֵב *Jehovah tries the reins and heart,* xvii. 10. xx. 12. Ps. vii. 10. כָּלוּ כִלְיוֹתַי *my reins are consumed,* or *pine away,* for, I pine away. Job xix. 27. (Comp. כָּלָה, No. 5). Ps. xvi. 7: יִסְּרוּנִי כִלְיוֹתָי *my reins admonish me,* i. e. my heart, lxxiii. 21. Prov. xxiii. 16. (Chald. and Arabic *idem.* cognate with this is כִּלְאַיִם).

כָּלִיל *m.* from כָּלַל

1. *Adj. Complete, perfect.* Ezek. xxviii. 12: כְּלִיל יֹפִי *perfect in beauty.* xxvii. 3. Lam. ii. 15. Ezek. xvi. 14.

2. As *neut. The whole.* Judg. xx. 40: כָּלִיל הָעִיר *the whole of the city.* Exod. xxviii. 31: *entire of purple-blue.* xxxix. 22. Numb. iv. 6.

3. *Adv. Entirely, quite, wholly, totally,* Isai. il. 18: וְהָאֱלִילִים כָּלִיל יַחֲלוֹף *and the idols shall utterly be abolished,* Levit. vi. 15, (22): כָּלִיל תִּקָּטֵר *it shall be wholly burnt.*

4. i. q. עוֹלָה *holocaustum, a whole burnt sacrifice.* Deut. xxxiii. 10. Ps. li. 21.

כָּלַל *To complete, make perfect.* In *Kal.* Ezek. xxvii. 4, 11 only: בּוֹנַיִךְ כָּלְלוּ יָפְיֵךְ *thy builders have perfected thy beauty.* As to the form כָּלְכְּלוּ 1 Kings xx. 27, which by some Lexicographers is placed under this root, see כול Deriv. כָּלִיל, מִכְלָל, מִכְלוֹל, מַכְלִילִים.

כְּלַל Chald. *idem.* Whence *Shaph.* שַׁכְלֵל Ezra v. 11. vi. 14. *Pass.* אִשְׁתַּכְלַל Ezra iv. 13, 16. The Chethib iv. 12. has וְשׁוּרַי אִשְׁכְּלוּ for וְשׁוּרַיָּא שַׁכְלוּ.

כָּלַם (Arabic كلم to wound), in three conjugations; in *Hiph.* הִכְלִים or הֶכְלִים (1 Sam. xxv. 7.)

1. *To shame, put to shame.* Job xi. 3. Prov. xxv. 8: בְּהַכְלִים אֹתְךָ רֵעֶךָ *when thy opponent has put thee to shame.* Ps. xliv. 10: אַף זָנַחְתָּ וַתַּכְלִימֵנוּ *but thou hast cast off and put us to shame.* Hence, *to disgrace.* Prov. xxviii. 7: he that has intercourse with revellers יַכְלִים אָבִיו *disgraces his father.*

2. *To revile, abuse.* 1 Sam. xx. 34: כִּי הִכְלִימוֹ אָבִיו *because his father has abused him.*

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3. *To affront one, to do one harm, hurt* or *wrong him,* 1 Sam. xxv. 7. Judg. xviii. 7. Ruth ii. 15.

Hoph. הָכְלַם.

1. *To be ashamed, to be put to shame,* (of disappointed hope), Jer. xiv. 3. comp. *Niph.*

2. *To be offended, affronted, by words and deeds,* 1 Sam. xxv. 15.

Niph. נִכְלַם.

1. *To be ashamed,* synonymous with בּוֹשׁ with which it is frequently combined. Numb. xii. 14: הֲלֹא תִכָּלֵם *shall she not be ashamed,* seven days? Jer. iii. 3. viii. 12: וְהַכְּלֵם לֹא יָדָעוּ *and they know nothing of shame.* 2 Chron. xxx. 15. Isai. liv. 4: אַל־תִּכָּלְמִי *be not ashamed.* With מִן of the thing one is ashamed of, Ezek. xvi. 27: הַנִּכְלָמוֹת מִדַּרְכֵּךְ זִמָּה *who are ashamed of thy lewd way.* Verse 54: *that thou mayest bear thine own disgrace,* וְתִכָּלְמִי מִכֹּל אֲשֶׁר עָשִׂית *and be ashamed of all which thou hast done.* xxxvi. 32. xliii. 10, 11.

2. *To be confounded, disgraced,* Jer. xxxi. 19. Isai. xli. 11. xlv. 16. Ps. xxxv. 4: יֵבֹשׁוּ וְיִכָּלְמוּ מְבַקְשֵׁי נַפְשִׁי *may they be ashamed and confounded that seek my life.* xl. 15. lxx. 3. lxxiv. 21: אַל־יָשֹׁב דַּךְ נִכְלָם *let the poor never return ashamed* (from thee) Ps. lxix. 7: אַל יִכָּלְמוּ בִי מְבַקְשֶׁיךָ *let those not be ashamed through me who seek thee.*

3. *To be insulted,* 2 Sam. x. 5. 1 Chron. xix. 5.

כִּלְמַד The name (probably) of an Arabian country or district. Ezek. xxvii. 23 only.

כְּלִמָּה *fem. Disgrace, ignominy.* Ps. lxix. 8. Jer. li. 51. Ezek. xvi. 54.

כַּלְנֵה Gen. x. 10: כַּלְנֶה Amos vi. 2. and כַּלְנוֹ Isai. x. 9. The name of a city subject to Assyria, according to the Targum, Eusebius, Jerome and others, *Ctesiphon,* a great city on the eastern shore of the Tigris, opposite to Seleucia. See *Bocharti Phaleg.* lib. iv. cap. 18. *Michaelis Spicileg. Geogr. Hebræor. ext.* T. I. p. 228.

כָּמַהּ *To long for,* i. q. כָּלָה, No. 5. Ps. lxiii. 2 in *Kal* only: כָּמַהּ לְךָ בְּשָׂרִי *my body longeth for thee,* (in parallel with צָמְאָה רוּחִי). Arabic كمه to be dark before one's eyes, to swoon, faint away.

כְּמָה see מָה.

כְּמוֹ, כָּמוֹ i. q. כְּ

1. *As;* before *subst.* and only *poet.* It is prefixed to most suffixes instead of the usual form כְּ, כָּמוֹנִי; כָּמוֹךָ; כָּמוֹהוּ, כָּמוֹהָ; כָּמוֹנוּ; but before the second and third person plural more usually כָּכֶם, כָּהֶם, rarely כְּמוֹכֶם, כְּמוֹהֶם.

2. *When,* Gen. xix. 15.

כְּמוֹשׁ *m.* 1 Kings xi. 7. 2 Kings xxiii. 13. Jer. xlviii. 7, the national deity of the Moabites and Ammonites (Judg. xi. 24.) which was also worshipped in Solomon's time, at Jerusalem. Hence כְּמוֹשׁ עַם *the people of Chemosh,* for Moab. Numb. xxi. 29. LXX. Χαμώς. Vulg. *Chamos.* According to tradition, the Arabic Pagans have worshipped it under the form of a black stone.

כַּמּוֹן *m. Cummin, caraway-seed,* Arabic كمون, Greek κύμινον, *cuminum,* Isai. xxviii. 25, 27. But the *Cuminum* of the ancients, is *cuminum, sanctivum, Linn.* our cummin is κάρος.

כָּמַס in *Kal* and Deut. xxxii. 34 only, *to hide, conceal,* הֲלֹא הוּא כָּמֻס עִמָּדִי *is this not hidden with me?* It was without doubt, synonymous with כָּנַס, which also the Samaritan text has instead of it. See מִכְמָס.

כָּמַר only in *Niph.* נִכְמַר

1. *To be burned, scorched.* Lam. v. 10: עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ מִפְּנֵי זַלְעֲפוֹת רָעָב *our skin burns as a furnace from the scorching of hunger.* (In Talmud. כּוּמָר signifies *calefactio*).

2. Metaph. נִכְמְרוּ רַחֲמָיו עַל *his heart is inflamed with love, compassion towards,* or *his bowels yearn for one,* 1 Kings iii. 26; with

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אֶל Gen. xliii. 29, and Hos. xi. 8: נִכְמְרוּ נִחוּמַי *they feel compassion.* (Perhaps חמר . חמר signifying, to ferment, is to be compared with it, in Talmud. to catch fire). Derivat. כְּמָרִיר .

כְּמָרִים *m.* pl. *Idolatrous priests,* 2 Kings xxiii. 5. Hos. x. 5. Zeph. i. 4. (In Syriac ܟܡܪܐ signifies, priest, generally; the idolatrous priests of Palestine, also the idol-worship were generally of Syrian origin.)

כְּמָרִיר *m.* Probably, *the sultry state* or *condition* of the air, *suffocating heat,* from כמר, after the form שַׁפְרִיר (only with Chirek in the first syllable) Job iii. 5: יְבַעֲתֻהוּ כְּמִרִירֵי יוֹם *let the sultriness of the day,* (i. e. suffocating heat) *terrify it,* comp. Lam. v. 10. (See *Bellermann Metrik der Hebräer,* p. 178). Others: *the blackness of the day, affliction, grief,* from כמא to be afflicted, grieved. Others, (agreeing with the versions) take the כ for ב *veritatis,* and מְרִירֵי for, *bitterness, mischance.*

I. כֵּן

1. Properly, *part.* from כוּן, *rectus,* metaph. *upright, just, honest.* Gen. xlii. 11: כֵּנִים אֲנַחְנוּ לֹא הָיוּ עֲבָדֶיךָ מְרַגְּלִים *we are just men, thy servants are no spies.* Verse 19, 31. Isai. xvi. 6: לֹא־כֵן *non rectum; vain, foolish things.* Adv. *correctly, right, rectè.* Numb. xxvii. 7. xxxvi. 5. 2 Kings vii. 9. Eccles. viii. 10.

2. *The same, the very same,* Ps. cxxvii. 2. 1 Sam. xxiii. 17. also *adv.*

(*a*) *So, thus,* Gen. xxix. 26. Josh. ii. 21. 2 Sam. v. 25.

(*b*) *Then, also.* Ps. xlviii. 6. lxiii. 5. See בְּכֵן .

(*c*) Before a secondary proposition, 1 Sam. ix. 13. Neh. viii. 17.

(*d*) When כְּ or כַּאֲשֶׁר precedes, *as—so.* Exod. i. 12. Hos. iv. 7. Also without כ in the antecedent proposition, Hos. xi. 2. Judg. v. 15. (*as well*) *Issachar as Barak.* Compounds are:

(*a*) אַחֲרֵי כֵן, אַחַר properly, *after that (it was) so,* i. e. thereupon.

(*b*) Eccles. viii. 10. Esth. iv. 16. *then, therefore,* (as in Chald.)

(*c*) כְּמוֹ כֵן *likewise, the same as,* Isai. li. 6.

(*d*) לָכֵן *Therefore, on that account.* Judg. x. 13. 1 Sam. iii. 14; *however,* (Arabic لكن) Hos. ii. 11. 16. Jer. xvi. 14. xxx. 16. Ezek. xxxix. 25.

(*e*) עַל־כֵּן *therefore,* Gen. xx. 6. used also, for, עַל־כֵּן אֲשֶׁר *propterea quod,* for, *since, because that,* Gen. xxxviii. 26. Ps. xlii. 7. xlv. 3. Numb. xi. 31. xiv. 43.

(*f*) עַד כֵּן *until now.* Neh. ii. 16.

II. כֵּן with suffix כֵּנִי, כֵּנוֹ (from כָּנַן, in the signification of כּוּן).

1. *Place.* Gen. xl. 13. xli. 13. Dan. xi. 20, 21. Ver. 38: עַל כֵּנוֹ *in his place, loco ejus.* Thus ver. 7, in which כֵּנוֹ is placed for עַל כֵּנוֹ. (LXX. φυτον. Vulg. *plantatio,* but then of what use is the suffix?)

2. *The basis.* Isai. xxxiii. 23: כֵּן־תָּרְנָם *the basis of their mast.* μεσόδμη, the cross-beam in the ship on which the mast is erected. Of the frame or trestle of the laver in the fore court. Exod. xxx. 18, 28. xxxi. 9. xxxv. 16. xxxviii. 8. Levit. viii. 11. 1 Kings vii. 31: מַעֲשֵׂה־כֵן *after the manner of a frame,* perhaps, the basis, the pedestal of a pillar.

כִּנִּים pl. Exod. viii. 13, 14. (17, 18.) Ps. cv. 31. Alex. σκνίφες. Vulg. *sciniphes,* a kind of *little gnats* that sting painfully, in the marshy country of Egypt (*Culex reptans Linn.* or *culex molestus Forsk.*) Comp. Philo (*de vita Mosis, L. P. II.* p. 97. *ed. Mangey*). *Oedmann verm. Samml. aus der Naturkunde,* H. I. *cap.* 6.

The Jewish interpreters and Josephus (*Archæol.* ii. 14. §. 3.) explain it less probably, by *lice,* hence in Talmud. כִּנָּה, *a louse,* Bochart follows the latter interpretation, *Hieroz.* T. II. p. 572. &c.

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כָּנָה (In Arabic conj. i. ii. iv. v. and Chald. to name a person or thing by a name, which confers honour), only in *Piel*.

1. As in Arabic and Chald. Isai. xliv. 5: וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה *and he shall call himself by the name of Israel*, i. e. call himself a servant, subject of Israel, and feel himself honoured by it. xlv. 4: בִּשְׁמְךָ אֲכַנְּךָ *I have called thee by thy name*, summoned thee in a flattering or friendly manner.
2. *To flatter*, generally, Job xxxii. 21, 22.

כַּנֶּה Ezek. xxvii. 23 only. The name of a city, probably contracted for כַּלְנֶה *Ctesiphon* (q. v.). So reads a MS. cited by *de Rossi* (Comp. יְקַח for יִלְקַח).

כָּנָה Ps. lxxx. 16. see כָּנַן.

כְּנָוֹת pl. *m.* *Fellow-labourers, colleagues.* *Masc.* with a feminine form as פְּחָה Ezra iv. 7. Syriac ܟܢܐ, plur. ܟܢܘܬܐ, *σύνδουλος*. The singular, which does not occur, must be imagined, כְּנָת, as מְנָת, plur. מְנָיוֹת, מְנָאוֹת.

כְּנָן Chald. *idem.* *Fellow-labourers, colleagues,* With suff. כְּנָוָתֵהּ Ezra v. 6. כְּנָוָתְהוֹן Ezra iv. 9, 17, 23. v. 3. vi. 6, 13.

כִּנּוֹר *m.* pl. ־ִים and ־וֹת Greek *κινύρα*, a Hebrew musical instrument of the stringed kind, renowned by David's skilful playing upon it. Gen iv. 21. Ps. xxxiii. 2. xliii. 4. xlix. 5. lxxi. 22. 1 Sam. xvi. 16, 23. Josephus (*Archæol.* vii. 12. §. 3.) describes it as an instrument of ten strings, and observes that it was touched with the *Plectron*, but this appears to be contradicted by 1 Sam. xvi. 23. xviii. 10. xix. 9, according to which David touched it with the hand. Arabic كِنَّارَة a harp, lute.

כִּנָּם i. q. כִּנִּים *gnats.* Exod. viii. 13, 14. (ָם appears to be the termination of a noun collective, unless ־ֹם is to be read).

כְּנֶמָא *adv.* Chald. *Thus, in this manner.* Ezra iv. 8. v. 4, 9, 11. vi. 13, the same as כֵּן with the syllable מָא, مَا, which also in Arabic is affixed to several particles without any signification.

כָּנַן i. q. كَنَّ *to cover, protect,* (comp. גָּנַן. جَنَّ *Imp.* כְּנָה Ps. lxxx. 16. Others render it as *subst.* by, *suckling, twig,* comp. כֵּן Dan. xi. 7, but not so clearly.

כָּנַס in three conjugations; in *Kal,*

1. *To gather, heap up,* e. g. stones, Eccles. iii. 5; treasures, Eccles. ii. 8, 26; the water, Ps. xxxiii. 7.
2. *To assemble, to meet together,* of men, Esther iv. 16. 1 Chron. xxii. 2.

Piel כִּנֵּס *To assemble,* (of men) Ezek. xxii. 21. xxxix. 28. Ps. cxlvii. 2.

Hithp. הִתְכַּנֵּס *to hide, conceal one's self, to veil.* Isai. xxviii. 21: וְהַמַּסֵּכָה צָרָה מֵהִתְכַּנֵּס *and the covering is too narrow to veil one's self therein.* (Arabic كَنَزَ to gather, heap, also to conceal, otherwise كَنَسَ).

כָּנַע in two conjugations; in *Hiph.* הִכְנִיעַ *to humble, bend.* Job xl. 12. רְאֵה כָל גֵּאֶה הַכְנִיעֵהוּ *look upon every one that is proud and humble him.* Ps. cvii. 12. Isai. xxv. 5. Especially, an enemy, by conquest. 2 Sam. viii. 1: וַיַּךְ דָּוִד אֶת־פְּלִשְׁתִּים וַיַּכְנִיעֵם *and David smote the Philistines and subdued them.* 1 Chron. xvii. 10. xviii. 1. Ps. lxxxi. 15. Judg. iv. 23: וַיַּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת יָבִין מֶלֶךְ כְּנַעַן לִפְנֵי בְּנֵי יִשְׂרָאֵל *and God subdued on that day Jabin the king of Canaan before the Israelites.* Deut. ix. 3. Neh. ix. 24. 2 Chron. xxviii. 19.

Niph. נִכְנַע

1. *To be humbled, subdued,* (by conquest) Judg. iii. 30: וַתִּכָּנַע מוֹאָב בַּיּוֹם הַהוּא תַּחַת יַד יִשְׂרָאֵל *and Moab was subdued on that day under the hand of Israel.* viii. 28: xi. 33. 1 Sam. vii. 13. 1 Chron. xx. 4. Ps. cvi. 42.
2. *To humble one's self before one,* especially before God or a divine messenger, construed with מִפְּנֵי, לִפְנֵי and מִלִּפְנֵי 1 Kings xxi. 29: *hast thou seen how Ahab humbles himself before me* (Jehovah). 2 Kings xxii. 19. 2 Chron. xii. 7. xxx. 11. xxxiii. 23. xxxvi. 12. (Chald. *Ithp. idem.* also, to be

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confounded. Arabic كنع I, IV. *to be humble.*)

כְּנָעָה *fem.* Jer. x. 17 only: אִסְפִּי מֵאֶרֶץ כִּנְעָתֵךְ *collige e terra (migrans) opes tuas.* Thus the LXX. ὑπόστασίν σου. Chald. סחורתיך *mercaturam tuam,* merchandise, (from כְּנַעֲנִי *merchant*). From the Arabic كنع *concupivit,* it would signify, precious things. (comp. חֶמְדָּה).

כְּנַעַן *Canaan.*

1. The name of the son of Ham, progenitor of the Canaanites, Gen. ix. 18, 22, 25, 27. x. 16.

2. *The land,* (and people) *of Canaan,* properly, the later Palestine and Phœnicia. In a more limited sense,

(*a*) For, the country on this side Jordan, in opposition to, Gilead, Numb. xxxiii. 51. Josh. xxii. 9.

(*b*) For, Phœnicia only, Isai. xxiii. 11.

(*c*) For, Philistia, Zeph. ii. 5. שִׂפַת כְּנַעַן *the language of Canaan,* i. e. the Hebrew, which probably was spoken before the Hebrews took possession of it. That this was the native name of the nation, whom the Greeks called Phœnicians, is also clear from the Phœnician coinage on which we read כנען. The Pœni still called themselves so. See the Author's *Geschichte der Hebr. Sprache und Schrift,* p. 16. 227.

3. For אִישׁ כְּנַעַן *a Canaanite.* Hos. xii. 8. and this for, merchant, generally, Isai. xxiii. 8: כְּנַעֲנֶיהָ *their merchants.* Comp. Ezek. xvii. 4.

כְּנַעֲנִי, *fem.* כְּנַעֲנִית plur. כְּנַעֲנִים *nom. gent.*

1. *A Canaanite.* Judg. i. 1. &c. concerning the different races of people, which belong to them, see Gen. x. 15—19. Sometimes also, only in a more limited sense, for some of these tribes, e. g. Gen. xiii. 7. xv. 20. Numb. xiii. 29. Josh. xi. 3. Since the Canaanites were so famous as a commercial people, hence

2. *Trader, tradesman* generally Job xl. 30. Prov. xxxi. 24, as כַּשְׂדִּי Chaldee, for, astrologer.

כָּנַף In Syr. Chald. and Thalmud, *to gather, to collect,* hence, probably, in Hebrew (as אָסַף, קָבַץ) *to take from, take away,* in *Niph.* Isai. xxx. 20 only: לֹא יִכָּנֵף עוֹד מוֹרֶיךָ *thy teachers shall not be taken away any more from thee.*

כָּנָף *fem.*

1. *A wing,* בַּעַל כָּנָף Prov. i. 16. and בַּעַל כְּנָפַיִם Eccles. x. 20, *master of wings, fowl,* כָּל־כָּנָף *all kinds of winged-creatures.* Gen. vii. 14. Frequently metaphorical, e. g. כַּנְפֵי רוּחַ *the wings of the wind,* Ps. xviii. 11. civ. 3. כַּנְפֵי שַׁחַר *the wings of the dawn of the morning,* cxxxix. 9. The phrase בְּצֵל כְּנָפֶיךָ תַּסְתִּירֵנִי *protect me under the shade of thy wings,* occurs frequently in the Psalms, as xvii. 8. xxxvi. 8. lvii. 2.

2. *A skirt, end* or *extremity.*

(*a*) *Of a coat,* πτέρυξ, πτερύγιον. 1 Sam. xxiv. 5, 12. Numb. xv. 38. Zech. viii. 1. 23: כְּנַף אִישׁ יְהוּדִי *the skirt of the coat of a Jew.*

(*b*) *Cover of a bed.* Deut. xxiii. 1: וְלֹא יְגַלֶּה כְּנַף אָבִיו *and he shall not uncover the bed-covering of his father,* i. e. shall not defile his father's bed. xxvii. 20. Comp. Ezek. xvi. 8. Ruth iii. 9: וּפָרַשְׂתָּ כְנָפֶיךָ עַל אֲמָתֶךָ *extend thy covering over thy servant,* i. e. *in tori societatem me recipias,* (comp. *Theocr. Idyll.* 18, 19. and ἐπισκιαζειν, Luke i. 35.) Ezek. xvi. 8: וָאֶפְרֹשׂ כְּנָפַי עָלַיִךְ וָאֲכַסֶּה עֶרְוָתֵךְ *I extend my covering over thee and hide thy nakedness.*

3. *The wing* (of an army), *alæ exercituum* (comp. אֲגַפִּים) Isai. viii. 8.

4. *A boundary, end, extremity.* Isai. xxiv. 16: כְּנַף הָאָרֶץ *the end,* or *extremity of the earth.* Especially in plur. Job xxxvii. 3. xxxviii. 13: כַּנְפוֹת הָאָרֶץ *the extremities of the earth.* Isai. xi. 12. Ezek. vii. 2: אַרְבַּע כַּנְפוֹת הָאָרֶץ *the four sides of the earth.* They appear

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to have thought the earth to be of a square form, like a mantle.

5. *The pinnacle of the temple.* Dan. ix. 27. Comp. πτερύγιον τοῦ ἱεροῦ Matt. iv. 5.

Dual כְּנָפַיִם *st. constr.* כַּנְפֵי *fem.* occurs in the signification, of Nos. 1. 2. 3. and also in plur. e. g. שֵׁשׁ כְּנָפַיִם *six wings,* Isai. vi. 2; אַרְבַּע כְּנָפַיִם *four wings,* Ezek. i. 6. x. 21. The plur. כַּנְפוֹת *masc.* occurs in the signification, No. 2., (*a.*) Deut. xxii. 12, and in the signification, No. 4., in the remaining passages, as Isai. ix. 12, &c.

כִּנֶּרֶת Deut. iii. 17, and כִּנְרוֹת 1 Kings xv. 20, כִּנֶּרוֹת Josh. xi. 2. A city in the tribe of Naphthali, on the sea of Galilee, whence it has the name יָם כִּנֶּרֶת Numb. xxxiv. 11. (The later name is גִּנֵּסַר, Γεννησαρέτ).

כְּנַשׁ Chald. *To assemble,* as כָּנַס Hebr. *inf.* Dan. iii. 2. *Ithpa. to meet together.* Dan. iii. 3, 27.

כֶּס *m.* Exod. xvii. 16, most probably a false reading for, נֵס *standard,* comp. verse 15. The usual reading is explained by כִּסֵּא *throne,* which is also to be found in the Samaritan Text.

כֶּסֶא Prov. vii. 20, and כְּסֵה Ps. lxxxi. 4. *the time of the full moon,* (Syriac, ܟܣܐ, the fourteenth day of the month, the full moon, as it were, the *idus*), and feast day, which is then solemnized.

כִּסֵּא *m.* (instead of which twice כְּסֵה Job xxvi. 9. 1 Kings x. 19 in Chethib.) plur. כִּסְאוֹת

1. *A seat,* 2 Kings iv. 10. Especially, an elevated seat, *cathedra,* e. g. of the high-priests, 1 Sam. i. 9. iv. 13; of the judges, hence, the seat of judgment. Ps. cxxii. 5. Neh. iii. 7.

2. *The throne,* כִּסֵּא הַמַּמְלָכָה 2 Chron. xxiii. 20., or הַמַּלְכוּת 1 Chron. xxii. 10. *the king's throne.* (Arabic كرسي Aram. ܟܘܪܣܝܐ, כָּרְסֵא *idem,* whence it is clear that the dagesh *forte* in ס is to compensate for ר).

כַּסְדִּי Chald. *A Chaldean,* elsewhere כַּשְׂדִּי. Ezra v. 12.

כָּסָה in five conjugations; in *Kal* only as part. כְּסֵה Prov. xii. 16, 23 and כָּסוּי Ps. xxxii. 1.

Piel כִּסָּה

1. *To cover.* The person who, or thing which, is covered, is construed usually with the accusative, as, *to cover something,* Exod. x. 5. Numb. ix. 15. xxii. 5; also with עַל *to cover over, to lay, spread over,* (see verbs of the signification, to cover, as סָכַךְ, כָּפַר). Numb. xvi. 33: וַתְּכַס עֲלֵיהֶם הָאָרֶץ *and the earth covered them,* formed a cover over them. Job xxi. 26: וְרִמָּה תְּכַסֶּה עֲלֵיהֶם *and worms cover them.* 2 Chron. v. 8; with לְ Isai. xi. 9. The combination: to cover a person or thing with something, is most usually construed

(*α*) With the *accus.* and בְּ Levit. xvii. 13: וְכִסָּהוּ בֶּעָפָר *and covered it with earth.* Numb. iv. 5, 8, 11.

(*β*) With double accusative, Ezek. xviii. 7, 16. xvi. 10.

(*γ*) With עַל of the person and בְּ of the thing. Ps. xliv. 20.

(*δ*) With the accusative of the person and עַל of the thing. Ezek. xxiv. 7, comp. Job xxxvi. 32.

2. *To cover one's self, to veil,* with בְּ Gen. xxxviii. 14: וַתְּכַס בַּצָּעִיף *and she covered herself with a veil.* Deut. xxii. 12. with the accusative, Jonah iii. 6: וַיְכַס שָׂק *and covered himself with sackcloth.* (In Arabic, كسا, to put on, with the *accusative.*)

3. *To hide, conceal,* (as in Chald.) Prov. x. 18. xii. 16, 23. xvii. 9. xxviii. 13: מְכַסֶּה פְּשָׁעָיו *he that conceals his transgressions,* keeps them secret. Job xxxi. 33: אִם כִּסִּיתִי כְּאָדָם פְּשָׁעָי *if I, after the manner of men did hide my transgressions.* Ps. xxxii. 5. xl. 11. Gen. xviii. 17. הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה *should I hide from Abram what I intend to do?* With עַל Deut. xiii. 9. In somewhat another sense, Job xxiii. 17: וּמִפָּנַי כִּסָּה אֹפֶל *and because he did (not) hide from me the misfortune,* delivered me from it.

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4. *To cover* (sin), hence, *to forgive*, with עַל Prov. x. 12. Neh. iii. 37: וְאַל תְּכַס עַל עֲוֹנָם *and does not forgive their tansgression.* Ps. lxxxv. 3. xxxii. 1: כְּסוּי חַטָּאָה *whose sin is forgiven,* (comp. כָּפַר).

5. With אֶל *To reveal to one,* (comp. סָגַר and הַסְגִּיר) or, *entrust* (a secret). Ps. cxliii. 9: אֵלֶיךָ כִּסִּיתִי *to thee I reveal myself.*

Pual כֻּסָּה and כֻּסָּה *pass. to be covered,* with בְּ Chron. xxi. 16: הַזְּקֵנִים מְכֻסִּים בַּשַּׂקִּים *and the old were covered with sackcloth.* Eccles. vi. 4, and with the accusative, Ps. lxxx. 11: כֻּסּוּ הָרִים צִלָּהּ *the mountains were covered with their shade.* Prov. xxiv. 31.

Niph. נִכְסָתָה *idem.* Jer. li. 42. Ezek. xxiv. 8.

Hithpa. הִתְכַּסֶּה *To veil one's self,* with בְּ 1 Kings xi. 29. 2 Kings xix. 2. Isai. lix. 6; with the accusative, Jonah iii. 8: וְיִתְכַּסּוּ שַׂקִּים *and they covered themselves with sackcloth.* Deriv. besides the word following, מִכְסֶה, מַכְסֶה.

כְּסֵא i. q. כִּסֵּא q. v.

כַּסּוּחָה Isai. v. 25, see סוּחָה.

כָּסוּי *m. A cover,* Numb. iv. 6, 14.

כְּסוּת *fem.*

1. *The covering, cover,* Job xxiv. 7. xxvi. 6. כְּסוּת עֵינַיִם *a covering of the eyes, veil,* Gen. xx. 16.

2. *A coat, garment,* Deut. xxii. 12.

כָּסַח *To cut off,* (a plant), Isai. xxxiii. 12. Ps. lxxx. 17. (In Syriac and Chald. applied to pruning the vine.)

כְּסִיל *m.*

1. *A fool.* Prov. i. 32. x. 1, 18. xiii. 19, 20. xiv. 8, 24, 33. xv. 2, 7. It occurs besides these passages only in Ecclesiastes, and a few times in the Psalms. (Root כסל).

2. A constellation, Job ix. 9. xxxviii. 31. Amos v. 8. The ancient translators, render it by *Orion,* which is called in Aram. and Arabic, *the giant;* according to another tradition of the Orientals it was Nimrod, the founder of Babylon, who afterwards was translated to heaven. Michaelis and others supposed that also the ancient Hebrews were acquainted with this traditional circumstance, and that כְּסִיל signified, the wicked one, a name applied to the deified Nimrod. Plur. כְּסִילִים Isai. xiii. 10, *the giants* (of heaven,) of other similar constellations. The Rabbins explain it by: *Sirius,* who in Arabic is called سهيل *stultulus.*

כְּסִילוּת *fem. Folly.* Prov. ix. 13.

כָּסַל More commonly, סָכַל q. v. *to be foolish.* Jer. x. 8 only.

I. כֶּסֶל Job xv. 27. pl. כְּסָלִים *the inner fat muscles* of the loins about the kidneys; ψόαι, ψοῖαι, ψύαι, *lumbi,* as translated here by Symmachus. Levit. iii. 4, 10, 15. iv. 9. vii. 4. Job xv. 27: וַיַּעַשׂ פִּימָה עָלֵי כֶּסֶל *and because he put fat upon his loins. The inner part* generally. Ps. xxxviii. 8: כִּי כְסָלַי מָלְאוּ נִקְלֶה *my inward parts are filled with a glowing heat.* Comp. *Bocharti Hieroz.* T. I. p. 506, &c.

II. כֶּסֶל *m.*

1. *Folly,* Eccles. vii. 25.

2. *Hope, confidence.* (The etymology is difficult.) Ps. lxxviii. 7. Prov. iii. 26.

כִּסְלָה *fem.*

1. *Folly,* Ps. lxxxv. 9.

2. *Hope,* Job iv. 6.

כִּסְלֵו *m.* Zech. vii. 1. Neh. i. 1. Greek Χασελεῦ 1 Macc. i. 54; the ninth month of the Hebrews, which begins with the new moon of December.

כְּסָלוֹן The name of a place on the confines of the tribe of Judah, elsewhere called הַר יְעָרִים, Josh. xv. 10. Jerome *In locis Hebr.: Casalon in tribu Juda, et in finibus Æliæ villa prægrandis.*

כְּסָלוֹת The name of a place in the tribe of Issachar, Josh. xix. 18 only.

כְּסָלוֹת תָּבֹר The name of a place on the eastern confine of the tribe of Zebulun, Josh. xix. 12, and which is called simply

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תָּבוֹר verse 22. 1 Chron. vi. 62. Eusebius and Jerome say respecting this place: Χασελοῦς, τοῦ Ααρὼν (*lege*: Θαβὼρ), ὅριον Ζαβουλὼν, *Chaselath, juxta Thabor terminus Zabulon.* Χεσελὰς Θαβὼρ *Chasselath Thabor, in tribu Zebulon.*

כַּסְלֻחִים *m.* plur. Gen. x. 14. 1 Chron. i. 12. a people mentioned as a colony of the Egyptians, according to Bochart, (*Phaleg.* iv. 31.) the Colchians, who, according to numerous citations from the Greek authors, are of Egyptian origin. However the resemblance of the name is rather remote.

כָּסַם *To shorten by cutting.* Ezek xliv. 20 only: כָּסוֹם יְכַסֵּמוּ אֶת־רָאשֵׁיהֶם *they shall cut their hair short round their heads.*

כֻּסֶּמֶת *fem.* Exod. ix. 32. Isai. xxviii. 25. Plur. כֻּסָּמִים Ezek. iv. 9. *spelt, triticum spelta Linn.*, ζέα of the Greeks, *far* and *adoreum* of the Romans. The name in Hebrew probably proceeds from the smoothness of its ear, similar to that of wheat. See *Celsii Hierob.* T. II. p. 98—101.

כָּסַס *To count.* Exod. xii. 4 only. So it is rendered by LXX. Chald. Syr. Derivative, מִכְסָה.

כָּסַף *fut.* יִכְסוֹף in two conjugations; in *Kal,*

1. *To desire, wish, long for a thing,* with לְ Job xiv. 15. Ps. xvii. 12.
2. *Bene cupere, to have compassion,* Job xiv. 15.

Niph. נִכְסַף

1. As *Kal,* No. 1. *to long for.* Gen. xxxi. 30. Ps. lxxxiv. 3.
2. According to the Chald. *idiom, to blush, to be ashamed.* Zeph. ii. 1: הַגּוֹי לֹא נִכְסָף *thou people without shame.*

כֶּסֶף *m.*

1. *Silver,* Gen. xxiii. 15: אַרְבַּע מֵאוֹת שֶׁקֶל־כָּסֶף *four hundred shekels of silver.* שֶׁקֶל is more frequently omitted, e. g. אֶלֶף כֶּסֶף *a thousand (shekels) of silver,* Gen. xx. 16. עֶשְׂרִים כֶּסֶף *twenty shekels of silver,* xxxvii. 28.
2. i. q. *Money,* (as ἀργύριον, *argent*) Gen. xxiii. 13. Deut. xxiii. 20. Plur. Gen. xlii. 25, 35.

כְּסַף Chald. *idem. st. constr.* כַּסְפָּא Dan. ii. 35. v. 2, 4, 23.

כַּסְפְּיָא Ezra viii. 17 only, the name of a country, perhaps *Caspia,* the country round about the Caspian sea.

כֶּסֶת *f.* pl. כְּסָתוֹת, *a pillow,* Ezek. xiii. 18, 20. LXX. προσκεφάλαια. Vulg. *pulvilli.* According to the Rabbins, *pulvinar longius,* a bolster. Root כָּסָה; the ת was properly an indication of the feminine gender, but was still retained in the flexion, as דֶּלֶת, plur. דְּלָתוֹת.

כְּעַן *adv.* Chald. *Now, at present,* Dan. ii. 23. עַד כְּעַן *until now,* Ezra v. 16.

כְּעֶנֶת and כְּעֵת, see עֵת.

כָּעַס *fut.* יִכְעַס in three conjugations; in *Kal,*

1. *To be ill-humoured, displeased, vexed* Eccles. v. 16. vii. 9. Neh. iii. 33. (iv. 1.)
2. *To be angry.* Ezek. xvi. 42. With אֶל of the person, 2 Chron. xvi. 10.

Piel כִּעֵס *to provoke,* as *Hiph.* No. 2. Deut. xxxii. 21. 1 Sam. i. 6.

Hiph. הִכְעִיס

1. *To vex, torment one,* especially, *to afflict one.* 1 Sam. i. 7: מִדֵּי עֲלוֹתָם בְּבֵית יְהוָה כֵּן תַּכְעִיסֶנָּה *as often as she went up to the house of the Lord, she vexed her.* Neh. iii. 37. (iv. 5): כִּי הִכְעִיסוּ לְנֶגֶד הַבּוֹנִים *because they have tormented the builders of the temple.* Ezek. xxxii. 9: הִכְעַסְתִּי לֵב עַמִּים רַבִּים *I will afflict the heart of many people.*
2. *To provoke,* especially applied to men who provoke God to anger by their sins, and chiefly by idolatry. Deut. xxxi. 29: לְהַכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם *to provoke his anger by the works of your hands,* i. e. by worshipping the work of your hands. xxxii. 16: בְּתוֹעֵבוֹת יַכְעִיסֻהוּ *by abominations they provoked his anger.* 1 Kings xiv. 9, 15. xvi. 2, 7, 13, &c. Ps. lxxviii. 58. Jer. viii. 19. With כַּעַס 1 Kings xv. 30: בְּכַעְסוֹ אֲשֶׁר הִכְעִיס

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אֶת יְהוָה *by his provocation wherewith he provoked Jehovah to anger.* With the omission of Jehovah, and without the accusative. 1 Kings xxi. 22: אֶל הַכַּעַס אֲשֶׁר הִכְעַסְתָּ *because of the provocation wherewith thou hast provoked (me) to anger.* 2 Kings xxi. 6. xxiii. 19. Hos. xii. 15.

כַּעַס *m.*

1. *Vexation, sorrow, grief,* Eccles. i. 18. ii. 23. Prov. xvii. 25: כַּעַס לְאָבִיו בֵּן כְּסִיל *a foolish son is grief to his father.* xxi. 19: אֵשֶׁת מִדְיָנִים וְכַעַס *a quarrelsome and vexatious woman.* Ps. vi. 8: עָשְׁשָׁה מִכַּעַס עֵינִי *my face dwindles with sorrow.* x. 14. xxxi. 10. Deut. xxxii. 27: כַּעַס אוֹיֵב *the spite, wrath of the enemy.*

2. *Anger,* Deut. xxxii. 19. 1 Kings xv. 30. Ezek. xx. 28: כַּעַס קָרְבָּנָם *their sacrifice which provoked mine anger,* Plur. כְּעָסִים *provocations to anger,* 2 Kings xxiii. 26.

כַּעַשׂ as the preceding, Job v. 2. vi. 2. x. 17. xvii. 7.

כָּף *m.* with suff. כַּפִּי (Arabic كف) any thing bent, made hollow, scooped out, see כָּפַף.

1. *The hollow of the hand,* and simply, *hand.* In animals, *a claw, a paw,* Levit. xi. 27. מִכַּף פְּלִשְׁתִּי *out of the hand of one,* especially in combination with the verbs signifying, to save, deliver, as 1 Sam. iv. 3. 2 Sam. xiv. 16. xix. 10. xxii. 1. (as מִיַּד.) Judg. xii. 3: וָאָשִׂימָה נַפְשִׁי בְּכַפִּי *I took my life in my hand,* i. e. placed it in danger, placed myself in the greatest danger. 1 Sam. xix. 5. xxviii. 21. Job xiii. 14, comp. Ps. cxix. 109. Instead of the plural is used the dual כַּפַּיִם, except כַּפּוֹת הַיָּדַיִם which is applied 1 Sam. v. 4. 2 Kings ix. 35, to hands cut off, and Dan. x. 10, to the palms of hands. The plural form כַּפּוֹת signifies elsewhere, *the handles* (of a lock, bolt), as Cant. v. 5. (Comp. יָדוֹת).

2. With רֶגֶל *the sole of the foot.* Deut. xxviii. 65: מָנוֹחַ לְכַף רַגְלֵךְ *rest for the sole of thy foot,* i. e. a peaceable habitation, comp. Gen. viii. 9. Plur. כַּפּוֹת Josh. iii. 13. iv. 18. Isai. lx. 14. Ezek. xliii. 7: מְקוֹם כַּפּוֹת רַגְלַי *the place on which my feet rest,* of the ark of the covenant, (comp. הֲדֹם). With פַּעַם 2 Kings xix. 24.

3. *A pan, cup,* only in the plur. כַּפּוֹת Exod. xxv. 29. Numb. vii. 84, 86. כַּף הַקֶּלַע *the pan,* or *cavity of the sling,* 1 Sam. xxv. 29. כַּף הַיָּרֵךְ *the hollow or cavity of the hip, acetabulum femoris,* Gen. xxxii. 26, 33.

4. כַּפּוֹת תְּמָרִים, Lev. xxiii. 40, *palm-branches,* from their bent form, see כִּפָּה. In Latin, *hand* and *palm* are also expressed by one and the same word.

כֵּף *m.* Plur. Jer. iv. 29. Job xxx. 6. *A rock.* (In Syr. and Chald. the usual word, hence in the New Testament, Κηφᾶς i. q. Πέτρος.)

כָּפָה *To bend, incline,* hence, *to curb, subdue,* Chald. כְּפָא *inclinavit, subegit coërcuit; to prevent, avert,* Prov. xxi. 14: מַתָּן בַּסֵּתֶר יִכְפֶּה אַף *a secret present subdues anger.* Others comp. כָּבָה *to extinguish,* or the Arabic كفّ to prevent.

כִּפָּה *fem. A palm-branch.* (Comp. כַּפּוֹת Levit. xxiii. 40.) Isai. ix. 14. xix. 15: כִּפָּה וְאַגְמֹן *the palm-branch, and the reed,* a proverbial phrase for, the highest and lowest, as the adjoining phrase, רֹאשׁ וְזָנָב. (The ancient translators have solved this *metaphor.* LXX. ix. 14: μέγαν καὶ μικρὸν. xix. 15: ἀρχὴν καὶ τέλος). It appears to be used for, branch, generally, Job xv. 32: וְכַפָּתוֹ לֹא רַעֲנָנָה *and his branch shall not be green.*

כְּפוֹר *m.*

1. *A beaker, cup,* 1 Chron. xxviii. 17. Ezra i. 10. viii. 27. Vulg. on Ezra, *Scyphi.* Perhaps, a chalice, or cup with a lid.

2. *Rime, hoar frost.* Exod. xvi. 14. Ps. cxlvii. 16. Job xxxviii. 29, according to Simonis: *a tegendo terram.*

כָּפִיס Hab. ii. 11 only, *a cross-beam, rafter,* or *spar* of the roof of a house. Root כפס, Syriac ܟܦܣ *connexuit.* LXX. κάνθαρος, i. q.

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cantherius in *Vitruv.* iv. 2. Jerome, *lignum, quod ad continendos parietes in medio structuræ ponitur, vulgo* ἰμάντωσις (comp. *Sir.* xii. 18.)

כְּפִיר *m. A young lion,* applied to one which has begun to seek prey, different from גּוּר Ezek. xix. 2, 3: וַתַּעַל אֶחָד מִגּוּרֶיהָ כְּפִיר הָיָה וַיִּלְמַד לִטְרֹף־טֶרֶף אָדָם אָכָל *and she brought up one of her whelps: it became a young lion, and it learned to catch prey; it devoured man.* Verses 5 and 6. Ps. xvii. 12. civ. 21. Judg. xiv. 5. Metaph.

(*a*) For *dangerous enemies,* Ps. xxxiv. 11. xxxv. 17: מִכְּפִירִים יְחִידָתִי (save) *my only darling* i. e. life, *from the lions.* lviii. 7, comp. Jer. ii. 15. Ezek. xxxii. 2: כְּפִיר גּוֹיִם נִדְמֵיתָ *thou resemblest a young lion among the people.*

(*b*) For *young heroes* of a state, Ezek. xxxviii. 13, comp. Nahum ii. 14. (Arabic غِرٌّ and غَرٌّ the young of several animals, also, the young lion, comp. עֹפֶר).

כְּפִירָה Greek Χεφειρά. Vulg. *Caphira,* the name of a city of the Hivites, which was afterwards allotted to the tribe of Benjamin. Josh. ix. 17. xviii. 26. Ezra ii. 25. Neh. vii. 29. (As appellative, i. q. כָּפָר *village.*)

כָּפַל in two conjugations; in *Kal, to double,* Exod. xxvi. 9. כָּפוּל *doubled.* xxviii. 16. xxxix. 9.

Niph. pass. Ezek. xxi. 19 (14.). In Aram. with ק, ס to be doubled, קַפֵּל *to double.*

כֶּפֶל *m. A doubling,* כֶּפֶל רִסְנוֹ *his double bit,* Job xli. 5. *Dual.* כִּפְלַיִם *double as much.* Job xi. 6: כִּי כִפְלַיִם לְתוּשִׁיָּה וְדַע for (*he possesses*) *double as much wisdom and knowledge.* Isai. xl. 2.

כָּפַן *To long, to pant for thirst.* (In Aram. to be hungry.) Ezek. xvii. 7 only: וְהִנֵּה הַגֶּפֶן הַזֹּאת כָּפְנָה שָׂרָשֶׁיהָ עָלָיו *and behold, this vine stretches panting its roots after it.* Vulg. *mittens radices suas ad eam.* (parallel with דָּלִיּוֹתָיו שִׁלְּחָה לוֹ, and verse 6, לִפְנוֹת דָּלִיּוֹתָיו אֵלָיו). The Babylonian MSS. have כָּנְפָה, which the Chald. translates, to bend, as כָּפַף. LXX. περιπεπλεγμένη and so likewise the Syriac, which appears to allude to the signification of כּפן to spin. Michaelis proposes to take עָלָיו for, his leaves (from עָלֶה *leaf*), and to translate: *the vine entangled his roots, and stretched his leaves and branches after it.* But this destroys the parallelism which indeed appears to subsist between the expressions כָּפְנָה עָלָיו and שִׁלְּחָה לוֹ.

כָּפָן *m. Hunger,* Job v. 22. xxx. 3.

כָּפַף in two conjugations; in *Kal, to bend, bow, stoop,* Isai. lviii. 5. Ps. lvii. 7: כָּפְפָה נַפְשִׁי *my soul is bowed down.* Part. כְּפוּפִים *the humbled,* Ps. cxlv. 14. cxlvi. 8.

Niph. To bow or *humble one's self,* with ל *before one,* Micah vi. 6: אִכָּף לֵאלֹהֵי מָרוֹם *I shall bow myself before God on high.* In Aramaic *idem.*

כָּפַר in four conjugations; in *Kal, To cover, overlay.* Gen. vi. 14: וְכָפַרְתָּ אֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר *and thou shalt cover it over within and without with pitch.* כָּפַר may also here be a *denominative* from כֹּפֶר as, *to pitch* (comp. חָמַר from חֵמָר Exod. ii. 3.) but the original signification *to cover,* is not less certain from the derivation כַּפֹּרֶת *cover, lid,* and from the corresponding Arabic word, كفر to cover, II. to expiate, to atone, comp. also غفر to cover, and, to forgive.

Piel כִּפֶּר *fut.* יְכַפֵּר

1. *To forgive,* (properly, to cover the transgression, see כָּסָה). With the accusative of the crime. Ps. lxv. 4: פְּשָׁעֵינוּ אַתָּה תְכַפְּרֵם *our transgressions, do forgive them us!* lxxviii. 38; with עַל Jer. xviii. 23: אַל תְּכַפֵּר עַל עֲוֹנָם *forgive not their iniquity.* Ps. lxxix. 9; with ל Deut. xxi. 8, and also with ל of the person, Ezek. xvi. 63: בְּכַפְּרִי לָךְ

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לְכָל־אֲשֶׁר עָשִׂית *when I have forgiven all that thou hast done.* The construction with עַל proceeds from the signification of covering, see כָּסָה.

2. Causat. *To cause, procure forgiveness.*

(*a*) In regard to the crime, *to atone for it;* with עַל Levit. v. 26; with בְּעַד Exod. xxxii. 30: אוּלַי אֲכַפְּרָה בְּעַד חַטַּאתְכֶם *perhaps I may expiate* or *atone for your sin*, or *may procure forgiveness for it;* with מִן Levit. v. 26. Numb. vi. 11.

(*b*) In regard to the guilty person: *to purify, expiate him,* commonly with עַל Exod. xxx. 15: לְכַפֵּר עַל נַפְשֹׁתֵיכֶם *to atone for your life.* Levit. i. 4: לְכַפֵּר עָלָיו *to make atonement for him.* iv. 20: וְכִפֶּר עֲלֵהֶם הַכֹּהֵן *and the priest shall make an atonement for them.* Verses 31, 35. v. 6, 10, 13, 18, 26. With בְּעַד (properly, to procure forgiveness for). Levit. ix. 7: וְכַפֵּר בַּעַדְךָ וּבְעַד הָעָם *and make atonement for thyself and for the people,* cause or procure forgiveness). xvi. 6, 11, 24. Ezek. xlv. 17; with בְּ Levit. xvii. 11: כִּי הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר *for it is the blood that maketh atonement for life,* procures forgiveness for life. It is also applied to the purification of inanimate things, with עַל Exod. xxix. 36, 37: שִׁבְעַת יָמִים תְּכַפֵּר עַל הַמִּזְבֵּחַ *seven days thou shalt make atonement for the altar.* Levit. xvi. 18. Exod. xxx. 10; with the accusative, Levit. xvi. 33: וְכִפֶּר אֶת מִקְדַּשׁ הַקֹּדֶשׁ *and he shall purify the sanctuary.* Ezek. xliii. 20, 26. xlv. 20, comp. Deut. xxxii. 43. An example of a more complete construction is to be found, Levit. v. 18: וְכִפֶּר עָלָיו הַכֹּהֵן עַל שְׁגָגָתוֹ *and the priest shall make an atonement for his offence.*

(*c*) In regard to the person that forgives: *To pacify, appease one.* Gen. xxxii. 21: אֲכַפְּרָה פָנָיו *I will appease him.* Prov. xvi. 14: *the wrath of the king is a messenger of death;* וְאִישׁ חָכָם יְכַפְּרֶנָּה *but a wise man will pacify it.* Also, *to make an atonement for an imminent, impending danger,* i. e. to prevent it by sacrifice. Isai. xlvii. 11.

(*d*) The sacrifice by which the atonement or purification is made, is construed with בְּ. 2 Sam. xxi. 3: בַּמֶּה אֲכַפֵּר *wherewith shall I make the atonement.* Levit. vii. 7. *The priest* אֲשֶׁר יְכַפֵּר בּוֹ לוֹ יִהְיֶה *that maketh atonement therewith* (who brings it as a sin offering) *he shall have it.* Numb. v. 8.

Pual כֻּפַּר

1. *To be forgiven for an offence, purified,* Isai. vi. 7. xxii. 14. xxvii. 9. Prov. xvi. 6: בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן *by love and goodness a fault is forgiven.*

2. *To be cleansed, purged,* Exod. xxix. 33. Numb. xxxv. 33: וְלָאָרֶץ לֹא יְכֻפַּר לַדָּם *and the land shall not be cleansed of the blood,* &c.

3. *To be obliterated, effaced; oblitterari,* when that which is written is covered by the drawing over of a pencil, Isai. xxviii. 18: וְכֻפַּר בְּרִיתְכֶם *abolebitur foedus vestrum,* in Aram. כַּפֵּר כפי signifies *abstersit, diluit, abolevit.*

Hithp. fut. תִּתְכַּפֵּר 1 Sam. iii. 14, and נְכַפֵּר Deut. xxi. 8. *to be forgiven* (of an offence.)

כְּפָר *m.* The name of a village, Cant. vii. 12. 1 Chron. xxvii. 25. Neh. vi. 2. Whence the proper name כְּפַר הָעַמֹּנִי or in *Kri,* כְּפַר עַמּוֹנָה *the village of Ammon* or *Ammonites,* a city in the tribe of Benjamin, Josh. xviii. 24. In Arabic it is more frequently compounded with the names of places, (see *Alb. Schultens ind. ad vit. Salad.* s. v. *Capher-Zimarum*); Καπερναούμ i. e. כְּפַר נָחוּם *the village of Nahum,* or, *the village of comfort,* is well known from the New Testament.

I. כֹּפֶר *m. idem.* 1 Sam. vi. 18.

II. כֹּפֶר *m.*

1. *Pitch.* Gen. vi. 14. (In Aram. and Arab.

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idem.) Of covering and overlaying, (comp. כָּפַר in *Kal* and *Pual.*)

2. *Money of redemption, ransom.* Exod. xxi. 30. xxx. 12: כֹּפֶר נַפְשׁוֹ *a ransom for his soul.* Isai. xliii. 3: כָּפְרְךָ *ransom for thyself.*

III. כֹּפֶר Greek Κύπρος, *the cyprus flower,* Alhenna of the Arabs (*Lawsonia inermis, Linn.*), a white and sweet-scented flower in the shape of berries. Cant. i. 14: אֶשְׁכֹּל הַכֹּפֶר *a cyprus-grape,* Alhennarispe. Plur. כְּפָרִים Cant. iv. 13. Comp. *O. Celsii Hierobot.* T. I. p. 222. *Œdmann's vermischte Sammlungen aus der Naturkunde. Heft.* I. cap. 7.

כְּפָרִים pl. *m. The act of atoning,* Exod. xxix. 36. xxx. 10, 16. יוֹם הַכִּפֻּרִים *the day of atonement,* Levit. xxiii. 27. xxv. 9.

כַּפֹּרֶת *fem. A cover, lid* of the ark of covenant, Exod. xxv. 17, &c. xxx. 6. xxxi. 7. בֵּית הַכַּפֹּרֶת *the most holy place,* where the ark of the covenant was placed, 1 Chron. xxviii. 11. (The Targ. on 1 Kings vi. 5. has בֵּית בַּפּוּרֵי for the Hebrew דְּבִיר *adytum,* comp. also the Targum on Levit. xvi. 2. and Targ. Jonath.) LXX. incorrectly, ἱλαστηριον from the signification, to atone. Vulg. *propitiatorium. Luth. Gnadenstuhl.*

כָּפַשׁ probably i. q. כָּבַשׁ כבס *to cover,* to throw upon, e. g. with earth heaped up, Arabic conjugation IV. *idem.* It occurs in *Hiph.* and Lam. iii. 16 only: הִכְפִּישַׁנִי בָאֵפֶר *he has covered me with ashes.*

כְּפַת Chald. *To bind, chain.* Pret. *Peil.* Dan. iii. 21. *Pa. idem.* iii. 20, 23, 24. In the Targum and Talmud frequently.

I. כַּפְתּוֹר *m.* plur. כַּפְתֹּרִים

1. *An ornament of the candlestick.* Exod. xxv. 31, 33, 34, &c. xxxvii. 17, &c. LXX. σφαιρωτῆρες. Vulg. *sphaerulæ.* So in the Syr. Chald. and Samaritan, Kimchi and Sadias: *apples.* Josephus (*Arch.* 3, 6. §. 7.) *pomegranates,* ῥόισκοι. (Comp. in Syriac ܟܦܬܘܪ *balaustium* (*malogranati*) comp. כָּפַת to shoot blossoms, or almonds, and ܟܦܬ flax-bloom, blossom.

2. *The capital,* or *the uppermost part of a column,* perhaps also in the shape of a pomegranate, or, of the blossom of a pomegranate. Amos ix. 1. Zeph. ii. 14.

II. כַּפְתּוֹר Jer. xlvii. 4. Amos ix. 7. and כַּפְתֹּרִים Gen. x. 14. Deut. ii. 23. The name of a country and its inhabitants, which is mentioned as the native country of the Philistines. The *Caphtorim* came, according to the cited passages, originally from Egypt, from thence they emigrated to Caphtor, and from thence again, a colony emigrated to the southern country of Canaan, and called themselves פְּלִשְׁתִּים. (See Vater on the cited passage of Genesis). The ancient translators have (almost all) expressed it by *Cappadocia,* but the designation אִי in Jer. xlvii. 4, requires it to be rendered by, Island, or, sea-coast. *Cyprus* would be more applicable, although no assertions in its favour can be cited from the ancients, (see however, Theodoret on Jeremiah as cited, and on Isai. ix. 12), or *Creta,* in favour of which is the name כְּרֵתִי for, the Philistines. See *J. D. Michaelis Spicileg. Geogr. Hebr. ext.* T. I. p. 292—308. *Supplem.* p. 1338.

I. כַּר pl. כָּרִים *m.*

1. *A pasture, field, common,* Isai. xxx. 23: יִרְעֶה מִקְנֶיךָ בַּיּוֹם הַהוּא כַּר נִרְחָב *in that day shall thy cattle feed in a large pasture.* Ps. lxv. 14: לָבְשׁוּ כָרִים הַצֹּאן *the flocks clothe the pastures.*

2. *A lamb,* especially *a fat lamb,* in combination with אֵילִים and עַתּוּדִים *rams and goats,* Deut. xxxii. 14. Isai. xxxiv. 6. Ezek. xxxix. 18, whence it is clear that it ought not to be rendered (as some have done) by, rams. But to the sense, *fat lamb,* the context of almost all the passages conducts us. Besides the cited passages, see Amos vi. 4. 1 Sam. xv. 9. 2 Kings iii. 4.

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Ps. xxxvii. 20. Jer. li. 40. *Vulg. agnus*, Syriac *saginatus*, Chald. פַּטִּים *pinguis*. Isai. xvi. 1: שִׁלְחוּ כַר מוֹשֵׁל הָאָרֶץ *send ye lambs* (as tribute), *ye princes of the land.* (In favour of this signification, comp. 2 Kings iii. 4, and the Chald. who on the passage has מַסִּין *tributa*. The Syriac and some MSS. favour the reading בר: *send the son of the prince into the country*, which easily might have been corrupted into כר, but also the reverse). Both significations are wanting in the cognate dialects. But among the Ionians Κάρ, Κάρα, Καρός, Κάρνος signifies, lamb, sheep, pasture. See *Bocharti Hieroz.* T. I. p. 429.

3. כָּרִים *The aries* or *battering ram.* Ezek. iv. 2. xxi. 27. (The Arabic كبس signifies *aries*.)

4. *Aries ferreus, machina bellica*, 2 Macc. xx. 8. However, it may also immediately be derived from כָּרָה *to pierce through*, (Ps. xl. 7.) where the singular כָּרֶה is to be formed.

II. כַּר With the addition: הַגָּמָל Gen. xxxi. 34, *the saddle of the camel, the cámel-tent*, a little tent fastened on the back of the camel, in which the women are usually placed. (Arabic كور and قر). See *Jahn's Bibl. Archæol.* Th. I. B. 1. p. 287. *Hartmann's Hebräerin*, Th. I. p. 397.

כֹּר *m. A measure*, for dry and liquid things, 1 Kings iv. 22. v. 11. 2 Chron. ii. 9. xxvii. 5. Ezek. xlv. 14, i. q. חֹמֶר, hence, it contains 10 ephas, or baths. (In Aram. כּוֹר is used for חֹמֶר in Hebrew, comp. Ezra vii. 22. Arabic كر *genus mensuræ aridorum Babylonicum, continens* 7100 *libras*). In the Hellenistic Greek κόρος is retained.

כְּרָא Chald. *To feel pain.* Syriac ܟܪܐ *idem. Ithp.* Dan. vii. 15: אִתְכְּרִית רוּחִי *doluit animus meus.*

כִּרְבֵּל *Quadrilitt. To gird, to put on*, i. q. כָּבַל Aram. with interpolated ר. It occurs only in the passive מְכֻרְבָּל *clothed*, 1 Chron. xv. 27: מְכֻרְבָּל בְּמְעִיל בּוּץ *clothed with a robe of linen.* The parallel passage, 2 Sam. vi. 14. has חָגוּר אֵפוֹד בָּד. LXX. περιεζωσμένος. (See the passage from Thalmud Berach. xx. 1: לבושה כרבלתא in *Buxtorf. Lex. Chald. and Thalmud.* p. 1084.) Whence

כַּרְבְּלָא Chald. *fem. Cloak.* Dan. iii. 21.

כָּרָה only in *Kal*,

I. *To dig*, (as in Chald. and Arabic.) e. g. *a well*, Gen. xxvi. 25; *a grave, pit*, Gen. l. 5. Ps. vii. 16. lvii. 7: כָּרוּ לְפָנַי שִׁיחָה *they digged a pit before me.* cxix. 85. Jer. xviii. 20, 22. Hence, metaph. Prov. xvi. 27: אִישׁ בְּלִיַּעַל כֹּרֶה רָעָה *the profligate breeds mischief.* Ps. xl. 7: אָזְנַיִם כָּרִיתָ לִי *ears thou hast pierced me*, i. e. thou hast opened (my) ears, thou hast revealed to me. Comp. גָּלָה. Deriv. מִכְרֶה.

II. *To buy.* Deut. ii. 6: וְגַם מַיִם תִּכְרוּ מֵאִתָּם *and ye shall also buy water of them*, Hos. iii. 2. (In Arabic كرا I. III. IV. *to hire, bargain*, comp. e. g. the Arabic version, Gen. xxx. 14. In Samaritan, כרר signifies, to buy.)

III. *To give*, or *prepare a meal, feast*, 2 Kings vi. 23: וַיִּכְרֶה לָהֶם כֶּרֶה גְּדוֹלָה *and he gave them* (or, prepared for them) *a great meal*, Job xl. 30: יִכְרוּ עָלָיו חַבָּרִים interrogatively, *shall the companions make a meal of him*, (i. e. after having been caught)? In somewhat a different construction the most certain philological translation would be: *they hire sorcerers against him*, comp. كرا على to hire against one, (see No. II.) and חָבַר q. v.

כֶּרֶה *fem.*

1. *A feast, banquet.* 2 Kings vi. 23. See the Verb, No. III.

2. Zeph. ii. 6. is difficult: נְוֹת כְּרֹת רֹעִים commonly, *folds which the shepherds have digged*, (from כָּרָה, No. 1), or also כְּרוֹת = כָּרִים *pastures, folds of the pasture.*

כְּרוּב plur. כְּרוּבִים *the Cherub*, an imaginary animal, which (according to Ezek. i. 10.) was composed of man, ox, lion, and eagle,

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the symbols of might and power, comp. Rev. iv. 7. They appear at first as the guardians of Paradise, Gen. iii. 24. (as the griffons guarding gold). (See *Herder, Geist der Hebraischen Poesie,* Th. I. S. 181.) then as the supporters of Jehovah's throne, or rather, as bearers of his chariot, hence, Ps. xviii. 11. 2 Sam. xxii. 11: וַיִּרְכַּב עַל כְּרוּב וַיָּעָף *he rode upon a cherub and flew.* Ps. lxxx. 2: יוֹשֵׁב הַכְּרֻבִים *thou that art enthroned above the cherubs.* 1 Sam. iv. 4. 2 Sam. vi. 2. According to the same representation, two cherubs were formed in the most holy place, on the cover of the ark of the covenant, between whose wings Jehovah was supposed to have sat enthroned. Exod. xxv. 18, &c. 1 Kings vi. 23. In as far as they are frequently mentioned in combination with thunder and lightning, they have been compared with Jupiter's horses of thunder, which comparisons, however, with foreign mythologies must always remain fanciful. (Among the many attempted etymologies of this word, that from the Syriac ܟܪܒ *potens, magnus, fortis,* appears to deserve the preference.)

כָּרוֹז *m.* Chald. *A herald. st. emph.* כָּרוֹזָא Dan. iii. 4. (Syr. ܟܪܘܙܐ). From

כָּרַז *To proclaim publickly. Aph. idem.* Dan. v. 29. Whether it proceeds from the Greek κηρύσσειν, which most authors have received as certain, is however yet subject to much doubt.

כָּרִי 2 Kings xi. 4, 19 only: הַכָּרִי וְהָרָצִים a designation or name of the body-guard of the later kings, as under David the כְּרֵתִי וּפְלֵתִי, comp. 2 Sam. xx. 23, where the Chethib reads הַכֶּרִתִי וְהַפְּלֶתִי, the *Kri,* הַכְּרִתִי, the latter appears to be a synonymous, but plainer form; this word may also signify, as well as the other, executioners, (from כָּרָה *to pierce, pierce through,* No. 1). Others, *Carians,* as hired soldiers. Others, according to the Syriac, *runners, running footmen,* from كرا *velox fuit jumentum, vehementer cucurrit,* (see כִּרְכָּרוֹת).

כְּרִית The name of a brook, on which Elias sojourned, 1 Kings xvii. 3, 5 only.

סֵפֶר כְּרִיתֻת and כְּרִיתוּת *divorcement.* סֵפֶר כְּרִיתֻת Deut. xxiv. 1, 3. Isai. l. 1. סֵפֶר כְּרִיתֻתִים Jer. iii. 8, *a bill* or *letter of divorcement.*

כַּרְכֹּב *m.* with suff. כַּרְכֻּבּוֹ Exod. xxvii. 5. xxxviii. 4. *the enclosure, border,* formed in the middle of the altar, above the brass grate, perhaps, in order to intercept that which might fall from the altar. In Syr. and Chald. כרב to surround, to fence, fortify. The *Quadrilitt.* originated either from confounding it with כרב كرب *arctius constrinxit,* or the ב is suffixed without any signification.

כַּרְכֹּם *m. Curcuma, turmeria, Indian saffron.* Cant. iv. 14. LXX. κρόκος. (Chald. כּוּרְכְּמָא, כּוּרְכְּמָא *saffron;* כַּרְכֵּם *to dye with saffron.* Arabic كركم *idem.*)

כַּרְכְּמִישׁ Isai. x. 9. Jer. xlvi. 2. 2 Chron. xxxv. 20. the name of a city on the Euphrates, most probably, *Circesium, Cercusium,* Arabic قرقيسية, a famous and fortified town on the east side of the Euphrates at its confluence with the Chaboras. See *J. D. Michaelis Supplem.* p. 1352.

כִּרְכָּרוֹת *fem.* According to the Hebrew Comment., *camels, drómedaries.* Isai. lxvi. 20, from כרכר *saltavit,* 2 Sam. vi. 14. Comp. in Arabic كرء *camelus strenuus* كري *vehementer cucurrit, saltavit,* especially applied to the camel. See *Bocharti Hieroz.* T. I. p. 90.

כֶּרֶם *m.* (*fem.* Isai. xxvii. 2 only) *A vine-yard.* Exod. xxii. 4. Deut. xx. 6. xxviii. 30. כֶּרֶם זַיִת *an olive-garden,* Judg. xv. 5. Job xxiv. 18: לֹא יִפְנֶה דֶּרֶךְ כְּרָמִים *they turn not to the way of the vine-yards,* i. e. to cultivated countries, inhabited by men. (Arab. كرم *idem.* كرم a beautiful fruitful country, generally). Whence the *denom.*

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כֶּרֶם *m. A vine-dresser.* Joel i. 11. Isai. lxi. 5. Syriac ܟܪܡܐ, Arabic كرام.

כַּרְמִיל *m.* A later word for תּוֹלַעַת שָׁנִי (q. v.) *crimson colour,* (obtained from the kermes-worm) and the stuffs dyed therewith, *crimson cloth,* 2 Chron. ii. 6, 13. iii. 14. Most probably of Persian origin, namely كرمال *kermial* worm-red, a red colour, obtained from insects, compounded of كرم worm, and آل shining red, comp. *vermeil,* from *vermiculus.*

כַּרְמֶל, with suff. כַּרְמְלוֹ *m.*

1. *A fruitful field, a well planted country,* a Quadriliteral, cognate with כֶּרֶם; often in opposition to מִדְבָּר. Isai. x. 18. xvi. 10: נֶאֱסַף שִׂמְחָה וָגִיל מִן הַכַּרְמֶל *gladness and joy is taken away from the fruitful field,* xxix. 17. xxxii. 15, 16. Jer. ii. 7. 2 Kings xix. 23: יַעַר כַּרְמְלוֹ *the forest of its fruitful field,* i. e. which ends in a fruit-field. Cant. vii. 6: רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל *thy head* (is) *as the Carmel,* namely, full of hair, as that is full of leaves. (Hair and leaves are often compared by the poets). Others take it here without reason in the signification of כַּרְמִיל *crimson.*
2. Levit. xxiii. 14. 2 Kings iv. 42. more fully גֶּרֶשׁ כַּרְמֶל Levit. ii. 14. according to the versions: *pounded, ground grains,* (or ears of corn). The etymology and connection with the preceding is not clear. The Hebrew Lexicographers render it by *green ears,* which is however inapplicable.
3. The name of a fruitful cape in the Mediterranean sea on the southern boundaries of the tribe of Asher. Josh. xix. 26. 1 Kings xviii. 19, &c. Isai. xxxiii. 9. See *Relandi Palæstina,* p. 327.
4. A city in the mountains to the west of the Dead sea, Josh. xv. 55. 1 Sam. xxv. 5. at present *el Kirmel,* a lime-hill. See *Relandi Palæstina,* p. 695. See *Seetzen in Zach's monatl. Correspondenz.* B. xvii. p. 134.

The nom. gent. is כַּרְמְלִי 1 Sam. xxx. 5. 2 Sam. xxiii. 35. fem. כַּרְמְלִית 1 Sam. xxvii. 3, *a Carmelite.*

כָּרְסָא Chald. *a seat, throne,* i. q. כִּסֵּא in Hebrew. Dan. v. 20. with suff. כָּרְסְיֵהּ vii. 9. Plur. כָּרְסָוָן vii. 9.

כִּרְסֵם Ps. lxxx. 14 only; *to destroy,* of the wild boar that roots up the vine-yard. (Arabic كرسم to corrode, gnaw, Chald. מְכַרְסֵם *to browse.* It belongs to the simple כסם either by the interpolation of ר, or by confusion with the cognate כרם, Syriac *præscidit*).

כָּרַע in two conjugations; in *Kal, to stoop, bow down,* commonly, with עַל בִּרְכַּיִם *to kneel down on the knees,* Judg. vii. 5, 6. 1 Kings viii. 54. 2 Kings i. 13. Ezra ix. 5; also כָּרְעוּ בִּרְכַּיִם *the knees bow.* Isai. xlv. 23. Job iv. 4. It occurs in the following combinations:

(*a*) As a sign of veneration, paid to the king, or to the Deity, and then frequently with הִשְׁתַּחֲוָה. Ps. xcv. 6: נִשְׁתַּחֲוֶה וְנִכְרָעָה *let us bow and kneel down.* With לְ of the person, Isai. xlv. 23: כִּי לִי תִכְרַע כָּל בֶּרֶךְ *then unto me every knee shall bow.* Esth. iii. 2, 5; with לִפְנֵי Ps. xxii. 30. lxxii. 9. Of prostrating one's self in adoration, 2 Chron. vii. 3: וַיִּכְרְעוּ אַפַּיִם אַרְצָה *and they bowed themselves with their faces to the ground.*

(*b*) *To sink down on the knees* (with faintness) as inchoative of נָפַל. Job iv. 4: בִּרְכַּיִם כֹּרְעוֹת *the sinking* (feeble) *knees.* Ps. xx. 9: כָּרְעוּ וְנָפָלוּ *they sink and fall,* 2 Kings ix. 24: וַיִּכְרַע בִּרְכְבּוֹ *and he sunk down in his chariot.* Judg. v. 27. Also, of repose, Gen. xlix. 9: כָּרַע רָבַץ *he bends down, he couches.*

(*c*) Of a woman in labour, 1 Sam. iv. 19. וַתִּכְרַע וַתֵּלֶד *she bowed herself and brought forth,* comp. Job xxxix. 3, said of the hind.

(*d*) כָּרַע עַל אִשָּׁה *to bend on a woman,* for, *comprimere feminam.* Job xxxi. 10. Comp. *incurvare, Martial* XI. 44, *inclinare Juvenal.* IX. 26. X. 224.

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Hiph. הִכְרִיעַ

1. *To cause one to sink,* (of enemies in war). Ps. xvii. 13: קַדְּמָה פָּנָיו הַכְרִיעֵהוּ *prevent them, cause them to sink.* xviii. 40. lxxviii. 31:

2. *To bend one down* (with grief), i. e. depress one. Judg. xi. 35: אֲהָהּ בִּתִּי הַכְרֵעַ הִכְרַעְתִּנִי *O! my daughter, thou hast bowed me very low,* i. e. brought grief upon me.

כְּרָעַיִם *Dual. fem. The legs.* Levit. i. 13. iv. 11. viii. 21. ix. 14. Amos iii. 12; of the leaping feet of the locusts, Levit. xi. 21. Arabic كراع *pes locustæ. Gol.*

כַּרְפַּס *Fine white linen* or *cotton cloth,* Esth. i. 6. (In Arabic كرفس and كرناس, whence Καρπασος, *carbasus,* a sort of fine flax, which the classic authors describe as a production of India and the East. *Celsii Hierob.* T. II. p. 157. This word is said to be also in the Sanscrit language. See *W. Jones's Arabic Researches,* Vol. IV. p. 231. edit. Calcutta.)

כָּרַר only in *Pilp.* כִּרְכֵּר *to dance.* 2 Sam. vi. 14, 16, equivalent with רִקֵּד in the parallel passage, 1 Chron. xv. 29. See כִּרְכָּרוֹת.

כְּרֵשׁ Jer. li. 34 only, *the belly.* (In Aram. ܟܪܣܐ, ܟܪܣܐ, כְּרֵיסָא i. q. בֶּטֶן).

כֹּרֶשׁ *Cyrus,* the name of a king of Persia. Ezra i. 1, 7, 8. Isai. xliv. 28. xlv. 1. 2 Chron. xxxvi. 22, 23. Dan. i. 21. vi. 29. x. 1. The Greeks unanimously render this word by, *sun,* and not without reason; comp. in Persian خور *Khor,* and خورشيد *Khorschid* signifies, the sun. The Hebrew form is abbreviated from *Korschid,* or the שׁ is servile, as perhaps also in דָּרְיָוֶשׁ.

כָּרַת *fut.* יִכְרֹת in two conjugations; in *Kal,*

1. *To cut, to cut off,* e. g. a piece of a coat, 1 Sam. xxiv. 5, 12; a branch of a tree, Numb. xiii. 23, 24; the foreskin, Exod. iv. 25. (Whence כָּרוּת Levit. xxii. 24 and כְּרוּת שָׁפְכָה Deut. xxiii. 2. *abscissus veretrum.*)

2. *To chop off, cut down, to fell,* e. g. the head, 1 Sam. v. 4; wood in a forest, Deut. xix. 5. כֹּרְתֵי הָעֵצִים *hewers of wood,* or *wood cleavers,* 2 Chron. ii. 10. Of the cutting down of idols. Exod. xxxiv. 13. Judg. vi. 25, 26, 30.

3. *To extirpate, destroy,* (of men). Deut. xx. 20. Jer. xi. 19. See *Niph.* and *Hiph.*

4. כָּרַת בְּרִית *To make a covenant,* as ὅρκια τέμνειν, *icere fœdus,* and גְּזַר קְיָם an expression proceeding from the slaughtering and dividing the victim in making a covenant, (comp. Gen. xv. 10. Jer. xxxiv. 18, 19. Analogous is σπονδή a libation at the covenant of sacrifice, the covenant itself, whence proceeds *spondere, sponsio*). It is construed most frequently with עִם, אֶת (אִתּ), (to make a covenant) *with one,* Gen. xv. 18. Exod. xxiv. 8: דַּם הַבְּרִית אֲשֶׁר כָּרַת יְהוָֹה עִמָּכֶם *the blood of the covenant, which Jehovah made with you.* Deut. iv. 23. v. 3. But in cases where a promise is made, something granted, or asked, on one side, it is construed with לְ, Josh. ix. 6: עַתָּה כִּרְתוּ־לָנוּ בְּרִית *now make ye a league* properly give us peace, impose on us conditions of peace, ver. 7, &c. 1 Sam. xi. 1, 2. Exod. xxiii. 32. xxxiv. 12, 15. Deut. vii. 2. Job xxxi. 1: בְּרִית כָּרַתִּי לְעֵינָי *I had made a covenant with mine eyes,* for, I had imposed on them the Law; comp. 2 Sam. v. 3. 1 Chron. xi. 3. Hence, of Jehovah, who makes a covenant with men. 2 Chron. xxi. 7. Isai. lv. 3. lxi. 8. Jer. xxxii. 40. Ezra x. 3: וְעַתָּה נִכְרָת־בְּרִית לֵאלֹהֵנוּ לְהוֹצִיא כָּל־נָשִׁים *and now let us vow unto our God to remove all the wives.* In the same combinations בְּרִית is sometimes omitted, e. g. 1 Sam. xx. 16. xxii. 8. 2 Chron. vii. 18. Isai. lvii. 8: וַתִּכְרָת־לָךְ מֵהֶם *et fœdere conjunxisti tibi (quosdam) ex iis.* Vulg. *fœdus pepigisti cum eis.* The last construction is at all events singular, מֵהֶם may be considered as the accusative for, *quosdam ex iis,* or מִן belonging to the construction

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as otherwise עִם or אֶת. Instead of בְּרִית is also used אֲמָנָה *a covenant,* Neh. x. 1, and דָּבָר Hag. ii. 5. (Comp. Ps. cv. 9.)

Niph. נִכְרַת

1. Passive of *Kal,* No. 2. *To be felled.* Job xiv. 7. Isai. lv. 13.
2. *To be separated,* Josh. iii. 13: מֵי הַיַּרְדֵּן יִכָּרֵתוּן *then the waters of the Jordan were separated.* iv. 7.
3. *To be banished,* Zech. xiv. 2: *the half of the city shall go forth into captivity,* וְיֶתֶר *but the residue of the people shall not be banished from the city,* הָעָם לֹא יִכָּרֵת מִן הָעִיר (comp. כְּרִיתֻת *divorcement*).
4. *To be consumed,* Numb. xi. 33: *and the flesh was still between their teeth,* טֶרֶם יִכָּרֵת *and not yet consumed.*
5. *To be extirpated, destroyed.* Gen. ix. 11: לֹא יִכָּרֵת כָּל בָּשָׂר *neither shall all flesh be any more destroyed by the water of the flood.* Ps. xxxvii. 9. Prov. ii. 22. x. 31. The same word occurs frequently in the same sense in the Law of Moses: נִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ *this soul shall be extirpated from amongst the people.* Gen. xvii. 14. Levit. vii, 20, 21, or: מִיִּשְׂרָאֵל Exod. xii. 15. Numb. xix. 13; מִתּוֹךְ הַקָּהָל Numb. xix. 20, מֵעֲדַת יִשְׂרָאֵל Exod. xii. 19; also simply נִכְרַת Levit. xvii. 14. xx. 17. It indicates, generally, the punishment of death, without pointing out the manner of it. Exod. xxxi. 14, comp. xxxv. 2. Numb. xv. 31.
6. *To perish,* generally, i. q. אָבַד, e. g. of a country, *perire* (*fame*) Gen. xli. 36; of hope, Prov. xxiv. 14: וְתִקְוָתְךָ לֹא יִכָּרֵת *and thy hope shall not perish,* (comp. אָבַד Job viii. 13.) 1 Kings ii. 4: לֹא יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל *there shall not perish* (*fail*) *unto thee a man from the throne of Israel.* viii. 25. ix. 5. Isai. xlviii. 19. Jer. xxxiii. 17, 18. xxxv. 19. Josh. ix. 23: לֹא יִכָּרֵת מִכֶּם עֶבֶד *the bondsman shall not perish among you,* i. e. ye shall always be bondsmen.

Hiph. הִכְרִית

1. As *Kal,* No. 3. *To extirpate,* an individual, Levit xvii. 10; whole nations, Josh. xxiii. 4 Zeph. iii. 6. Ezek. xxv. 7; instruments of idols, Levit. xxvi. 30.
2. *To cut, separate, withdraw.* 1 Sam. xx. 15: וְלֹא־תַכְרִית אֶת־חַסְדְּךָ מֵעִם בֵּיתִי עַד עוֹלָם *and that thou mightest not withdraw thy mercy,* (*grace,*) *from my house for ever.*

כְּרֻתוֹת *fem.* plur. *Hewn beams,* 1 Kings vi. 36. vii. 12.

I. כְּרֵתִי in combination הַכְּרֵתִי וְהַפְּלֵתִי 2 Sam. viii. 18. xv. 18. xx. 7, 23. *executioners, and messengers,* the body-guard of David. כְּרֵתִי is here probably synonymous with טַבָּח executioners (from כָּרַת, No. 2.), body-guards, since it is well known that the sentences of death in the East were executed by the body-guards and their officers, (see טַבָּחִים) comp. 1 Kings ii. 25, 34, 46, with Dan. ii. 14. The explanation: *Philistines,* (according to No. II.) is inapplicable,

(*a*) Because David would scarcely have chosen this hated nation for his body-guards.

(*b*) Because the analogy of פְּלֵתִי is in favour of an appellative noun.

II. כְּרֵתִי *m. Nom. gent.* i. q. פְּלִשְׁתִּי *a Philistine,* but perhaps it refers only to those who inhabited the southern part, and dwelt on the sea coast. 1 Sam. xxx. 14. Ezek. xxv. 16. Zeph. ii. 5. LXX. and the Syriac render it: *a Cretan* or *Cherethite,* and this has led, not without foundation, to the hypothesis of considering them as descendants of the Cretans, and כַּפְתֹּר for, *Creta* itself. According to another account by *Stephanus Byzantinus* (under *Gaza*) the Cretans, in the reign of Minos, undertook an expedition to Gaza, where also was a temple of Jupiter *Cretensis,* called Marnas. This might be an historical trace of the emigration of the Philistines from Caphtor Crete. According to others they received this name from כָּרַת

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to banish, (Zech. xiv. 2), hence, synonymous with Ἀλλόφυλοι.

כֶּשֶׂב *m.* and כַּשְׂבָּה *fem.* transp. i. q. כֶּבֶשׂ *a lamb,* Gen. xxx. 32, 33, 35. Levit. iii. 7. v. 6.

כֶּשֶׂד The name of the son of Abraham's brother, Nahor, Gen. xxii. 22. He is here mentioned as the progenitor of the כַּשְׂדִּים.

כַּשְׂדִּים *plur. nom. gent.*

1. *The Chaldeans,* i. e. the inhabitants of Babel and Babylonia, frequently in parallelism with יֹשְׁבֵי בָבֶל, Isai. xliii. 14. xlviii. 14, 20. Jer. xxi. 9. xxxii. 4, 24, 25, 28, 29. Ezek. xxiii. 14, 23. Hab. i. 6—11. אֶרֶץ כַּשְׂדִּים *Chaldea,* Jer. xxiv. 5. xxv. 12. Ezek. xii. 13. Isai. xxiii. 13, also simply כַּשְׂדִּים *fem.* Jer. l. 10. li. 24, 35. כַּשְׂדִּימָה toward Chaldea. Ezek. xvi. 29. xxiii. 16. In a more extensive sense the name includes also, Mesopotamia, hence, אֶרֶץ כַּשְׂדִּים Ezek. i. 3. of the country on the Chaboras, and כַּשְׂדִּימָה xi. 24. So also אוּר כַּשְׂדִּים Gen. xi. 28. *Ur of the Chaldeans,* i. e. אוּר in Mesopotamia. In opposition to the opinion of Michaelis, that the Chaldeans are a northern (perhaps Sclavonic) barbarous people, different from the Semitic Babylonians, it may be here sufficient to observe, that כַּשְׂדִּים in the Bible is never evidently used of that northern people. As to certain passages Jer. i. 14. iv. 6. vi. 1, according to which the Chaldeans came from the North to invade Palestine, an explanation has been given long since by the ancient commentators, since they observe, that the invading Babylonians came from the North by Riblah and Hemath, which is the usual road from Babylon; compare only Ezek. xxvi. 7: *I will lead against Tyrus, Nebuchadnezzar king of Babylon, from the North,* with Jer. xxxix. 5. lii. 9. Several other objections against the prevailing opinion of Michaelis are made by Adelung. See his *Mithridates, Th.* I. p. 314, &c. Comp. also *Rosenmüller* on Hab. i. 6. As Chaldea was the native country of Astrology, hence, *Chaldean* signifies,

2. i. q. *An astrologer,* in which sense the Classical writers use the word *Chaldeans.* Dan. ii. 2, 4.

כַּשְׂדָּי plur. כַּשְׂדָּיֵא Chald.

1. *Chaldean,* Dan. iii. 8.

2. *An astrologer,* ii. 10. iv. 4.

כָּשָׂה i. q. כָּסָה, Deut. xxxii. 15 only; but, as the Arabic كسا (which otherwise answers to כָּסָה), conj. VIII. especially, *to be covered with fat.* So also the Hebrew comment. and three MSS. have כסית. Comp. Job xv. 27.

כַּשִּׁיל *m. An axe, hatchet,* from felling כָּשַׁל Ps. lxxiv. 6. In Chald. *idem.* See Jer. xlvi. 22 only, Targ. Thus also LXX., Vulg., Syriac, Chald., and Kimchi.

כָּשַׁל *fut.* יִכְשׁוֹל once in Chethib, Prov. iv. 16. in five conjugations; in *Kal,*

1. *To totter, to sink, for weakness.* Ps. cix. 24: בִּרְכַּי כָּשְׁלוּ מִצּוֹם *my knees totter,* (are weak) *from fasting,* comp. Isai. xxxv. 3. Neh. iv. 4: כָּשַׁל כֹּחַ הַסַּבָּל *the strength of the bearers totters,* (is weak) Ps. xxxi. 11. כּוֹשֵׁל *one who is exhausted, feeble.* Isai. v. 27.

2. *To stumble,* fall. Ps. xxvii. 2: הֵמָּה כָּשְׁלוּ וְנָפָלוּ *they stumble and fall.* Isai. xxxi. 3. lix. 14. Jer. l. 32. With בְּ *to fall upon* or *over something.* Levit. xxvi. 37: כָּשְׁלוּ אִישׁ בְּאָחִיו *they shall stumble* or *fall one upon the other.* Nah. iii. 3. Jer. vi. 21. xlvi. 12. *To fall, sink,* generally. Isai. iii. 8. Hos. iv. 5. v. 5. xiv. 2.

Niph. נִכְשַׁל *fut.* יִכָּשֵׁל.

1. *To totter,* as *Kal.* e. g. נִכְשָׁלִים 1 Sam. ii. 4.

2. *To stumble, fall,* Prov. iv. 12. Jer. xxxi. 9. Dan. xi. 19, 33. Metaph. Ezek. xxxiii. 12: וְרִשְׁעַת הָרָשָׁע לֹא־יִכָּשֵׁל בָּהּ בְּיוֹם שׁוּבוֹ *and the wicked shall not fall by his wickedness, if he turneth (from evil).*

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Piel תְּכַשְּׁלִי (in the *fut.* it occurs in Chethib Ezek. xxxvi. 14 only,) and

Hiph. הִכְשִׁיל

1. *To make to totter, to weaken,* Lam. i. 14.
2. *To cause one to stumble and fall.* 2 Chron. xxv. 8. xxviii. 23. Jer. xviii. 15. In a moral sense, *to cause to stumble,* i. e. *to err,* (in the Law), to seduce. Mal. ii. 8.

Hoph. מָכְשָׁלִים as part. occurs Jer. xviii. 23 only. Deriv. מִכְשׁוֹל, מַכְשֵׁלָה.

כִּשָּׁלוֹן *m. A fall.* Prov. xvi. 18.

כָּשַׁף. Syr. *Ethpa. to pray, to say prayers, to perform divine service,* e. g. Acts iv. 32. xiii. 1. (for λειτουργεῖν). Phil. i. 4. (for δεήσιν ποιεῖν). As several Syriac words (v. כְּמָרִים, בַּעַל, סָגַן, קָסַם) relative to divine worship, so also this in Hebrew is metonym. applied to the worship of idols, since idolatry among the Hebrews is mostly of Syriac origin. It occurs only in *Piel* כִּשֵּׁף *to use, practice magic, witchcraft, to speak magic words, to mutter.* 2 Chron. xxxiii. 6. Part. מְכַשֵּׁף *a charmer, bewitcher,* Exod. vii. 11. Deut. xviii. 10. Dan. ii. 2. Fem. מְכַשֵּׁפָה Exod. xxii. 18. LXX. *φαρμακὸς,* and the verb *φαρμακεύεσθαι,* Vulg. *maleficus, maleficis artibus inservire.*

כְּשָׁף only in plur. כְּשָׁפִים *sorceries, witchcraft,* Jer. xxvii. 9. Micah v. 11. Nah. iii. 4.

כָּשַׁר *fut.* יִכְשַׁר in two conjugations; in *Kal,*

1. *To be right, seemly, proper,* Esth. viii. 5: וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ *and (if) it seems right unto the king, pleases him.* (Thus in Chald.)
2. As in the Syriac, *to be happy, to prosper.* Eccles. xi. 6: כִּי אֵינְךָ יוֹדֵעַ אֵי זֶה יִכְשַׁר *for thou dost not know what (seed) will prosper.*

Hiph. הַכְשִׁיר *To give prosperity,* infinitive mood, Eccles. x. 10 only.

כִּשְׁרוֹן *m.*

1. *Success, prosperity,* a happy progress, Eccles. ii. 21. iv. 4. See כּוֹשָׁרָה.
2. *Fortune, advantage,* Eccles. v. 10: מַה כִּשְׁרוֹן לִבְעָלֶיהָ *what advantage has its possessor.* (The Syriac ܟܫܪܐ has both significations.)

כָּתַב *fut.* יִכְתֹּב in three conjugations; in *Kal,*

1. *To write,* with עַל *to write upon,* Deut. vi. 9. xi. 20; with אֶל Jer. xxxvi. 2. Ezek. ii. 10; with בְּ Neh. vii. 5. viii. 14. xiii. 1; and with the accusative, Isai. xliv. 5: יִכְתֹּב יָדוֹ לַיהוָה properly, *he writes on his hand in honour of the Lord, inscribit manui suæ, Jehovæ,* comp. Exod. xxxii. 15. Ezek. ii. 10. כָּתַב סֵפֶר אֶל פִּי *to write a letter to one,* 2 Sam. xi. 14; with עַל 2 Chron. xxx. 1. The latter construction is also used for: *to prescribe, to direct, order.* 2 Kings xxii. 13: כְּכָל הַכָּתוּב עָלֵינוּ *according to all that is prescribed to us.* Ps. xl. 8: בִּמְגִלַּת סֵפֶר כָּתוּב עָלָי *in the roll of the book,* (in the revealed book) *it is prescribed to me;* with אֶל Esth. ix. 23, and לְ Prov. xxii. 20. Hos. viii. 12. כָּתוּב אֲרָמִית Ezra iv. 7: written in *Aramaic characters,* in opposition to the language.
2. *To write down,* Numb. xxxiii. 2. Judg. viii. 14: וַיִּכְתֹּב אֵלָיו אֶת־שָׂרֵי סֻכּוֹת *and he wrote down to him the princes of Succoth;* to describe, Josh. xviii. 4, 6: וְאַתֶּם תִּכְתְּבוּ אֶת הָאָרֶץ *and describe ye the land;* to register, Ps. lxxxvii. 6: יְהוָה יִסְפֹּר בִּכְתֹב עַמִּים *Jehovah counts the people, in registering* (them), Isai. iv. 3: כָּל־הַכָּתוּב לַחַיִּים *every one that is registered among the living,* comp. Jer. xxii. 30. Ps. lxix. 29.
3. *To write,* i. q. to determine, Isai. lxv. 6. Job xiii. 26.

Niph. נִכְתַּב pass. Esth. i. 19. ii. 23.

Piel כִּתֵּב as *Kal,* Isai. x. 1 only.

כְּתָב *m.* (with impure *Kametz*) only in the later Hebrew.

1. *A writing,* Esth. iii. 14. viii. 8. כְּתָב הַדָּת *the copy of an edict, mandate.* Esth. iv. 8. 2 Chron. ii. 10: וַיֹּאמֶר בִּכְתָב *and he answered in writing.*
2. *A book.* Dan. x. 21: כְּתָב אֱמֶת *the book of*

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truth, or futurity, especially, *a register,* Ezek. xiii. 9. Ezra ii. 62. Neh. vii. 64.

כְּתָב *m.* Chald.

1. *Writing.* Dan. v. 8, 15, 16, 24.
2. *Direction.* Ezra vi. 18. vii. 22: דִּי לָא כְּתָב *without direction,* i. e. without any restriction, as much as was necessary.

כְּתַב Chald. *To write.* Dan. v. 5. vi. 26. vii. 1.

כְּתֹבֶת *fem. A writing, marking,* Levit. xix. 28. See קַעֲקַע.

כִּתִּים and כִּתִּיִים *nom. gent.* plur. *the Chittim, Chitteans,* a people of the West country, Gen. x. 4. Dan. xi. 30. Ezek. xxvii. 6, which afterwards, in a more extensive sense, may have been used for, the West country generally, (synonymous with אִיִּים) as the Roman Poets make use of *India, Syria* for, the East. Numb. xxiv. 24. Isai. xxiii. 12. Jer. ii. 10.

Which part of the Western country it properly indicates, is disputed. According to the Vulg. *Italy,* according to Josephus (*Archæol.* I. 7. §. 1.) *Cyprus,* most probably, *Macedonia,* or the country of Northern Greece. So Χεττιειμ is plainly used, 1 Macc. i. 1, and Κιτιαιοι viii. 5. So also Dan. xi. 30, ought, according to the history, to be taken in that sense. See the Commentators on the passage. Comp. *Bochart. Phaleg.* p. 137. J. D. Michaelis *Spicileg.* T. I. p. 103, &c. *Supplem.* p. 1377. &c.

כָּתִית *m. Pounded* or *beaten oil.* Exod. xxvii. 20. xxix. 40. Levit. xxiv. 2, i. e. according to Rabbi Solomon, such oil, as is extracted from olives by beating them with a pestle in a mortar, and not by the press, by which means only the purest and best oil was extracted.

כֹּתֶל *m. A wall.* Cant. ii. 9.

כְּתַל *idem.* Dan. v. 5. Plur. כְּתָלַיָּא (as גְּבַר גַּבְרַיָּא).

כְּתְלִישׁ Josh. xv. 4 only. The name of a city in the tribe of Judah, according to *Simonis, paries dealbatus,* from כְּתַל and כלש to whiten, to rough-cast, to parget.

כָּתַם *To be soiled, stained, spotted.* (Syriac *Pa.* ܟܬܡ to daub. Isai. iii. 6. *Ethp.* to be daubed, black stained). It occurs in *Niph.* Jer. ii. 22 only: *For though thou wash thee with nitre, and take ever so much of the alkaline salt,* נִכְתָּם עֲוֹנֵךְ לְפָנַי *yet thy iniquity shall appear stained (black,) before me; quasi carbone nigro notatum erit.* Cast. LXX. κεκηλίδωσαι. Vulg. *maculata eris.* Comp. especially the parallel passage Isai. i. 18. Targ.: אִם יְהֵוֹן חוֹבוֹתֵיכוֹן כְּתִימִין כְּצִבְעוֹנִין *si maculata essent peccata vestra instar tincturæ.*

כֶּתֶם *m. Gold,* synonymous with זָהָב, but poetically. Job xxviii. 16, 19. xxxi. 24 Prov. xxv. 12. Ps. xlv. 10. Dan. x. 5. Cant. v. 11. Michaelis (*Supplem.* p. 1381.) supposes that כֶּתֶם was used especially of dark yellow spots, and finds it confirmed by اكتتام *cum quid valde flavum est,* hence he renders it: *fulvum, the yellow,* poetically for, gold; others from كتم to conceal: *absconditum pretiosum.* But perhaps it is to be taken, as other names of metals, for a primitive noun.

כְּתֹנֶת *fem.* and בְּתֹנֶת *fem. An under-garment,* χιτών, *tunica.* Gen. xxxvii. 3, &c. Exod. xxviii. 4, 39. This garment which was also worn by the women, (2 Sam. xiii. 18. Cant. v. 3.) was put on the bare body very close, had sleeves, and reached usually to the knees, the women had it longer. (Arab. كتن linen stuff, Chald. כְּתַן, כְּתָן, כְּיתָן, Syriac ܟܬܢ *idem.* comp. قطن *cotton,* wool, cotton, and the cloth manufactured therefrom. Of this stuff the under-garment was made. From the Orientals the Greek received their χιτών). Plur. כְּתָנוֹת Exod. xxviii. 40. xxix. 8. xl. 14. *st. constr.* כִּתְנוֹת Gen. iii. 21. Exod. xxxix. 27.

כָּתֵף *st. constr.* כֶּתֶף once כְּתֵף (Isai. xi. 14.)

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1. *The shoulder,* (as a double member *fem.* different from שְׁכֶם *m.* q. v.) Isai. xlix. 22: וּבְנוֹתַיִךְ עַל־כָּתֵף תִּנָּשֶׂאנָה *and thy daughters will be carried along on shoulders.* Neh. ix. 29; וַיִּתְּנוּ כָתֵף סֹרֶרֶת *and they shewed an obstinate shoulder,* proverbially, for, they were refractory. Comp. Zech. vii. 11.

2. Metonym. applied to inanimate things, *the side,* e. g. of an edifice, 1 Kings vi. 8. vii. 39; of the sea, Numb. xxxiv. 11; of a city, district (in a geographical sense) Josh. xv. 8, 10, 11. xviii. 12, &c. Isai. xi. 14: כָּתֵף פְּלִשְׁתִּים *the side, district, of the Philistines.*

Plur. כְּתֵפוֹת *st. constr.* כִּתְפוֹת, with suff. כְּתֵפָיו (both *fem.*)

1. *Sides,* כִּתְפוֹת הַפֶּתַח Ezek. xli. 2. e. g. *latera portæ, the spaces at the side of the door.* Verse 26.

2. כִּתְפוֹת הָאֵפוֹד *The shoulder-pieces of the high priest's coat,* (ephod) Exod. xxviii. 7, 12. xxxix. 4, 7, 18, 20.

3. *The shoulders of the axle-tree,* 1 Kings vii. 30, 34.

I. כָּתַר in two conjugations; in *Piel,* כִּתֵּר *to surround, encompass,* especially in a hostile manner. Judg. xx. 43. Ps. xxii. 13.

Hiph. idem. Hab. i. 4. In a good sense, Ps. cxlii. 8: בִּי יַכְתִּירוּ צַדִּיקִים *the righteous surround me.* Intrans. *to be surrounded* or *crowned.* Prov. xiv. 18: וַעֲרוּמִים יַכְתִּירוּ דָעַת *and the prudent are crowned with knowledge.* LXX. merely according to the sense: κρατήσουσι αισθήσεως. Better in the Chald. *corona astutorum est scientia.*

II. כָּתַר *Piel. To wait,* (as in Aram.) with לְ Job xxx. 2 only: כַּתַּר־לִי זְעִיר *wait a little.*

כֶּתֶר *m. The diadem,* or *crown,* of the Persian kings, Esth. vi. 8; of the queen, i. 11. ii. 17. Among the Greeks it is called κίταρις, κίδαρις, Curt. iii. 3.

כֹּתֶרֶת Plur. כֹּתָרוֹת *fem.* the capital of a column. 1 Kings vii. 16, &c. 2 Chron. iv. 12.

כָּתַשׁ *To beat, pound* (in a mortar,) in the *fut. Kal,* Prov. xxvii. 22 only. In Aram. more frequently, Deriv. מַכְתֵּשׁ.

כָּתַת *fut.* יִכֹּת in five conjugations; in *Kal,*

1. *To hammer, forge.* Joel iv. 10: כַּתּוּ אִתֵיכֶם לַחֲרָבוֹת *beat the ploughshares into swords,* כָּתוּת *contusus* (*testiculos*) a mode of castration. Levit. xxii. 24.

2. *To break in pieces,* e. g. a vessel, Isai. xxx. 14, comp. Deut. ix. 21. Metaph. *to disperse the enemy,* Ps. lxxxix. 24. (as פּוּץ).

Piel כִּתַּת as *Kal,* No. 1. Isai. ii. 4; as No. 2. 2 Kings xviii. 4. 2 Chron. xxxiv. 7.

Pual. To be pushed, thrust. 2 Chron. xv. 6: וְכֻתְּתוּ גוֹי־בְּגוֹי וְעִיר בְּעִיר *and people are thrust against people, and town against town.* A description of a restless civil war. (Chald. אִתְכְּתַשׁ *idem.*)

Hiph. fut. יַכֹּתוּ *to disperse* (the enemy) Numb. xiv. 45. Deut. i. 44.

Hoph. fut. יְכֻתַּת,

To be beaten, dashed to pieces, of persons, Job iv. 20; Jer. xlvi. 5; of idols, Micah i. 7; of gates, Isai. xxiv. 12.

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